

G O D S
T H R E E
A R R O V V E S :
P L A G V E , F A M I N E ,
S W O R D ,
In three Treatises.

I. A Plaister for the Plague.

II. Dearth's Death.

III. The Churches Conquest over the Sword.

By WILLIAM GOUGE Doctor in Divinity, and Preacher
of GODS Word in *Black-Friers*, L O N D O N .

E Z E K . V I . X I .

Alas, for all the evill abominations of the house of *Israel* : for they shall fall
by the Sword, by the Famine, and by the Pestilence.

*Famem, & pestilentiam, & bestias pessimas, & quicquid aliud malorum sustinemus
in seculo, propter nostra venire peccata manifestum est. Hier. Com. l. 2. in Ezek 5.*



L O N D O N ,
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his shop at *Fleet-Bridge* at the signe of the Bible. 1636.



TO
THE RIGHT
HONOURABLE, SIR
THOMAS COVENTRY, Knight,
Lord COVENTRY, Baron of Alesbo-
rough, Lord Keeper of the Great Seale
of ENGLAND.

Right Honourable,



En he that joyned his אברך^a A-
brek his joyfull applauso with
the joyfull acclamations of
many when your Lordship
was first advanced to your
honourable place, doth now see
further cause to adde this הלהלל^b Halelu-jah,
his congratulation, praising God for your conti-
nuance, as in your place, so in your approved Inte-
grity, which hath beene found, (as the Apostle
saith of the faith of Christians) יחזקאל ויחזקאל ויחזקאל^c

^a Vox bonorem
exhibentis, &
omnia bona pre-
cantis.

Gen 41.43.

^b Vox congratu-
lantis & collan-
dantis Deum.

Rev. 19.6. & in
1^a sal. sapissimè.

^c 1 Pet. 1.7.

THE EPISTLE

unto your praise, and honour, and glory, like good gold, which from the furnace appears more solid and resplendent. For, your kind of judicature, according to the nature of your place, and your owne purpose, is not onely (to use ^d Saint Augustines phrase) Iudicis mollire sententiam, & mitius vindicare quàm leges, but it is like that which a ^c Prophet calls שָׁלוֹם שָׁלוֹם Iudgement of peace: which ^f Saint Hierom thus expounds, Hoc est iudicium pacis ut propositum Iudex habeat pacificare discordes. This is no small difficulty, since according to the same ^g Hierom, Non est omnium rectè iudicare, sed eorum qui prudentes sunt: who are made wise from above. Therefore ^h Salomon in a dreame asked this of God. And shall not the praise thereof by him that receiveth it, by them that partake of the benefit of it, be returned to him from whom descendeth ⁱ יְהוָה אֱלֹהֵינוּ ; But, my good Lord, least telling the truth of your selfe may seeme flattery to others, and flattery neither sorts with your disposition, nor becomes my profession, give mee leave in mine high esteeme of your Honour, and humble expression of mine affection, to publish my poore paines under your honourable name: wishing I were able, besides

^d Aug. ad Mar-
cel. Epist. 158.

^e Zac 8. 16.

^f Hier. Com-
ment lib. 2. in
Zac. cap. 8.

^g Hier. Com-
ment. lib. 1. in
Esa. cap. 1.

^h Salomon in vi-
sione per somni-
um hoc à Deo
postulavit; ut ac-
cepta sapientia
iustè populum
iudicaret. Ibid.

ⁱ יְהוָה אֱלֹהֵינוּ
Sic distinguo, ut
donationem ab
ipso dono. Beza.

DEDICATORIE.

besides my observance to your Lordship, in my zeale to Gods Church, Gemmas offerre. But with Origen, Quia hæc supra me sunt, pilas caprarum habere merear, &c. For, whatsoever my weakenesses bee, are not these times seasonable (I would they were not) for such a Subject as is here handled, Treatises of Plague and Famine, yea and of Warre too? For, though by the Prudence & Providence of our royall Sovereaigne, Sonne and Heire of the great Peace-maker, our civill warre be kept out of our land: yet in other parts of Christendome, it, and the rest rage like over-flowing flouds, to the ruine of many States and of true Religion. The Lion hath roared, who will not feare? The Lord God hath spoken, who can but prophesie? Yet are these Treatises neither to terrifie for what is past, nor to prophesie of what is yet to come; but rather to heale the wounds that have beeene made by the fore-intimated arrowes, and to direct us how to keepe the Lord from further shooting out the like. It is the part of us Ministers of Gods Word, out of his Word to declare what he intendeth and expecteth when he smileth, or frowneth on his people. Magistrates (who by reason of their places, are in Canaans language



TO THE RIGHT
HONOVABLE, RIGHT
Worshipfull, and other my Be-
loved *Parishioners*, Inhabitants of
Black-Fryers LONDON, all
Happinesse.

Right Honorable,
Right *Worshipful*,
Beloved,



Behold here a *Testimony* of my due Re-
spect to you. Behold here an *Apo-*
logy for my seeming Neglect of
you. I do acknowledge that all the
Respect which by a gratefull *Pastor*
may be due to a loving *People*, is by

me due to you. In that respect, I do here ^a the fourth
time give publike testimony thereof by presenting
to you in speciall that which is made publike to all.
The neglect of you, ^{in which many be} objected against me, is, my
feldome preaching among you this last year.
This ancient, undeniable aphorisme, ^b *A*
man can do no more then he can, giveth a just an-
swer thereto. Great hath beene the weakenesse of
my body, first occasioned by a very dangerous dis-
ease in *August* last (how low I was brought thereby,
many

^a Treatises
presented to
my parishio-
ners.

1 *The whole Ar-*
mour of God.

2 *Domesticall*
Duties.

3 *A Guide to go*
to God.

4 *Gods three*
Arrows.

^b *Ultra posse non*
est esse: nec velle
quidem.

To the Reader.

many of you are witnesses) and further increased by two relapses, one in *Nov.* the other in *Febr.* following. (Of Gods goodnes in my recoveries I shall have fit occasion to speake on *The Saints Sacrifice*, shortly to be tendred unto you.) Had I no other excuse, this were sufficient. Saint *Chrysostome*, where he granteth that *by the weakenesse of Ministers bodies the Churches commodities may be intercepted*, concludeth that *Ministers in such cases are not to be blamed*. But howsoever my weakenesse were a just impediment to preaching (whereby the spirits of a feeble man are much exhausted) yet would I not make it a pretext for wasting precious time in idlenesse. It was wittily and gravely said, *Even in leisure lasinesse is to be shunned*. Worthy therefore of all to be imitated is he, who made that use of freedome from publique affaires, as he set himselfe more close to his private studies, and thereupon was wont to say that, *He was never lesse at leisure then when he was most at leisure*: Answerably (according to the abilitie which God gave me) I endeavoured to spend that cessation which I had from publike imployments, in my priuate studies, so as some fruit thereof might redound to you and others. By this my true and just *apology*, I hope the fore-mentioned *seeming neglect* of you, appears to be but *seeming*. Concerning the subject matter of my private paines now made publique, though I had by me sundry treatises heretofore preached in your eares, which might with more ease have beene laid againe before your eyes: yet the manifestation of Gods displeasure against us and other parts of the Christian world,

by

αὐτὸν ὁμοιωσάμενος τὸ
σῶμα ἵνα ὁσὶ δόξα-
σῶν, αὐτὸν ἱερωσά-
ται ἵνα ὁσὶ χριστός
ἡ ὁμοίωσις τοῦ σώματος
ἐκκαρτερῶν δι᾽ αὐτοῦ
Chrys. Hom. 1.
in cap. 1. ad
Tit.

⁴ Cavendum &
in ocio ocium est.
Bern de Con.
sid. l. 3. c. 13.
Scipio Africanus
dicere solebat
Nunquam se
minus ociosum
quam cum ocio-
sus esset Cic.
Offic. lib. 3.

To the Reader.

by shooting out his three *evill arrowes* (so called in regard of their evill effects) *Plague, Famine, Sword*, hath drawne my thoughts to meditate thereon, and to publish what in mine ordinary course of Ministry I have not had occasion to preach. Indeed on speciall occasions I have out of the pulpet delivered some of the points handled in these *Treatises*: but I never finished any of them. It is without question a point of prudence to eye the divine *Providence* in all things. For by it without all contradiction are all things thorowout the whole world governed and disposed: especially the affaires of his Church: on which sometimes the light of his favour brightly shineth: other-times haile-stones of indignation are shrowded downe. By a due observation hereof may our disposition to God be so ordered, as that, which God expecteth, be effected: namely *Gratulation* for his *Favours*: *Humiliation* for his *Judgements*. Now are the times wherein clouds of Gods anger have obscured the bright skie of the Church. Pertinent therefore to the present times are the *Treatises* following, and in that respect the more profitable to us of these times. & *The more pertinent a point is, the more profitable it is.* I could wish that there were not so just occasion of treating of the fore-said *three arrowes*, as there is. We have felt the bitternesse of the *plague* within these six yeares more then in many hundred yeares before in this land: which *arrow* is now againe shot against us: and how farre the venime thereof (for it is a venomous *arrow*) may infect, who knowes? Both the *Palatinates, Bohemia, Moravia, Silesia, Hungaria*, and almost all *Germany*:
Rochel,

חַיִּי הַיָּמִים
malas sagittas.
Ezek. 5. 16
Metonymia effe-
cti.

Maieſtati divi-
nae gubernatio
pariter & admi-
nistratio univer-
ſitatis incumbit.
Bern super.
Cant. Scr. 68.

Quo magis
quid accomodum,
eo magis com-
modum est.

To the Reader.

The generall History of France hath a catalogue of 92 townes and places of Oſtage for them of the religion, reduced in theſe late warres.

Clericorum Donatiſtarum la- trociniaſe va- ſtant Eccleſias, ut Barbarorum ſortiaſe facta mi- tiora ſint. Aug. Epift. 122.

¹ Plaiſter for the Plague §. 70, 71, 50, 64, &c.
² Deartib Death, §. 4, 5, 6, &c.

¹ *Rochel, Montauban, Montpellier, Neſmes*, and other townes, cities, and countries in *France* : *Bredaw* in the Low Countries, and many other places in *Chriſtendome*, have felt the deepe wound of warre, whereby *Idolatry* hath thruſt out *Piety*, *Superſtition* is ſet in the roome of *Religion*, *Uſurpers* have entred up- on the rites of the true *Lords* and *Inheritours*, the bloud of many millions hath beene ſhed, more have beene exiled, and all thing turn'd upſide downe. *S. Auguſtine* in his time complained that the outrages of the Clergy of the *Donatiſts* ſo waſted the Churches, that *Barbarians* dealings might ſeeme to be more mild. How much more juſtly may we take up that complaint againſt the Popiſh Clergy, *Ieſu- ites, Monks, Priests, Friers*, and the reſt of that rabble? As for *Famine*, it begins to invade all *Chriſtendome*: ſo as one country cannot be helpfull to another, as they have been in former times. *Corne* hath not been ſo deare among us, as now it is, in any living mans memory. How far this *Famine* begun may proceed, and to what extremities it may bring both our, and other countries, no man can tell. Is it not now time for *Plaiſters* to be made for the *Plague*, *Proviſion* to be procured againſt *Deartib*, and *Protection* provided againſt the *Sword*? Such are the evils of theſe *Arrowes*, as to determine which of them is the leaſt evil, is not eaſie. I am ſure, that the leaſt of them is ſo evil, as there is juſt cauſe to uſe all the meanes that poſſibly we can to prevent or remove it. To theſe purpoſes tend the *Treatiſes* here tendred to you. In them ye ſhall find (beſide ſundry other uſefull points) the ex- tremities of, and remedies for ¹ *Plague*, ² *Famine*, and

To the Reader.

and ¹*Sword*. With such a mind accept them as they are offered to you, by him that thinks no pains too much for your good, who is alwaies mindfull of you, and humbly and heartily desireth the helpe of your prayers: who though feeble in body, yet, so long as he retaineth any competent strength to do you any service, desireth to be

Your faithfull Minister,

WILLIAM GOUGH.

¹ *Churches Con-*
quest, S. 83, 85,
9, 10, &c.
Dignity of Chi-
valli, S. 15, 16,
&c.

Black-Fryers,
LONDON,
11. Apr. 1631.

A Table of the Principall Points
handled in *The Plaister for the Plague*, on
Numb. 16. Verſ. 44, 45, &c.

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Errata.

In the Epistle Dedicatory in margine pag. 1. line 3. for *have read* read *have*.
 Pag. 19 line 36. and Merdecas was. p. 76. l. 29. To him therefore. p. 99. in marg. l. 10.
 Macrobi. p. 110. l. 11. *know not what*. p. 111. in marg. l. 17. Gen. 17. 7. p. 125. add in the
 end of l. 28 *imply as much*. p. 335. l. 9. he makes. P. 366. l. 33. *in deep* a wound. p. 378. l. 12.
 noted that the very. p. 381. in marg. l. 12. for *red* read *red*. p. 433. l. 14. had bestrid to his.



A PLAISTER FOR THE PLAGUE.

§. I. Of the Resolution of the whole Historie.

NVMB. CHAP. 16. VER. 44, 45, 46, 47, 48, 49.



In this history we have *A Plaister for the Plague*, such a plaister as hath its *probatum est*. For this plaister being applied to the plague, *the plague was stayed*, Verse 48.

The parts } 1. The Cause } of the
are } 2. The Cure } Plague.

The cause is } *procuring*.
 } *inflicting*.

The *procuring cause* is pointed out by this copulative particle *AND*, which pointeth at the sinne of the people, set out in the 42, & 43. Verses.

The *inflicting cause* was the Lord. For he saith, *I will consume*, &c. And of him *Moses* saith, *wrath is gone out from the Lord*.

For Cure of this } 1. A prediction of it, spake.
Plague, there is } 2. A prescription for it.

In the prediction is expressed,

1. The Minister to whom it was foretold, unto *Moses*.
2. The Manner that was foretold.

Verse 44.

And the Lord spake unto Moses, saying.

Verse 45.
Get you up
from among
this congrega-
tion,

that I may
consume them
as in a mo-
ment.

And they fell
upon their
faces.

Verse 46.
And Moses
said unto
Aaron.

Take a censur
and put fire
therein, from
off the altar,
and put on in-
cense:

In setting out the *Matter*, there is

1. An *Admonition* premised.

2. A *Resolution* intended.

In the *Admonition* are

1. The Persons } *Who. You.*
From whom. *From among this congre-*
gation.

2. The Point. *Get up.*

The *Resolution* is of a judgement

1. Intended, *that I may, &c.*

2. Aggravated by the } *Sorenesse. Consume them*
Suddenesse, as in a moment.

In the *Prescription* there is

1. A *Remedy*.

2. The *Efficacie* thereof, *Verse 48.*

The *Remedy* is set out by } *Patterne.*
Precept.

In the *Patterne* we have

1. The Persons. *They.*

2. Their practice. *Fell upon their faces.*

The *Precept* is } 1. *Propounded.*
2. *Proved to be necessary.*

In propounding the *Precept* we may observe

1. The Persons } *Charging, Moses said*
Charged, Unto Aaron.

2. The *Prescript*. This declares

1. The *Meanes to be used.*

2. The *Matter to be effected.*

The *Meanes* are } *Instrumentall.*
Principall.

The *instrumentall meanes* are } *Censer,*
Fire.

The fire is amplified by the place whence it was to be
taken, *from off the Altar.*

The *principall meanes* was *Incense. Put on Incense.*

The *Matter to be effected* is } *Expressed.*
Amplified.

The Expression is this, *Make an attonement.*

The Amplification sets out

1. The persons for whom, *the congregation.*
2. The Manner, or time, *Quickly.*

The Proofs of the necessity of that which is thus prescribed, is taken from the instant judgement, which is

1. Indefinitely intimated.
 2. Determinately expressed, Verse 49.
- Two things are indefinitely intimated.

1. The Cause } of the judgement.
2. The Kinde }

The Cause is *wrath*: aggravated by the Author of it. *There is wrath gone out from the Lord.*

The Kinde is a *Plague*: Evidenced by the beginning of it, *The Plague is begun.*

To demonstrate the Efficacy of the foresaid Remedy, it is further related,

1. How it was used.
2. How, in the use of it, it proved.

The Manner of using it, is

1. Generally propounded, *And Aaron tooke as Moses commanded.*
2. Particularly exemplified.

In the particular exemplification are expressed

1. The speed made, *and ranne into the midst of the congregation.*
2. The reason ratified, *and behold the Plague was begun among the people.*
3. The means used, *and he put on incense.*
4. The thing effected, *and made an attonement for the people.*
5. The Manner of doing it, *And he stood betweene the dead and the living.*

The proofe of the efficacy of the foresaid remedy in the use thereof is manifested by the Effect following thereon, *And the Plague was stayed.*

The determinate expression of the judgement is

And go quickly to the congregation, and make an attonement for them. For there is wrath gone out from the Lord, the Plague is begun.

Verse 47.

And Aaron took as Moses commanded, and ran into the midst of the congregation, and behold the Plague was begun among the people, and he put on incense and made an attonement for the people.

Verse 48.

And he stood betweene the dead and the living, and the Plague was stayed.

Verse 49.

Now they that died in the Plague were foureteeen thousand and seven hundred, beside them that died about the matter of Korah.

1. Manifested by the *number* of those that died of the Plague, 14700.

2. Aggravated by relation to a former judgement, (*beside them that died*) which is described by one of the principall Persons that pulled that judgement on their owne and on the peoples pates, *about the matter of Korah.*

§. 2. Of the exposition and observations of
NUMB. 16. 44.

NUMB. 16. 44. { *And the Lord spake unto Moses, saying.*

THIS first particle **AND**, being a copulative, knitteth this upon the former History, as a consequence justly following thereon. Now in the former History the Sinne of the people is laid downe. For after that the Lord had manifested his fierce wrath against *Korah, Dathan, and Abiram*, with those that tooke part with them, by causing the earth to swallow up some of them alive, and by sending forth a fire to consume other of them, the people that saw these fearefull spectacles of Gods vengeance, were so farre from feare and trembling, as most audaciously, and presumptuously they murmured and gathered themselves together against *Moses* and *Aaron*, as the other, who were before destroyed, had done. Hereby the Lord was provoked to adde, to the former judgements, the Plague here noted in my text. So as they added sinne to sinne: and the Lord added judgement to judgement. For their sinne therefore the Lord plagued them. For by the multiplication of sinne, they grew into a greater contempt then before.

The title here given to God, and translated, *the LORD*, is Gods proper name ^a *Iehovah*.

Gods *speaking*, here mentioned, implieth an extraordinary manifestation of his mind; and that so evidently as a man doth when he speaketh to another, and thereby declareth his meaning.

Sequentium accessione ad maiorem se contemptum, peccatum extodit. Chrys. Hom. 22. ad Pop.

• See the Churches Conquest on Exo. 17. 15. §. 72.

The Person to whom he spake was ^b *Moses*: even he who was made both a *Prince* and *Prophet* to that people.

Three especial observations are here most remarkable.

I. *Judgements are consequents of sinne*. The inference of this Plague upon the peoples sinne gives evidence hereto.

II. *God foretels what he intends against sinners*. For Gods speaking here mentioned was a foretelling of that he intended against the rebellious *Israelites*.

III. *God reveales his mind to his Ministers*. *Moses* to whom God here speaks was his *Minister*. His Minister to governe, and to instruct his people.

§. 3. Of judgements as consequents of sinne.

I. * **I** *Judgements are consequents of sinne*. Take a view of the judgements recorded in Scripture, and you may easily find sinne to be the cause of all. The first that ever was inflicted on a creature was ^a the casting downe of *Angels* into hell: But these are expressly said to be *Angels* that sinned. The next was on the *Serpent*, to whom the Lord thus said, ^c *Because thou hast done this thou art cursed*; In like manner to *Adam*, ^d *Because thou hast eaten, &c. Cursed, &c.* Thus the generall deluge of the world, the burning of *Sodom* and *Gomorrhah*, the plagues of *Egypt*, ^e the judgements in the wilderness, ^f in the time of the *Judges*, and afterwards, were all for sinne. But not to insist on more particulars in a case so cleare, the *Wise man* expressly saith, ^g *wickednesse overthroweth the sinner*. He that acknowledgeth this, commendeth the justice of God.

Ob. Sore judgements fell upon *Iob*: yet were they not consequents of sinne.

Ans. I. Surely *Iob* was not free from all sinne: ¹ *For there is no man that sinneth not*. Before sinne seized on man, he was free from all judgement: and as free shall he be, when againe he shalbe without sinne. Therefore Saints in their afflictions have confessed their sinnes, for which they knew they were deservedly and justly humbled.

^b See the Churches Conquest on Exo. 17. 9. §. 9.

* See §. 2.
Malorum in corpore causa est animae nequitia.
Chrys. ad Pop. Hom. 46.

^a 2 Pet. 3. 4.
^b Αγγέλων ἀμαρτανώντων & ἐπιτάλας.

^c Gen. 3. 14.

^d — 17.

^e — 6. 5.

^f — 18. 20.

^g Exo. 3. 9.

— 5. 6.

^h Heb. 3. 17.

ⁱ Iudg. 2. 20.

^k Pro. 13. 6.

The kinde of *Iobs* afflictions,

¹ 1 King. 8. 46.

Sancti in medio tribulationis peccata sua confitebuntur, pro quibus se dignè & iuste humiliari novant. Aug.

Epist. 122. ad Victor. de afflict. piorum.

= 1 Pet. 1. 7.
 1 Sam. 1. 3.
 Secs. 49.
 = 2 Chro. 33. 12.
 = Iud. Ver. 7.

Why judgements follow sinne.

Search out
 cause of
 judgement.
 = 101. 7. 13.

*Nihil sic peccata
 in memoriam re-
 vocare consue-
 vit ut poena ex-
 castigatio. Et hoc
 manifestum ex
 fratribus Ioseph
 &c. Chrys. ad
 Pop. Hom. 4.
 = Lam. 3. 40.
 = 1 Cor. 11. 31.*

2. Distinction must be made betwixt judgements. Some are ^m for evidence, prooffe, and exercise of such graces as God hath endued men withall. Others are for punishments of sinne: and they either ⁿ to bring a sinner to repentance, or ^o to make him an example of iust vengeance. The judgements which befell *Iob* were of the first kinde. The judgements intended in the point in hand are of the latter kinde.

The direct contrariety that is betwixt sinne and Gods purity, on the one side: and Gods holy jealousy, and perfect hatred of sinne, his impartiall justice, his truth in executing what he threatneth, his care to keepe others from being infected, his wisdom in stopping the mouth of such as are punished, and the many ill consequences that might follow upon sinnes impunity, on the other side: as they hold judgements from such as by their impenitency pull them not upon their owne pates, so they hasten judgements on notorious sinners.

§. 4. Of the sinnes that cause judgement.

1. P. **T**HE charge which God gave to *Iosua* (when he and the men of *Israel* with him fled before the men of *AI*) to search out and take away from among them the accursed thing, affordeth a direction very pertinent to the point in hand: which is, when we see any judgement hanging over our heads, or feele it fallen upon us, to search narrowly and thorowly after the cause of that judgement. Nothing doth usually so bring mens sinnes to mind and memory, as judgements. Instance the example of *Iosephs* brethren, *Gen. 42. 21*. The Prophet therefore that penned the *Lamentations*, upon the grievous judgements that had fallen upon the *Israelites*, giveth this advice. *Let us search and trie our wayes*. Vpon a like occasion, which was a manifestation of Gods displeasure by visible judgements, the Apostle giveth this advice, *Let a man examine himselfe*.

If the judgements be publicke, it wilbe usefull in our

our search to proceed after this manner.

1. Observe what are the most common and publike sins of that place or people where the fire of Gods wrath appeareth. These were the sinnes which God himselfe did as it were with the finger thus point out to his Prophet, *Seest thou not what they doe in the Cities of Judah, and in the streets of Ierusalem?*

2. Marke how farre such sinnes are winked at, and tolerated by Magistrates and Ministers. For this provoketh God to take the sword into his owne hands; whence proceed publique and fearefull judgements. Instance *Elies* case.

3. Consider how farre the contagion of those publique sinnes spreadeth it selfe. For when the infection of a sinne is diffused all abroad, farre and neare, the Lord is forced to send some publique judgement, thereby, as it were with a fire to purge the aire. *"All Israel have transgressed (saith Daniel) therefore the curse is powred upon us."*

4. See how farre they that professe Religion do yeeld to the corruption of the times. For these by their sinnes much incense Gods wrath, because they especially cause the name of God to be blasphemed. Witnesse ** David*. The ycommixtion of *Sonnes of God* with *Daughters of men* caused the Deluge.

5. Especially let every one examine himselfe, and search out his owne sinnes: and take due notice how farre he hath followed the sway of the times, and yeelded to the inquiry thereof. Every one ought most to suspect himselfe: and to feare lest his sins among and above others, have incensed the fire of Gods wrath. Every one (if he take due and thorough notice of himselfe) may know more evill of himselfe, then he can justly suspect of others. For men know their owne inward parts: their very thoughts and imaginations: in which respect though others commit more outward grosse enormities then themselves, yet they are privy to such a sea of corruptions in themselves, that they have every one cause to say, ** Of sinners I am the chiefe.*

What sinnes especially to be thought causes of judgement.
** 1 Cor. 7. 17.*

** 1 Sam. 3. 13.*

** Dan. 9. 11.*

** 1 Sam. 12. 14.
Rom. 2. 24.
* Gen. 6. 2.*

** 1 Tim. 1. 15.*

§. 5. *Of the courses to be taken when sinne is found out.*

2. **S**innes the cause of judgement being by such searching found out, we may not suffer them to remaine, and continue to enflame Gods wrath: but as we desire to have that fire goe out, so we must pull away this fuell. So long as fire hath fuell to worke on, it will not go out: but rather be more and more hot. Now fuell is pulled away from Gods wrath,

How Gods
wrath may be
slaked.

^a 2 Cor. 7. 9.

1. When the soule is prickt, and pierced with sinne: when godly sorrow is wrought in the heart: ^a such a sorrow as was wrought in the *Corinthians*,

^b 1 Ioh. 1. 9.

2. When upon that touch of heart, true confession of sinne is made to God. ^b *If we confesse our sinnes, God is faithfull to forgive us our sinnes.* ^c *Nathan* on this ground pronounced pardon to *David*,

^c 2 Sam 12. 13.

3. When upon such confession the mind is otherwise disposed then it was before: loathing the sinnes which before it loved: as ^d she that made a towell of her haire, which had before beene laid out to proclaime her lust.

^d Luk. 7. 38.

4. When that loathing works a true and resolved purpose never to returne to those sinnes againe. As he that said, ^e *I will take heed unto my wayes.*

^e Psal. 39. 1.

5. When this purpose for the more sure performing of it, is ratified by solemne promise, vow and covenant. Hereof we have a worthy patterne of the Iewes in ^f *Nebemiahs* time.

^f Neh. 9. 38.

6. When faithfull endeavour is answerable to such purposes, promises, vowes and covenants: as he that said, ^g *Thy vowes are upon me, O Lord.* As the bond of a Creditor to whom a man that meanes honestly is bound, so lies on the debter, that he is not quiet till it be discharged, so was the vow which he had made to God, *upon him.*

^g Psal. 56. 12.

7. When above all, remission and reconciliation is heartily fought of God, and stedfastly believed. This is principally intended

intended by the *attouement* hereafter to be spoken of.

§. 6. *Of the cases wherein we must seeke to slake Gods wrath.*

THE foresaid course for averting judgement is to be taken,

1. When the fire of Gods wrath flameth about our eares, and hath consumed many before our eyes, as ^h the Plague did in *Dauids* time.

^h 2 Sam. 24. 15.

2. When there is but a smoake which sheweth that fire is kindled though it flame not forth: as when *Moses* heard God say, ⁱ *Let me alone, that my wrath may waxe hot against them, &c.* Threatnings of judgement are to Gods wrath, as smoake is to fire. Such smoake made the *Ninevites* repent.

ⁱ Exo. 32. 10.

Ion. 3. 5.

3. When we observe causes that may kindle and enflame Gods wrath to abound, as all manner of notorious finnes. They were the finnes of the people which made ^k *Christ weepe over Ierusalem*. By them he gathered that heavy vengeance must needs fall upon her.

^k Luk. 19. 41.

4. Though we apparently see no flame, nor smoake, nor notorious cause: yet when we have just cause to suspect and feare all, or any of these. Thus it is noted of ^l *Iob*, that *when the dayes of his childrens feasting were gone about, he sent and sanctified them, &c.* For *Iob* said, *it may be that my sons have sinned, &c.* Because he suspected that they might have provoked Gods wrath, he used meanes to pacifie the same.

^l Iob 1. 5.

§. 7. *Of putting away sinne for removing judgement.*

THE fore-mentioned point concerning the removing of Gods judgements doth now in particular, and after an especiall manner concerne us, ^{*} who are even in the flame of the fire of Gods wrath; and thereupon assembled together by fasting and prayer after a more then ordinary manner to

^{*} The second of July 1625 was the first day appointed for a publique fast when there died in that weeke 405 of the Plague.

^m Ezr. 10. 3.
Neh. 9. 2.

^m Exo. 15. 23.

^o 2 King. 6. 5.

^p Lam. 3. 44.

^q 2 King. 4. 39.

*Sanè ubi profusus
de medio altum
fuerit omne pec-
catum, causa qui-
dem omnino sub-
lata, nec ipse quo-
que deinceps ma-
nebit effectus.*
Bernard. in
Psal. 91. Serm
10.

to seeke grace and favour of God; that so this day of humili-
ation may prove a day of reconciliation. For this end we
are this day to enter into a solemne covenant with God:
and as we desire to have this hot fire of the Plague or ex-
tinguished or at least flaked, so to remove the causes which
have kindled the same, so farre as we can find them out.
When the Iewes after the captivity on a day of fast entred
into a new covenant with God, ^m they put away their
strange wives and children, because in taking them they sin-
ned, and to hold them had beene to continue in sinne. In like
manner, though we be wedded to our sinnes as to wives,
and our sinnes be as deare as wives and children can be, yet
must they be put away: els nor our persons, nor our prayers,
nor any services that we performe, can be acceptable to
God. Sinnes retained are as that ⁿ *bitternesse* which was on
the waters in *Marah*, which made them that they could
not be drunken: and as that ^o *heavinesse* on the axe head
which made it sinke in the water: and as that ^p *thick cloud*,
whereof the Prophet thus saith, *our prayer cannot passe tho-
row it*. Yea as those ^q *wilde gourds* which brought death in-
to the pot. But faith and repentance are as the *tree* which
was cast into the waters and made them sweet: as the *stick*
which being cast into the water made the iron swimme: as
the *winde* which driveth away a thick cloud; and as the
meale which made the pottage wholesome. Wherefore as
we desire to have our persons, prayers, and other services
acceptable to God, and the fiercenesse of this pestilence to
assuage, yea this and other judgements to be removed, let
us take away the cause of all: let us put away our sinnes.
The cause being taken away, the effect will quickly
follow.

§. 8. Of Gods foretelling judgements.

II. * **G**OD foretels what he intends against sinners. This he did by ^a preparing an arke before the flood came: by ^b sending Lot into Sodom before it was consumed: by ^c sending Moses and Aaron to Pharaoh before his land was plagued: and by ^d raising up Prophets, and sending them time after time to the Israelites.

This God doth to draw men, if it be possible, to repentance: as ^e Hezekiah and his people; and ^f the King of Niniveh with his people, were wrought upon by this meanes, and judgement prevented: or els to make men the more inexcusable, and to justifie Gods severity against men; and to give evidence that the judgements which fall on men come not by chance, but from God.

1. Hereby have we evidence of Gods long-suffering. He thinks not of wrath till he be exceedingly provoked. Therefore he is said to be ^g slow to anger. And when he is provoked to take vengeance, he threatens before he strikes. For ^h he doth not afflict willingly. He saies it, and swears it, ⁱ I have no pleasure in the death of the wicked. And well we may believe him that he is so slow to take vengeance: for vengeance is to him ^k his strange worke, his strange act: a worke and act whereunto he is in a manner forced: which he would not do, if otherwise he could maintaine his honour. They therefore on whom judgement falleth, have cause to confesse unto God, and say, ^l O Lord, righteousness becometh unto thee, but unto us confusion of faces: for we have not hearkned, &c.

2. This manner of Gods proceeding with sinners gives demonstration of the hard and impenitent heart of man, that will not be brought to yeeld. Firly is such an heart stiled ^m an heart of stone. For a stone may be broken to peeces, yea beaten to powder, but never will it be made soft: so such mens hearts may be confounded with Gods judgements, but will never be mollified nor made pliable to his will.

If

* See §. 3.

• Gen 6 14.

b — 19. 1.

c Exo. 5. 1.

d 2 Chro 36.

15.

e Jer. 26 18, 19.

f Ion. 3 5.

Captivitas Iude
orum predicatur
ventura, ut cum
venerit non casu
accidisse videa
tur. sed ira Dei.

Hieron Com
ment in Joel 1.
Gods patience.

g Ion. 4. 2.

h Lam 3. 33.

i Ezek. 33. 11.

k Isa 28. 21.

Extraneum
factum suum, ali
enum opus suum
Peregrinum est
opus ab eo.

Hieron in
hunc locum.

l Dan. 9. 7.

Hardnesse of
mans heart.

m Ezek. 11. 19.

יִשְׂרָאֵל

Calamitas predictur ventura, ut agente populo penitentiam non veniat, quae ventura est, si permanserit in delictis.
Hieron. in Ioc. 1.

If threatnings, or predictions of judgements could worke on such, God would never worke his strange worke. Iudgements are foretold to come, that people repenting, judgements might not come, which yet will come as they are foretold if people continue in sinne. Reade and consider, *Ier. 26. 18, 19, &c.*

§. 9. *Of Gods making knowne his mind to his Ministers.*

III. * **G**OD reveals his mind to his Ministers. So he did to ^aNoah, ^bAbraham, ^cMoses, and other his Prophets. To omit other particulars, in this case it is thus indefinitely said, ^d*Surely the Lord God will doe nothing, but he revealeth his secret to his servants the Prophets.*

Not for their owne sakes onely doth God manifest his purpose to his Ministers, but that they may declare to others what is made knowne to them. On this ground saith the Lord to his Prophet, ^e*Heare the word at my mouth, and give them warning from me.* Now by this meanes of manifesting his minde, *the ministry of man*, God sheweth his providence and prudence.

1. His providence, in ordaining such a meanes as is fittest for mans infirmity: For man can best endure man to speake unto him, and to declare what is meet for him to know: When God himselfe delivered his ten Oracles to the people, they were so affrighted, as *they said unto Moses, speake thou with us, and we will heare: but let not God speake with us, lest we die.* Yea when Zachariah an ancient Priest saw an Angell that brought unto him a gladsome message, *he was troubled and feare fell upon him.*

2. His prudence, in ordaining so meane a meanes as will make triall of mans respect to God: whether he will give credence and yeeld obedience to Gods Word, because it is Gods Word, for the Lords sake, rather then for the messengers sake. For this are the *Thessalonians* commended, *because when they received the Word of God which they heard of men, they*

* See §. 2.

^a Gen. 6. 13.

^b — 18. 17.

^c Exo. 3. 8.

^d Am. 3. 7.

Non faciet Deus verbum nisi revelaverit Prophetis; non quo omnia revelet Prophetis quae in caelo faciunt, sed quae facturus in terris sit. Hier. in Am. 3. Lege plura ibid. Haceret.

^e Ezek. 3. 17.

Gods providence and prudence in mans ministry. Ezo 20. 19, Luk 1. 12.

1 Thes. 2. 13.

they received it not as the word of men, but as the word of God.

O let us in like manner testifie our acknowledgement of Gods providence and prudence, in receiving, as from God that which by his ministers is delivered unto us. Thus shall we testifie such respect to God, as will make him to give evidence of his good respect to us.

§. 10. *Of the grounds that Ministers now have to foretell judgements.*

Ob. **M**inisters have not now such certaine knowledge of Gods minde, as of old the Prophets and Apostles had, to whom God did immediatly and infallibly make knowne his minde.

Ans. *We have a more sure word, namely the holy Scriptures, which are given by inspiration of God.* These shew what sinnes do most offend God, and what doe soonest pull downe vengeance from God, upon the committers of them. So as when Ministers see such sinnes impudently and impenitently committed, they may well inferre that God purposeth to send some judgement to such a people. To this purpose is it that the Apostle reckoneth up sundry sinnes that the *Israelites* committed in the wildernesse, and judgements that followed thereupon, that we should not sinne as they did, and fall after the same ensample of unbeliefe or disobedience.

On this ground many Ministers well noting the sinnes of these times, did foretell that God would bring on this City, or a Plague, or some other judgement. And in the beginning of the yeare many did particularly foretell the Plague it selfe. Their threatning was little regarded; little or no amendment followed thereupon: now therefore is the Plague among us.

* Now that the Plague is begun, let us (my brethren) be admonished to repent: and as a Fast is proclaimed, so let us keepe it after a right manner, in true humiliation of soule, and

Respect to be shewed to Gods Ministers as to God.

2 Pet. 1. 19.
2 Tim. 3. 16.

1 Cor. 10. 6. &c.
Heb. 4. 11.

* A publique fast was proclaimed to be kept weekly every wednesday while the Plague continued.

Am. 3. 8.

and contrition of spirit : renting our hearts, turning to the Lord : fasting from sinne as well as from food. *Prepare to meet thy God O England.* This beginning of the-Plague is a reall demonstration of a greater Plague yet to come. If by more then ordinary humiliation and conversion Gods wrath be not pacified, this Plague is like to be greater then ever was before in our owne, or our fathers dayes; even such an one as shall make this City empty : and make the eares of such as heare of it to tingle againe. The Lion hath roared, who will not feare? *The Lord God hath spoken, who can but prophesie?*

§. II. *Of the meaning and doctrines of the first part of the 45. Verse of Numb. 16.*

Numb. 16. 45. } *Get you up from among this congregation, that I may consume them at once.*

א הרים
a radice dicitur
elevator fuit. In
Hiphil elevavit
se. Targum sepe
פרש separa-
vit. Hoc in loco
אתפרשו
separate vos.

THE first clause here noted, is an admonition for avoiding the intended judgement. ^a The word translated *Get you up*, properly signifieth to *lift up ones selfe*. Yet the Jewes do interpret it oft times with a word that signifieth to separate ones selfe. It is said before (Verse 42.) that *the Congregation was gathered against Moses and against Aaron*. Hereupon it is likely that they were afraid, and with feare *cast downe* (as we use to speake) and in regard thereof the Lord thus said to them, *lift up your selves, or get you up*.

Though in the former verse he spake onely to *Moses*, yet here he useth the plurall number, *Get YEE up*, to shew that he had respect to *Aarons* safety also : yea and to the safety of all that were not of their conspiracy.

Further, because the multitude gathered together against them, he addeth, ^b *from the middest*, or *from among* that assembly. The word translated ^c *congregation*, properly signifieth such an assembly as by appointment meeteth together.

^d The

ב מרחק
c condixit,
indixit.

^d The word, that signifieth the *place* or *time* appointed for assembling together, is derived from the same roote. It here implieth a multitude that among themselves appointed and conspired to do what they did.

The particle ^e THIS hath its Emphasis. For it distinguisheth this rebellious assembly from the rest of the Israelites that did not conspire with them.

The particle that joyneth the following clause to this, is a copulative, ^f AND. It is thus word for word, *Get you up from among this congregation, AND I will consume them*: so as it implieth that God would not destroy the multitude that sinned, till they that sinned not with them were separated from them. Our English importeth as much by using a particle that intendeth the *end* of doing a thing, thus, *THAT I may consume them*. Others expound it with a causall particle thus, *FOR I will consume them*. All tends to the same.

The thing intended is set out by a ^g word that signifieth an utter destruction of them all. It is sometimes used in the better part, and signifieth a full, absolute, and perfect finishing of a thing: as where it is said, ^h *God ended*, or finished, or perfected *his worke*. It is also used in the worse part, applied to judgement, or destruction, and signifieth an utter, finall destruction of all appointed to destruction: as where the Prophet said to *Ioash*, ⁱ *Thou hadst smitten Syria, till thou hadst consumed it*. So it is here used. This is thus threatned because by other judgements they had not bene bettered, but still continued in their obstinacy, as the former histories in this chapter evidently shew.

To aggravate this intended judgement the more, it is added, ^k *at once*, or word for word to translate it, *as suddenly*, or *in a moment*. Our English phrase *at once*, implieth a quick, speedy, sudden doing of a thing; as where *Abishai* said to *David* of *Saul*, let me smite him ^m *at once*: which is as if he had more largely said, I will not make much adoe, nor be long about the matter, I will not strike many blowes, I will quickly with a blow dispatch him. Some English

Translators

דָּוָד d

חַיִּים e

י f

Genev. Engl.

גְּמָלָה g

^h Gen. 2. 2.

כִּלָּה
LXX. συνέτελεσεν.
consummavit.

ⁱ 2 King. 13. 19

כָּעֵת k
ut repente.

Chald.

בְּרִיחַ

Arab.

בְּחִלְרֵעַ

in momento.

^l 1 Sam. 26. 8.

מִפְעֵם מַחַת

una vice,

uno instanti.

Trem & Iun.

Translators expound the word in the text, *quickly*.

Here have we a mixture of $\left\{ \begin{array}{l} \text{Mercy.} \\ \text{Justice.} \end{array} \right.$

Mercy in seeking to preserve some.

Justice in resolving to destroy others

The *former* is expressed in an *admonition*.

The *latter* in a resolution.

The *admonition* intimates,

1. *Gods mind*: that he would not have them perish.

2. *Mans endeavour*.

Here is noted, $\left\{ \begin{array}{l} 1. \text{ Their action: } \textit{Get ye up} \\ 2. \text{ The company: } \textit{From this Congregation.} \end{array} \right.$

The resolution expresseth $\left\{ \begin{array}{l} 1. \text{ The Author } \\ 2. \text{ The Kinde } \end{array} \right\}$ of the judgement.

The *Author* is the Lord. *I will*, saith God.

The *Kind* of judgement setteth out

1. The *Matter* intended, *consume them*

2. The *Manner* of doing it, *at once*.

The *Connexion* of the *Resolution* with the *Admonition* (*THAT I may*, or *AND I will*) implieth Gods unwillingness to plague the righteous with the unrighteous.

Seven principall Doctrines are here commended to our due consideration.

I. *God is not willing that the righteous should perish with the unrighteous*. For he giveth advice to such as were righteous to escape, when he thinks of destroying the unrighteous.

II. *They that would avoid the judgement that falls on the wicked, must avoid communion with them*. The action here enjoined (*get you up*) intends as much.

III. *Multiitudes conspiring in evill must be left*. The word *congregation* from which they must goe, implies thus much.

IIII. *Mixture of the godly with the wicked is a stay of judgement*. For by saying, *Get yee up AND I will*, or *THAT I may consume them*, he intimates, that he would

would not consume the one till the other were gone.

V. *The Lord revēgeth the rebellious.* For he it is that saith, *I will consume.*

VI. *Stubbornesse after some stroaks causeth utter destruction.* Sroake upon stroake had beene stroken before: for the earth had swallowed up some, and fire had devoured others, yet they persisted in their rebellion: therefore now saith God, *I will consume them.*

VII. *Suddenesse adds much to the severity of a judgement.* For God intending severity, threatneth to do what he intends at once.

§. 12. *Of the godlies exemption from the ungodlies destruction.*

I. * **G**OD is not willing that the righteous perish with the unrighteous. St. Peter gives three of the most famous instances that have bene hereof since the beginning of the world. One is of the *Angels*: (when they that fell were cast into hell, the other were reserved in heaven.) Another is of the *old world*: (when it was drowned, *Noah* and his family was preserved in the arke.) A third is of *Sodom and Gomorrah*: (when they were destroyed with fire and brimstone, *Lot* and his two daughters were kept alive.) Thence the Apostle inferres this conclusion, very pertinent to our purpose, ^b*The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgement to be punished.* ^c*The marke which God caused to be set on the forehead of such as cried for all the abominations that were done, and this charge given thereupon, come not neare any man upon whom is the marke, shewes his mind towards such as keepe themselves free from finnes which cause vengeance.* So also such exhortations as this, *come out of her my people, that ye receive not of her plagues.*

Hereby God giveth evidence, that ^d*The eyes of the Lord are in every place, beholding the evill and the good*: that he can distinguish betwixt such as differ: that he can deale with

* See §. 11.

^a 2 Pet. 2. 4, &c.

^b 2 Pet. 2. 9.

^c Ezek. 9. 4, 6.

Rev. 18. 4.

^d Pro. 15. 3.

2^d Gal. 18. 26.

with men, as they deale with him: that *with the pure he will shew himselfe pure, and with the froward he will shew himselfe froward*: and that it is not in vaine to feare him, and to keepe our selves unspotted from the world.

§. 13. *Of the cases wherein Saints have their share in publique judgements.*

Ob. **T**Rue, may some say, if this were universally and infallibly true, that no righteous man did at any time perish with the unrighteous. But experience affoords evidence to the contrary. For in all publique judgements we see the righteous involved with the wicked. They may suffer temporall evils two wayes: by the wicked, and with the wicked.

Ans^r. If the extent of Gods deliverance be rightly conceived, it wilbe found to be universally and infallibly true, that God delivereth the righteous from the judgement of the wicked. It doth indeed oft fall out that righteous men have a share in some externall judgements which the wicked pull upon themselves, and that

1. When they make themselves accessarie to those common sinnes that cause judgement. As *Moses* and *Aaron* became incredulous in the wildernesse as well as the other Iewes whose carkasses fell therein.

2. When the wise Lord knoweth that greater evils would befall them, if they should then escape. Thus when the time was come that God had determined to heape judgement upon judgement till at length the land of *Judah* should be made desolate, in the beginning of those dayes was *Iosiah*, that good King *Iosiah*, slaine with the sword of the enemy. Yet because he lived not to see the miseries of succeeding times, he is said ^h to be gathered into his grave in peace.

3. When the just God will shew the fiercenesse of his wrath, how farre the wicked have provoked him, to aggravate the judgement, he taketh away the righteous therewith.

Servi Dei sancti dupliciter mala temporalia patiuntur. quia & ab ipsi simpliciter, & cum ipsis patiuntur. Aug. Epist. 122. ad Victor.

1st Numb. 20. 12
Pro peccatis eorum Deus flagellat etiam ipsos sanctos suos.
Aug. loc. citat.

2nd King. 13. 29

2nd King. 22. 20

with, who are as *chariots* and *horsemen* while they remaine. Thus was good ⁱ *Jonathantaken away*: who if he had lived, might have beene a meanes of preserving the house of *Saul* from utter ruine, though *David* had beene King. The death of righteous *Jonathan* much aggravated the sinne of *Saul*, and the judgement that followed thereupon.

4. When *the Lord* to whom *vengeance* belongeth, will give the wicked an occasion to expect sure and fore vengeance; then he maketh his Saints a signe and an example unto them. Thus ^k he caused a Lion to slay the man of God, that was seduced by a lying Prophet to transgresse the word of God. In this case saith the Apostle, ^l *Judgement must begin at the house of God. And if it first begin at us, what shalbe the end of them that obey not the Gospell of God?*

§. 14. Of sundry wayes of exempting Saints from judgements.

YET hath God his wayes and meanes to deliver the righteous in the forementioned cases, and all other cases whatsoever. As

1. By visible preservations of them from externall judgements: as ^m *Ebed-melech* was preserved.

2. By ⁿ taking them *from the evill to come*: This was before exemplified in good *Iosiah*.

3. By ordering the judgement so, as it proves a meanes to them to honour God the more: and to do more good to such as are better prepared to accept the good which they doe. Thus was ^o *Ezekiel* caried away to *Babel* in the first captivity, that he might prophesie in *Babylon* to the *Iewes* there, ^p who were counted good figs in comparison of the *Iewes* that were at *Jerusalem*, who were as evill figs.

4. By making the judgement a meanes of their peace, honour, and externall prosperity in this world. Thus the captivity of ^q *Daniel*, and his three companions; and of ^r *Esther* *Mordecai* and was a meanes of higher honour and greater advancement, then they could in all probable conjectures

ⁱ 1 Sam. 31. 2.

^k 1 King. 13. 24

^l 1 Pet. 4. 17.

^m Jer. 39. 17.

ⁿ Isa. 57. 1.

^o Ezek. 1. 1.

^p Jer. 24. 5.

^q Dan. 2. 48, 49

^r Est. 2. 17.

— 6. 10.

have attained unto in their owne land. They were also thereby speciall instruments of doing much good to the Church: and their names by that meanes are more honourable to this day in the Church of God.

5. By taking them by an externall judgement from earth to heaven, where they live being dead: yea by making the judgement a meanes to free them from eternall damnation. Of such as by some extraordinary judgement died (for its said of them, *many sleepe*) the Apostle saith, *when we are judged, we are chastened of the Lord, that we should not be condemned with the world.* Blessed be that sword, though it be the sword of a mortall enemy, that openeth a passage in the body for the soule to enter into heaven. And blessed be that sicknesse, though it be the Plague, that thrusteth the soule out of the bodies prison, to celestiall glory and eternall life. So as in their sufferings they have their comforts and hope of eternall life. Thus we see how judgements in the forementioned kinds prove blessings: and how the Saints that seeme to perish in them may justly and truly say, *We had perished, if we had not perished*: even more justly then he that so said to his children, by reason of great honour and wealth that he attained unto in a strange country, being banished out of his owne.

§. 15. Of Gods care of Saints mixed with the wicked.

BE not afrighted, O ye righteous ones, be not afrighted over-much at the judgements, though they be terrible judgements, which fall out in the world. Though by reason of the multitudes of wicked ones among whom ye live in this world ye be every one forced to complaine and cry, *Woe is me that I sojourne in Mesech, that I dwell in the tents of Kedar*: and to wish and say, *O that I had in the wilderness a lodging place of way-fairing men, that I might leave my people*: yet can the Lord single you out, and when he comes to sweepe them with the besome of destruction, set you

Iusti vivunt etiam quando corpore moriuntur.
Aug. cont. Adversar. Legis & Prophet. lib. 2. cap. 5.

1 Cor 11. 30.

32.
Sancti qui mala temporalia patiuntur, habent suas consolationes, & spem futuræ salutis. Aug. Epist 122. ad Victorian.

Themistocles sic felix fuit.
Atheniensibus, in sua ditione.
Plutarchus in vitâ Themist.

a Psal 120. 5.

b Jer. 9. 2.

you aside: and as a few precious jewels in the midst of a great heape of rubbish sift them out, and preserve them safe to himselfe, when the rubbish is cast away. It is said of Christ, that *He will thorowly purge his flour, and gather his wheate into his garner: but will burne up the chaffe with unquenchable fire.* Men when they fan their corne cannot do it so thorowly cleane, but that some chaffe or tares wil remaine with the wheat, and some wheat be cast out with the chaffe: witnesse the offall that remaines after the best fanning that men can make. But Gods fanning, is a *thorow fanning*, not a graine, not a Saint shalbe overslipt. This is indeed most properly meant of the last fanning of the world at the day of judgement: yet in the meane time doth the Lord take notice of every one of his, to provide for them, and in the most common and generall judgements to do that which in his wisdom he seeth to be fittest for them. When *Eliab* thought he had bene left alone in *Israel*, God knew many more, yea he could tell the just number of them. Thou maist therefore, O faithfull one, say of the Lord, *He is my refuge and my fortress, my God, in him will I trust.* Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence, &c.

Mat. 3. 12.

Διὰ χαράν.

1 King. 19. 18.

Psal. 91. 1, 2,
&c.

§. 16. Of beleevvers dying of the Plague.

Quest. **H**OW is it then that the righteous as well as the unrighteous die of the Plague?

Answ. 2. Some say that no true believers are taken away with a common Plague. But this is too bold an assertion, unwarrantable, uncharitable. To adjudge all to hell that were taken away by that devouring pestilence which in *David*stime destroyed 70000 in three dayes, is an unmercifull doome. Experience giveth evidence that many that have manifested true outward fruits of a sound faith, upright conscience, honest heart, and entire repentance, have died of the Plague. Besides the Word of God beareth witnesse that *All things come alike to all.* There is one event to the righteous and the wicked.

Putamusne justos aliquos peste occisos? Quid oblati potuerunt & ipsi involvi. Nonne & multi sancti experii sunt captivitate. Mart. Comment. in 2 Sam. 24. Eccl. 9. 2.

—2. 16.

wicked. And how dieth the wiseman? as the foole.

2. Others say, that they that are true Saints, and have a true iustifying faith may die of the Plague. But yet they adde, that there is a particular faith that Saints may have, which will in a common pestilence keepe them safe from that disease. But I demand of such, what warrant and ground they have for such a faith. To pretend a faith without ground, is plaine presumption. They produce for their ground the 91 Psalme. But if they rightly marke the scope of that Psalme, they shall find that freedome from the Plague is there no otherwise promised, then freedome from death in warre, then from hurt of wild beasts if we be among them, then from other dangers and troubles, yea then honour, and long life. The promise then of preserving believers from the pestilence is to be taken as other promises of temporall blessings: so farre forth as God in his wisdom seeth it good for them to be delivered. And what believer would be delivered if God seeth it not good for him? Yea, what believer would not die of the Plague, if his wise Father seeth it to be the best for him to die of that disease? ^b *David* could have bene content to have died of this disease if it had so seemed good to the divine wisdom. For what skilleth it whether sword or sicknesse, Plurisie or Plague loose the soule from the body. God especially observes in what disposition, not by what meanes his servants depart out of this world to him.

3. Without question therefore true believers may die of the Plague, and many have in common infections been taken away thereby: yet in mercy, as was* before shewed. And as there was a great difference betwixt taking *Pharaohs* chiefe butler and chiefe Baker out of prison, the head of them both was lifted up: but of one to his high office, of the other to the gallows: so can God make a greater difference betwixt the godly and ungodly, even when he takes them both out of the prison of this body by one and the same disease, suppose the Plague. He can hereby advance one to heaven, and thrust downe the other to hell: as he dealt with the two theeves that hung on the crosse with Christ.

See *Domesticali Duties* on Eph. 6. 3. Treat. 1. S. 103.

Nulla causa probabilior occurrit, cur iusti homines laborent plerumque in hac vita, nisi quia hoc ipsi expectant. Aug 80. q. quest. 4. 83.

^a 2 Sam. 24. 17. *Quid inter: si utrum febris an ferram de corpore soluerit. Non qua occasione sed quales ad se exierant Dominus attendit in servis suis.* Aug Epist. 122. ad Vict.

* S. 13. Gen. 40. 20, 21, 22.

§. 17. Of avoiding communion with the wicked, for avoiding their judgement.

II. * **T**hey that would avoid the judgement that falls on the wicked must avoid communion with them. For this end did ^a God cause an arke to be made for Noah and his family to go into from the old world, that so they might be preserved from the generall deluge: and ^b sent his Angels to bring Lot, and such as belonged to him out of Sodom. To this purpose the people of God were advised to ^c remove out of the midst of Babylon, and ^d to deliver every man his soule: which advice is also given, in regard of spirituall Babylon, ^e to come out of her: and that on this ground, that they receive not her plagues.

Saints by separating themselves from the wicked in time of judgement, shew their care to use what meanes they can for preventing mischief: which is a point of wisdom commended by the Holy Ghost, who giveth this note of a wise man, ^f A prudent man foreseeth the evill, and hideth himselfe: but the simple passe on and are punished. This care of using meanes for safety, and in the use of meanes to depend on God for his blessing, is well pleasing to God. ^g God had promised that none in the ship with Paul should be lost, yet when some of the ship-men were about to leave the ship, Paul said, *Except these men abide in the ship ye cannot be saved.* All lawfull and warrantable means are the visible hand of Gods invisible providence. To reject or neglect meanes is to refuse to take God by the hand when he reacheth it out unto us, and to follow his visible direction.

It is therefore foolish presumption, rather then a prudent resolution, either to accompany those that are as it were in the fire of Gods judgement, or not to go from them, when a faire and warrantable opportunity is offered. ^h This is taxed as a point of folly in Lots sonnes in law. Ichosaphat too much failed herein. He heard the Prophet say that ⁱ Ahab should fall at Ramoth-Gilead; and yet he would accompanie him

* See §. 11.

^a Gen. 6. 13.^b — 19. 12, 14.^c Jer 50. 8.^d — 51. 6.^e Rev. 18. 4.^f Pro. 22. 3.^g Act. 27. 22, 24.
31.^h Gen. 19. 14.ⁱ 1 King 22.
20, 32.

him thither. It had almost cost him his life.

§. 18. *Offlying in time of Plague.*

Quest. Is it then lawfull to depart from our owne place and habitation in time of Plague?

Who may fly.

Ans. Difference is to be made in this case betwixt persons that are free, and not by any speciall bond of relation tied to others, and such as are so bound. As for the former sort, such as are free, I see no just reason why liberty of escaping should be denied to them.

1. The departure of some may be a meanes in an infectious aire to keepe the infection from violence. Much fuell where fire is kindled increaseth the fervour and violence of the fire. Multitudes of people to an infected place, are as fuell to the fire of pestilence.

2. Such by escaping provide for their owne safety, without prejudice to others. For what prejudice can it be that such as are not by any particular bond tied to them that tarry, leave them?

3. The departure of some may make much to the benefit and advantage of such as tarry. For they have the better opportunity of sending succour to them. This was one reason why the people would not have *David* go into the field, that he might ^b succour them out of the City.

4. ^c It is permitted to such in time of *persecution* to fly: yea and ^d in time of *warre*: why not then in time of Plague?

Ob. 1. The Plague is an immediate stroke of God; wherby such as he hath appointed to death are stricken. It is not infectious.

Ans. I grant it to be an extraordinary disease, but not immediate. The kind of disease, and the effects thereof on mans body, do shew that its no more immediate then many other diseases. If because such as are appointed to death are stricken with it, meanes of escaping it might not be used: no meanes for avoiding any judgement might be used. For the infection of it, let experience determine that case.

2. *Ob.*

^b 2 Sam. 18. 3.

^c Mat. 10. 23.

^d Mat. 24. 16.

*Fugit populus
Hebræorum, ut
fides ejus & vi-
ta inter fluctus,
sibi apperiret vi-
am.* Ambr. de
fug seculi.

Ob. 2. It is a fruit of faithlesnesse to shun the Plague.

Ans. No more then to shun other dangers: Men may indeed upon distrust fly: but that shewes the frailty of the person, not the unlawfulness of the action.

Ob. 3. If some fly, all may fly. So the sicke be left without succour.

Ans. 1. Some are more bound to venture the hazard then others. As Magistrates for keeping good order: Ministers for feeding the soule. Neare of kindred for looking to their bodies. Such as are under command, as children and servants.

2. Others are not so subject to infection: as aged.

3. Others are not of such use, but may better be spared: as the poorer and meaner sort. The people would say to David, *thou art worth 10000 of us.*

2 Sam. 18. 3.

§. 19. Of leaving multitudes in evill.

III. * **M**ultitudes conspiring in evill *must be left.* It was the commendation of those 7000 in Israel of whom God tooke especial notice, that though all Israel worshipped Baal, yet they bowed not a knee to that idoll: yea though Eliah thought himselfe to be left alone, yet would not he associate himselfe with the multitudes of Apostates. *Many of Christs Disciples went backe and walked no more with him.* Whereupon Christ said to the twelve, *will ye also go away?* But Peter in the name of the rest answered, *Lord, to whom shall we goe? Thou hast the words of eternall life.* A worthy resolution. A like resolution was this. *Though all men shall be offended because of thee, yet will I never be offended.* O if he had stood to this! Very pertinent to this point is this prohibition of the Law, *Thou shalt not follow a multitude to do evill.*

The number of men sinning neither extenuateth the sinne, nor exempteth from judgement: but rather aggravateth the sinne, and pulleth downe more severe and speedy vengeance. Multitudes of sinners are as multitudes of faggots, or other

See §. 11.

a 1 King. 19. 18
b ————— 10.

c Ioh. 6. 66. &c.

d Mat. 26. 33.

other combustible fuell, which are so much the sooner set on fire: and being once set on fire do burne so much the more fiercely. The Prophets render this to be the cause of the fierce wrath of the Lord powred upon the Iewes, that *They all transgressed*: ^k *From the least of them even to the greatest of them, from the Prophet even to the Priest every one dealeth falsely*: ^l *They are all grievous revolters*: ^m *No man repenteth of his wickednesse.*

Be so farre therefore from taking boldnesse from multitudes of men conspiring in sinne, as on that ground to be the more fearefull lest some sudden judgement should fall upon them. Then especially is the time for such as are upright to mourne, with fasting and prayer to humble their soules before God, and to keep themselves unspotted, when they see all of all sorts with greedinesse and impudency running into sinne. Many are too prone indeed to make that the ground of their actions, which *Husbai* in state-policy onely pretended, when he said, ⁿ *Whom all the men of Israel chuse, his will I be.* ^o What got that *Machivillian politician Achitophell*, by joyning with him whom the greater part of the people chose? ^p The way wherein multitudes run, *is the broad way that leadeth to destruction. But strait is the gate, and narrow the way that leadeth to life: and few there be that find it.* And if there be few that find, surely there are fewer that attaine to the end of that way. For some faile in the beginning, others in the middest, most when they come almost to end. Whereupon our Lord saith, *that many are called, but few chosen.*

§. 20. *Of the stay of judgement by reason of the godly mixed with the wicked.*

IIII. * **M**ixture of the godly with the wicked is a stay of judgement. When God was about to destroy *Sodom*, he saith to *Lot*, *Haste thee: I can do nothing till thou be gone.* ^b Good *Iosiah* was a stay of those judgements which God had threatned to bring upon *Ierusalem* for the sinnes of *Manasseh*. ^c Had there beene but ten righteous men

^k Jer. 2. 29.

^l — 6. 13.

— 28.

^m — 8. 6.

ⁿ 2 Sam. 16. 18.

^o — 17. 23.

^p Mat. 7. 13. 14.

Si pauci sunt

qui inveniunt,

profecto longi

pauciores erunt

eius pervenire

possunt. Aligenim

in ipsis statim

invenit, &c.

Chrys. cont. vi.

tuperat vitæ

monost l. 1.

* See §. 11.

^a Gen. 19. 32.

^b 2 King. 22.

19.

— 33. 26.

— 24. 3.

^c Gen. 18. 32.

in Sodom, surely it had not bin then destroyed when it was. Abraham intimates the reason hereof in this Rhetoricall communication with God, *Wilt thou also destroy the righteous with the wicked? That be farre from thee. Shall not the Iudge of all the world doright?* The supreme Lord of all hath such respect to his faithfull ones, as he will rather spare many wicked ones for a few righteous ones, then destroy a few righteous ones with many wicked ones.

Behold here a meanes of Gods patience and long suffering in the world: which is that mixture of holy ones with the wicked that are in the world. Were the number of Gods Elect accomplished, and such as are sanctified taken out of the world, soone would there be an end of all. Many Nations, Cities, Townes, and other Societies are spared, for some faithfull Saints therein. This surely is the reason of Gods much forbearance towards this Land, this City of London, and other places in this kingdome. There is a remnant of righteous persons. These hold up their hands to God ordinarily and extraordinarily: to their persons, to their praiers hath the Lord such respect, as they do in a maner hold him, as Moses held God when it was in his mind utterly to destroy all the children of Israel that came out of Egypt. God gave to PAUL all them that sailed with him. It is said that a little before Heidelberg in the Upper-Palatinate was taken, their faithfull Ministers were all taken away.

O the ungratefulnesse of the wicked in the world! Thow Gods favour to the Saints here and there disperfed in the world, they that live and enjoy any comforts in the world are beholding to those Saints, for their peace, plenty, safety, honours, wealth, liberty, livings, and life it selfe. Yet in the world who more hated, scorned, reproched, evilly entreated and persecuted in the world. Is not this more then monstrous ingratitude?

But how beholding to God are these Saints, to whom the Lord (who is beholding to none) beareth such respect, as not onely to spare them, but, for their sakes, those among whom they live?

Gods respect
to his Saints.

Gen. 18. 24, 25.

*Curs merita
nostra nos gra-
vant ut diliga-
mur a Deo, rele-
vari apud eum
illorum meritis
possumus quos
Deus diligit.*
Aug Quest su
per Exod. 1. 2. c.
49.

Exo 32. 10.

Act. 27. 24.

The world en-
joy all they
have by Saints.

§. 21. Of Gods revenging the rebellious.

* See §. 11.

See more of
this point in
the Churches
Conquest on
Exo 17. 14.

§. 68.

*Divina justitia
punit eos qui cor
rigi nolunt.* Aug
cont. Adimant.
cap. 7.

* Lev. 10. 2.

* Num. 11. 1.

* ——— 33.

* Rom. 13. 4.

* Isa. 10. 5.

* ——— 34. 6.

*Lege Tertul-
lianum lib. 1.
cont. Marcion
Qui dixit Deum
non ulcisci malos.*

* 2 Sam. 24. 14.

* Heb. 10. 30.

* Ion. 3. 10.

* 2 Sam. 24. 16.

17.

V. * **T**He Lord revengeth the rebellious. This is true both of such as band themselves in open hostility against his Saints, and raise armies against his Church, and also of such as more privately oppose against them that beare his image, and contumeliously sinne against him: as these Conspirators here did. ^a *A fire went out from the Lord and devoured Nadab and Abihu.* ^b *The fire of the Lord burnt among them that complained against him.* ^c *The Lord smote the people that lusted with a very great Plague.* ^d *I will performe (saith the Lord) against Elie, all things which I have spoken concerning his house.* Where men are instruments of punishing such, the Lord is the principall Author. They are Gods ^d *Ministers*, or rather Gods ^e *rod, staffe, and sword* to smite his people withall.

The Lord takes upon him to revenge, that he may order vengeance as he seeth just cause: either to aggravate or mitigate it: to continue or to cease punishing: which questionlesse was the reason that moved David to say, *Let us fall now into the hand of the Lord.*

As all hope of impunity is hereby taken away, so good ground of penitency is given. How can any thinke to escape seeing the every-where present, all-seeing, impartiall God undertaketh to punish him. ^b *Vengeance belongeth unto me,* saith the Lord: where upon he inferreth, *I will recompence.* Feare therefore to provoke this avenger. Do not vainely hope to escape his revenge though thou persist in sinne.

Yet if after thou hast sinned thy heart smite thee, and thereupon true repentance be wrought in thee, prepare to meet thy God. Thus maist thou either prevent and keepe off all vengeance, as ⁱ the *Ninevites* did. Or if he have begun to strike, thou maist make him ^k *repent of the evill*, and cause him to *stay his hand*, as David did. It is God that smiteth. To him therefore must we looke. It was the aggravation

of *Israels* obstinacy, that ¹ *They turned not to him that smote them.*

¹ Isa. 9. 13.

§. 22. *Of the utter destruction which stubbornesse brings to men.*

VI. * *Stubbornesse after some stroakes causeth utter destruction.* ^a So much is threatned in the Law: and ^b by the Prophets declared to be accomplished. Many particular remarkable instances hereof are recorded in Scripture, that succeeding ages might be the better warned thereby. ^c *Sodom* and the Cities that tooke part with her, were overcome and sacked by the foure Kings that came against them. This was no light stroke: yet it wrought no amendment. Wherefore not long after ^d they were utterly destroyed with fire and brimstone from heaven. *Pharaoh* and his subjects were so smitten with ^e ten severall plagues, as gave sufficient demonstration of their folly in standing out against the great Lord of heaven: yet still continued they to harden their hearts against God: therefore at length ^f he and his whole host was drowned in the Red Sea. The Israelites were oft and sorely punished by many judgements, but no whit bettered by any of them: so as the Lord was provoked at length to make their land desolate. ^g This ^h phrase which *Iohn the Baptist* useth (*The axe is put to the root of the tree*) importeth as much. By the *axe* he meaneth Gods judgement: by the *tree* the nation of the Iewes: by *putting to the root*, an utter extirpation. A tree may be lopt, and yet stand, and grow and flourish againe. But if it be cut at the root, downe falls body, boughs and all. He implies therefore, that whereas God had formerly by Plague, famine, sword, captivity, and other like judgements lopt them, and oft times made them bare, now he intends to cut their root, utterly to cut them downe, and cast them off.

Gods justice and wisdom, yea and the glory of all his properties provoke him so to do. If the stubbornesse of sinners against lighter judgements might carry it away, man would

See 6. 17.

^a Lev. 26, 18, &c.

Deu. 29. 19, &c.

^b Isa. 1. 5 &c.

— 9. 13, 14.

Am. 4. 6, &c.

^c Gen. 14. 10, 11

^d Gen. 19. 24.

^e Exo. 7. 20, &c.

^f Exo. 14. 28.

^g Lam. 1. 1, &c.

^h Mat. 3. 10.

See the Churches Con-
quest on Exo.
17. 14. 5. 69.

would seeme stronger then God, Gods wisdome and justice would be much impeached: His corrections would be despised: his Word not regarded. Besides others would be emboldened by the stubbornnesse of some to carrie themselves stoutly against God. Mortall Kings, and other Governours, Parents and Masters will not suffer their inferiours to carrie away the matter by stoutnesse. Can we then imagine that the immortall God will suffer it. He can and will beat downe the stubbornnesse of the stoutest.

¹ Pct. 5. 6.

Humble your selves (brethren) *under the mighty hand of God.* If he threaten, fall downe before him, repent, go not on to provoke him further. If we go on to provoke him more and more, his rod will be turned to a staffe; his staffe to a sword, cleane to cut us off.

§. 23. Of sudden judgements.

* See §. 11.

^a Exo. 33. 5.

^b Psal. 73. 12.

^c Pro. 1. 27.

^d Deut. 7. 4.

^e Pro. 6. 15.

^f Isa. 39. 5.

— 30. 13.

— 47. 11.

^g Jer. 6. 26.

^h — 51. 2.

ⁱ Lam. 4. 6.

^k Gen. 19. 23.

VII. * **S**uddenesse adds much to the severity of a judgement. In way of terrour suddenesse is oft threatned, as where the Lord saith, ^a *I will come up into the midst of thee in a moment, and consume thee.* ^b *How are they brought into desolation as in a moment?* ^c *Their destruction commeth as a whirle-wind.* ^d *The anger of the Lord wil destroy thee suddenly.* ^e *His calamity shall come suddenly: suddenly shall he be broken without remedy.* ^f *It shall be at an instant, suddenly.* ^g *The spoiler shall suddenly come.* The terrour of Babylons destruction is hereby aggravated, in that it was ^h *suddenly fallen*: yea and of Sodom, which is thus expressed, ⁱ *The punishment of the iniquity of the daughter of my people is greater then the punishment of the sinne of Sodom that was overthrowne as in a moment.* It is noted that ^k *the Sun was risen upon the earth* a little before the fire and brimstone fell from heaven. That rising of the Sun made shew, and gave hope of a faire day. Yet then, even on a sudden was that faire skie turned into a sulphurous and most dismall skie.

1. Sudden judgements strike men into amazement. So saith *Eliphaz*, ¹ *Sudden feare troubleth thee.* It makes men at
their

Mischiefes of
sudden judge-
ments.

¹ Job 22. 10.

their mits end, as we speake. Instance a sudden and unexpected surprisall by an enemy.

2. Sudden evils not onely confound a mans wit and understanding, but they bereave him of the use of such meanes as are usefull for his succour. For there must be time for providing sufficient meanes.

3. They are a great hinderance to true repentance, to faithfull prayer, and such like spirituall meanes, whereby the wrath of God might be pacified, and judgements prevented, or removed.

4. They are evidences of Gods incensed and implacable wrath. As a man that is fully resolved to punish, and not to spare, will suddenly do what he intends to do.

This affords matter of instruction and direction.

Instruction in Gods tender respect to us: For though by our sinnes we have long and much provoked him suddenly and utterly to destroy us, yet hath he given us many warnings before hand by his Ministers: and * begun this judgement of the Plague by degrees, that so like wise-men we might fore-see the uttermost perill, and answerably prepare our selves.

Direction, to be so watchfull over our selves, so well furnished and prepared, by that spirituall furniture which in the Word is prescribed unto us, that no evill may suddenly surprize us, nor ordinary nor extraordinary evils, not death it selfe, nor the last judgement. *Take heed* (saith the Iudge himselve) *to your selves, lest at any time your hearts be overcharged, and so that day come upon you unawares..*

* Jan. 13. 1624
only one died.
Feb 3 three.
Feb. 10. five.
Feb 17. three.
Feb. 24. one.
Mar. 17. two.
Mar. 24 eight.
1625 Mar. 31
six. Apr 7.
eight Apr. 14.
eighteen.
Apr 21. eigh-
teene. And af-
ter that it in-
creased every
weeke more
and more till
Aug 18. when
there died in
one weeke.
4463 of the
Plague. And of
all diseases
5205 in Lon-
don and in the
nine out pa-
rishes.
Luk. 21. 34.

§. 24. Of the exposition and observations of the last part of the 45. Verse.

NUMB. 16. 45. { And they fell upon their faces.

A Remedy for the fore-mentioned calamity is here set out in the practice of *Moses* and *Aaron*. For this Relative *THEY* hath reference to them two especially. For these rebels *murmured*, and gathered themselves against these two: and they two are said to come before the *Tabernacle*: and after this these two take order for cure of this Plague. *Moses* was the supreme Governour and Prince over this people. *Aaron* was their chiefe Priest.

By falling upon their faces, is meant their humble and hearty prayer to God for this people. *c* The outward gesture whereby their inward intention was set out is put for prayer. It is in effect all one as if he had said, *They prayed*. But yet this Tropickall speech is not without its emphasis. For it implieth,

1. A reverend respect to the Divine Majesty. For of old when men would testifie reverence to excellent persons, at sight of them they fell on their face, as *d Ruth* before *Boaz*, *e Abigail* before *Dauid*. Thus did *f Abraham* testifie his reverence to the *All-sufficient God*.

2. An holy astonishment at, and admiration of surpassing excellency and glory. In which respect *g Ezekiel* fell on his face.

3. A feare, which at the apprehension of Gods terror, and our wretchednesse perplexeth the soule. So ** Daniel* was afraid, and fell on his face.

4. An humble mind in regard of ones selfe. This *h Dauid* manifested when he fell on the ground before *Jonathan*. And *i* they that are effectually wrought upon by the Word, and have the secrets of their heart made manifest, in humility falling downe on their faces worship God.

* Vers 41, 42,
43, 46,
47.

b See more of these in the Churches Conquest on Exo. 17. 9, 10.

c Metonymia Adjuncti, vel Signi.

d Ruth 2. 10.

e 1 Sam 25. 23.

f Gen. 17. 3. 17

g Ezek. 1. 29.

*** Dan. 8. 17.

Luke 5. 8.

h 1 Sam. 20. 41.

i 1 Cor. 14. 25.

5. Shame and confusion of face for great provocations of Gods wrath. ^k This moved *David*; when he saw the fierceness of Gods wrath for his great sinne, to fall downe on his face before the Lord.

^k 1 Chr. 21. 16.

6. Earnest and ardent desire of obtaining what we pray for. In this respect ^l *Ioshua* and all the *Elders of Israel* fell to the earth upon their faces, before the *Arke of the Lord*.

^l Ios. 7. 6.

7. An agony whereinto one is cast thorow some inward trouble of soule, or some outward fearefull sight. In the former respect ^m *Christ* fell on his face and prayed. In the latter respect ⁿ *Daniel* lay on his face as in a dead sleepe.

^m Mat. 26. 38, 39.

ⁿ Dan 10. 9.

^o Vcrs. 42.

Most of these may be applied to *Moses* and *Aarons* falling on their faces here in this text. For ^o *The glory of the Lord appeared*: and the wrath of the Lord was manifested: and the people had committed a great sinne; and a Plague was already begun, therefore without all question, in reverence to the Divine Majesty, in admiration of his glory, in some feare, yet in an humble submission to God, in shame of the peoples ingratitude, and in earnest desire of pardon for their sinne, and removall of the judgement, they fell upon their faces: So as this gesture implieth an extraordinary manner of prayer.

Sixe Observations hence arise: whereof three concerne the action performed, and three the Persons that performed it.

I. ^a *Prayer is a ready remedy for a desperate calamity*. Such a calamity was the peoples here. And this remedy is here with approbation used.

^a See *The Saints Sacrifice* on Psal. 116. 4.

^b See *The whole armour of God*, on Eph. 6. 18. §. 95; &c.

II. ^b *In extraordinary need extraordinary prayer must be used*. The sinne of the people and the threatning of God shewes the extraordinary need. Their gesture in falling on their faces, argues their extraordinary prayer.

^c See *The Churches Conquest* on Exo. 17. 11. §. 29.

III. ^c *Inward devotion of the soule must be manifested by an answerable outward disposition of body*: Such a disposition was this falling on their faces.

^d See *the whole armour of God*, on Eph. 6. 18. §. 36, &c.

IIII. ^d *Prayer is to be made for others in their necessities*.

God bids these that fell on their faces *get them away*, that they might be safe, yet they for them that were in danger, *fell on their faces*.

^e Ibid §. 51.

V. ^e *Prayer is to be made for such as wrong us*. This people for whom the prayer is here poured out, *murmured, and gathered themselves together against Moses and Aaron*, who here in their behalfe *fell on their faces*.

^f See the Churches Censure
question Exo.
17. 12 §. 4c.

V I. *Magistrates and Ministers are especially to pray for averting publique judgements*. Such were they who here fell on their faces. *Moses was a Prince, Aaron a Priest*.

These Observations are all of them worthy our due observation: but I have handled them elsewhere, as the places quoted in the margin, shew.

§. 25. *Of the sense and notes of the former part of Verse 46.*

NUMB. 16. 46.

And Moses said unto Aaron, take a censer, and put fire therein from off the altar, put on incense, and go quickly to the congregation, and make an attonement for them.

TO the fore-mentioned remedy of prayer, here is another added: whereby their prayer was made the more effectually. This is first prescribed in this text: and then performed in the next verse.

Moses he prescribes: and that on just grounds. For,

1. *Moses* had a more immediate inspiration, and more extraordinary revelations than *Aaron*, or any other at that time. *With him* (saith the Lord) *will I speake mouth to mouth, even apparently, and not in darke speeches, &c.*

2. *Moses* was the supreme head, and chiefe governour on earth at that time of that people. ^b *God sent him to be a Ruler.* ^c *Aaron* himselfe calls him, his Lord.

Moses prescribeth to *Aaron*, because

1. ^d *Aaron* was to be *Moses* his spokesman to the people.

Aaron

Num. 12. 8.

^b Act. 7. 35.

^c Num. 12. 11.

^d Exo. 4. 15.

Aaron was to be to Moses instead of a mouth : and Moses was to be to Aaron instead of God.

2. ^c *Aaron was then made the High-Priest: so as^f to use a censer, to take fire from off the altar, to put incense on the censer, to make an attonement, belonged to Aaron by vertue of his Priest hood.*

The particulars here enjoyned were holy rites ordained by God under the Law for pacifying his wrath.

The Censer was an instrument made of a lasting mettall that would not easily melt, as of gold, or brasſe, fit to hold fire in it, with a Steele or handle to hold it by. The use of it was to hold live, burning coales on it, that incense being cast thereon, by the heate of the fire it might send out a smoake of a sweet smell, which the Priest carrying from place to place, caused the sweet savour of incense to disperse it selfe, and to be smelt wherſoever he came. Some of these censers were of brasſe, for the ordinary Priests to carry incense up and downe the Tabernacle, and Temple: with ^h such as these the 250 men that conspired with *Korah*, and were destroyed with fire, offered incense. Others were of gold, as ⁱ those which *Salomon* made for the Temple: especially that which was made for the High-Priest to carrie incense on it into the most holy place, whercof ^k the Apostle to the Hebrewes makes mention.

The fire of the altar here mentioned was of that fire which first fell from heaven (*Lev. 9. 24.*) and was commanded to be kept continually burning on the altar (*Lev. 6. 13.*) never to go out: with it they burnt all their offerings that were to be burnt: of it they tooke to carrie incense up and downe: all other fire was counted strange fire (*Lev. 10. 1.*) They who used other fire in holy rites, incensed the fire of Gods wrath against them. (*Lev. 10. 2.*)

Concerning the altar, there were in the Tabernacle two altars. One for all manner of oblations. The other onely for incense, (*Exo. 30. 9.*) That a large one: *This* a small one. That covered with brasſe: *This* with gold. That was set in the Tabernacle neare to the outer court, where when the

^c Exo. 28. 1.
^f — 30. 7.

A censer.
סמך
סמך a
prunas desumptis

^h Num. 16. 39.
ⁱ 1 King. 7. 50.

^k Heb 9. 4.

Duo sunt altari:
a: unus thymia
matum cum
incensum: &
alterum ante
templum cum
holocaustum.
Hier. Com.
ment. l. 3. in
Ezek 9.

curtens were drawne, all the people might see it: this neare to the most holy place, (*Exo. 40. 5, 6.*) and therefore said to be before the Lord, (*Numb. 16. 12.*)

On the great brazen altar the holy fire sent from the Lord, burnt continually. When fire was to be laid on the golden altar for incense it was fetcht from this. It is probable that at this time *Aaron* tooke fire from that altar where it burnt continually.

Incense.

* *Exo. 30. 34.*

וְשֵׁן זַמְזָמִית

וְשֵׁן זַמְזָמִית

liquor distillans

ex myrrha, aut

cinnamomum.

וְשֵׁן זַמְזָמִית

tum in loco legi-

tur. Hanc facile

est statueri quid

significet.

וְשֵׁן זַמְזָמִית

in hoc tractatu

legitur.

וְשֵׁן זַמְזָמִית

Inde Græcè

ἀλκάνη.

* *Exo. 30. 38.*

* *Exo. 25. 6.*

* *Incense* was a sweet perfume made of foure most odori-ferous spices. The first is translated *o stacte*, a gumme that distills out of Myrrhe, or Cinamon. Some translate it *pure Myrrhe*. The second, *Onicha*, a kind of spice very cleare, which being scraped giveth an extraordinary sweet savour. Some terme it *cleare Gumme*. The third, *Galbanum*. This name is taken from the Hebrew. It is said to be a liquour hardened, that is drawne out of sweet Cane growing in *Syria*. The *Greeke* and the *Latine* expresse it by such words as our English doth, derived from the *Hebrew*. The fourth, *pure Frankincense*. This among the foure is the onely common spice: the other are such as we read not of in any other place: so as it is no easie matter to tell what kind of spices they were. Sure it is that *no* perfume might be made like that incense which was made of them.

This is stiled *sweet incense*, and that fitly, in a double respect.

1. Of the naturall *savour*. It was exceeding sweet.

2. Of the legall effect, which was to cause a sweet savour in Gods nostrils. "The Priest therefore in the smoke and smell of it died not.

Here we see that the *Incense* was a proper peculiar perfume reserved only for holy uses. The fire also was holy, such as first came from the Lord, and was preserved for his services. The altar was likewise for sacred uses, and finally, the *caster*. All were ordained of God, and in that respect all of them warrantable. They were, as other *legall types*, external, but yet they had their Evangelicall truths: whereof

* hereafter.

These

These things being thus prepared, *Moses* chargeth *Aaron* to go to the *Congregation*, namely that assembly of rebels that was gathered together against Gods servants; whereof *before. And that which *Aaron* doth, he must do with all speed, because the fire of Gods jealousy was already kindled.

* § 11.
מהרה
celeriter.

The end of all that which was given in charge, and the effect that would follow thereupon, is thus expressed, *And makes an attonement for them.*

The copulative particle * AND; whereby the distinct branches of *Moses* his charge are joyned together, importeth the latter branch to be inferred as an end of the former: as if he had said, *offer incense, that thereby an attonement may be made.* So this particle is translated * before, where it is said, *Get you up, THAT I may consume them.* Yea, it doth also imply a consequence, and an effect that would follow thereupon: as if he had said, *Offer incense, and so thereby thou shalt make an attonement for them.* The issue verifieth thus much. For *Aaron* having done what *Moses* gave him in charge, it is said * *He made an attonement for them.*

* Verse 45.
הרימו
זאתה

This phrase, ^m *Make an attonement*, is the interpretation of one short Hebrew word, which (if our English would beare it) might thus be translated, *atone.*

* Verse 46.
מ כפר

The Hebrew word properly signifieth to cover. ⁿ *The cover* which was laid upon the *arke*, is set out by a word derived from this; Metaphorically it is applied to *sinne*, and to *wrath* incensed by sinne, and signifieth to *cover* them: that is to pardon sinne, and to pacifie wrath. As where it is said, ^o *He forgave iniquity*: word for word, *He covered iniquity.* And where in relation to the wrath of a King, it is said, ^p *A wise man will cover it*, that is, pacifie it. It is also simply used, and signifieth to be *propitious*, *favourable*, or *mercifull*: as where prayer is thus made to God, ^q *Be mercifull to thy people Israel.* It is frequently used, to *expiate*; that is to purge away, or take away any uncleannesse, so as it may not be imputed: and to make it fit for holy uses, or to appeare before God. Thus it is applied to things used under

ח כפרת
operculum.

^o Psal. 78. 38.
יכפר עין

^p Pro. 15. 14.
יכפרו

^q Deut 21 8.
כפר לעמך
propitius esto erga populum tuum

* Lev. 16 33.

תָּעָר
לְעִזְיוֹתָי
expiabit.

What attonement is.

How attonement is made.

עֲלֵיהֶם *

the Law, and to persons: as to the *holy Sanctuary*, to the *Tabernacle* of the congregation, to the *Altar*, to the *Priests*, and to all the *People* of the congregation. All the fore-mentioned acceptations of the word do adde much to the clearing of this phrase in this place, *make an attonement*. *Attonement* (according to the English notation of the word) implieth *two at one*: namely two that were at odds or variance. Such attonement is as much as agreement, or reconciliation. This in regard of that odds which is betwixt God and man is done two wayes. 1. By taking away sinne, the cause of wrath. 2. By pacifying wrath, the effect of sinne. *Offerings for sinne* typified the former. *Incense*, the latter. Though these may thus be distinguished, yet can they not be severed. For without sinne be taken away, wrath will not be pacified. And if wrath should be pacified, where's the benefit thereof, if sinne be not taken away. Though therefore the one may be more expressly specified, yet the other also is there intended. Now because of the mention of incense here, by attonement here meant, the pacifying of Gods wrath is most directly set out.

This Relative particle *THEM* (*for them) hath reference to the fore-named *congregation*: a congregation of rebels. Yet is order taken for pacifying Gods wrath justly incensed against them.

The Summe of this text is a *Prescript for pacifying Gods wrath*.

In this prescript we have

1. The Persons } Charging. *Moses*
} Charged. *Aaron*.
2. The Charge it selfe: wherein is expressed.
 1. The *Matter* given in charge.
 2. The *End* thereof.

I. in the matter is distinctly set downe

1. The *Substance*. To burne *Incense*.
2. The *Circumstances*. Which are two,

1. The *Instrument*, whereon to lay the incense: a *Censer*.

2. The

2. The *Meanes*, to burne the incense : which is

1. *Generally* exprest. *Fire*

2. *Particularly* limited. *From off the altar.*

II. The *end* is set downe by way of charge, which consisteth of two branches.

In the former you may observe,

1. The *Action* to be done. *Go*

2. The *Time* when. *Quickly*

3. The *Persons* to whom. *To the Congregation.*

In the latter you may againe observe,

1. The *Duty* to be done. *Make an attonement.*

2. The *Persons* for whom. *For them* : namely for the Congregation before mentioned.

Six especiall points are here to be noted.

I. *Men must do what they do by vertue of their calling.* It belonged to *Moses* as a *Prince* and a *Prophet* to give direction for staying the Plague : and to *Aaron* as *High-Priest* it belonged to offer incense. *Moses* therefore did that which belonged to a *Prince* and *Prophet*. And he appointed *Aaron* to do that which belonged to * an *High-Priest*.

* Deut. 33. 10.

II. *Such meanes must be used to pacifie Gods wrath as by Gods Word are warranted.* Offering up *Incense*, which is the meanes here to be used, was expressly warranted by the Word of God, *Lev. 16. 12, 13.*

III. *Things warrantable in their substance must be performed with warrantable circumstances.* For this end the foresaid *Incense* was to be offered on a *Censer*, and to be burnt with fire from off the altar, *Lev. 16. 12.*

IIII. *Duties of mercy must be performed to such as wrong us.* This congregation murmured, and gathered themselves together against *Moses* and *Aaron*. Yet *Moses* bids *Aaron* go to them, to do a worke of mercy for them in this their need.

V. *Gods wrath is with all expedition to be pacified.* For this end *Aaron* is charged to go *quickly*, that with all possible speed he might make an attonement.

VI. *There are meanes of reconciliation betwixt God and*

man after Gods wrath is incensed. The attonement here enjoined giveth prooffe thereof: especially if we weigh the persons for whom it was to be made. *For them*, even them that had provoked the Lord at once to consume them.

These instructions arise from the letter of the history. There is an higher mystery contained therein, whercof * afterwards.

§. 26. *Of respect to ones calling.*

I. * **M**^a *En must do what they do by vertue of their calling.* ^a *As God hath distributed to every man, as the Lord hath called every one, so let him walke: and so ordaine I is all Churches,* saith an Apostle. More particularly he applieth this to severall functions thus, ^b *Having gifts differing, according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith: Or Ministry, let us wait on our Ministry, &c.*

This is the property of a just and righteous man, to ^c *walke in HIS integrity.* *HIS*, that is, that which belongeth to him by vertue of his owne proper place and function. In this sense it is said, ^d *The wisdom of the prudent is to understand HIS way.* But ^e *Every foole will be meddling:* namely in others mens affaires, with the things that belong not unto him.

As we desire to be accepted of God, to receive comfort to our soules by the things we do, and thereby to do good to others, let us be well informed in the duties that by vertue of our owne proper function belong unto us, and therein be faithfull and diligent. Much paines may be taken, and diligence used in other mens matters, and little thanks gotten for all that paines and diligence. Yea we may bring by such paines and diligence much trouble to our selves, and yet no comfort in all that trouble. Wherefore ^f *St. Peter* exhorteth Christians from suffering *as busse-bodies in other mens matters.* And it is remarkable, that he reckoneth their sufferings among the sufferings of malefactors. ^g *Studie* therefore

* See § 25.

^a 1 Cor. 7. 17.

1 Pet. 4. 10.

^b Rom 12.
6, 7, 8.

See the whole
armour of God,
on Eph. 6. 14.
Treat. 2. Part. 1
§. 4.

^c Pro. 20. 7.

^d — 14. 8.

^e — 20. 3.

^f 1 Pet. 4. 15.

^g 1 Thef. 4. 11.

therefore to do your owne businesse. Let Magistrates, let Ministers, let Husbands, let Wives, let all of all sorts so doe.

§. 27. Of using warrantable means to pacifie Gods wrath.

II. * **S**uch means must be used to pacifie Gods wrath as by Gods Word are warranted. Of old before Gods will was so fully revealed and recorded as now it is, Saints were wont to seeke extraordinary direction of God. As ^a *Rebekah* when she felt children struggling together within her: and ^b *Ioshua* when *Israel* fled before the men of *Ai*: and ^c the other Tribes that fought against the *Benjamites*: and ^d *David* when there was a famine in his land: and others on other like occasions. The ordinary course under the Law was, as this here prescribed by *Moses* in this particular case (for which there was ^e before a more generall Law) to burnt offerings: in which respect *David* gave this advice to *Saul*, ^f *If the Lord have stirred thee up against me, let him smell an offering.* & *Noah* therefore after that great evidence of Gods wrath, the flood, offered burnt offerings: and it is said that *The Lord smelled a sweet savour.* So ^h *David*, and that by the advice of a Prophet, to pacifie the wrath of God manifested by a fierce Plague, offered burnt offerings.

As the incense was a type of the intercession of *Christ*, so burnt offerings, of the satisfactory, expiatory, and propitiatory sacrifice of *Christ Iesus*. Yea they were also visible demonstrations of mans guiltinesse. For the beast, laid on the altar, there lay in his stead that brought it, and shewed what he had deserved, namely not onely to be consumed here in materiall fire, but also for ever to be tormented in infernall fire: and the penitents bringing of his offering was a profession of his owne guiltinesse. This by the way concerning the end of those offerings which were used to pacifie Gods wrath.

* See §. 25.

^a Gen. 25. 12.

^b Ios. 7. 6.

^c Iudg. 20. 28.

^d 2 Sam. 21. 1.

^e Lev. 16. 12.

^f 1 Sam. 26. 19.

^g Gen. 8. 20, 21.

^h 2 Sam. 24. 25.

What burnt offerings set forth.

As for the generall point, that meanes used to pacifie God, must be such as are warranted: in two especiall respects it appeares to be most equall.

1. In regard of God who is to be pacified.

2. In regard of man who is to pacifie him.

Rom. 11. 34.

Gods will, till he himselfe reveale it, is secret: his counsell unsearchable. (For *who hath knowne the mind of the Lord? or who hath bene his counsellor?*) None therefore can tell what may please, or appease him, till he make it knowne of himselfe.

Rom. 1. 21.

As for men, *They are vaine in their imaginations, and their foolish heart is darkened.* How then can they of themselves invent or conceive what may be well-pleasing to the most wise God? Take a view of all humane inventions, whether of heathens, or others, and you shall find them all to be very toyes, much unbeseeming Gods excellent Majesty: yea such as give no satisfaction to wise men, that duly observe them: no nor to the inventers themselves: and therefore they are still thinking of adding, altering, and taking away. By mans inventions Gods wrath is more incensed then appeased. *In vaine* (saith the Lord) *to they worship me, teaching for doctrines the commandments of men.*

Mat. 15. 9.

§. 28. Of sacrificing humane blood to pacifie God.

In Navigat.
Hispan. sub
Car. 5. Imper.
in insula Caroli-
na, nactatio ho-
minum legitur.
Carthaginienses
Saturno excel-
lent oves e flis
suis sacrifici. Mat.
Diodor. Sic. lib
20.

WHo can sufficiently wonder at the vaine and foolish wit of men, in inventing such meanes and courses to pacifie Gods wrath, as are so farre from being agreeable to his will, and warrantable by his word, as they are cleane contrary thereunto, and in that respect must needs incense his wrath more and more. The Heathen of old were wont to sacrifice children, virgins, men, and such like kinds of humane blood: which the Iewes, giving themselves over to all Heathenish idolatry, learned of them. For where * the Heathen gave their children to *Molech*, ^a the Idoll of the *Ammonites*, which is supposed to be *Saturne*, ^b the Iewes also

* 2 King. 16. 2.

^a 1 King. 11. 7.

^b 1er. 31. 35.

also did so: notwithstanding that ^cthe Lord had expressly forbid them so to do: and ^dmade a capitall law against all that should so do. As for the Heathen, they had their Oracles at which they used to aske counsell, and take advice in all their weighty exploits, and in all their difficulties and distresses: as ^ethe people of God were wont to aske counsell of the Lord. The Heathen supposed that God gave counsell at those Oracles: but it was the Devill himselfe who most egregiously seduced them. For the Holy Ghost calleth false gods ^f*Devils*. Now ^gthe Devill hath beene a *murderer from the beginning*: and ever thirsted after mans bloud. No marvell then, that the counsell and advice of these oracles was, that for appeasing wrath, or removing calamities mans bloud should be sacrificed. As of old when the Grecians were to depart, after they had burnt Troy, but were hindred by crosse and boisterous winds, their Priest told them that their Kings daughter must be sacrificed, which thereupon the foolish King suffered to be done. ^a*Polyxena* also the daughter of *Priamus* and *Hecuba* is said to be sacrificed to appease the Ghost of *Achilles*. ^b*Theodatus* or *Theodatus* King of the *Bastrians* is recorded to be sacrificed by *Arface* King of *Persia* to *Apollo*, after he had overcome him in battell. ^c*Pigmalion* is said usually to sacrifice men to the gods. ^dThe *Bistans* a people of *Thrace*, made a law to sacrifice strangers to their gods. ^e*Taurica Chersonesus* a country in the North part of *Europe*, now by some called *Tartarica* the lesse, had inhabitants that also were wont to sacrifice strangers to *Diana*. ^fThe men of *Abdera* a city of *Thrace* had a custome every first day of the yeare to stone a man to death, and to sacrifice him to the gods, for a prosperous success of that yeare. ^gThe *Scythians* are reported to sacrifice every hundreth man of the captives that they tooke. ^hIt is recorded that a Plague was raised in *Syracuse*

^c Lev. 18. 21.

^d Lev. 20. 2.

*Pater filium
tradebat sacer-
dotibus qui faci-
ebant duos reges
magros, & inter
hos puerum tra-
ducebant. Et
quidam morie-
bantur, quidam
superstites mane-
bant. Si pater
numex filijs
traduceret, reli-
quos sine salvis,
& patrem in om-
nibus locis
putabant.*

^e Num. 27. 21.

Judg 20. 18.

^f Deut 32. 17.

2 Chron. 11. 15.

Psal. 106 37.

1 Cor. 10. 20.

Rev 5. 70.

^g Joh 8. 44.

*Large Euripidis
Seythiarum de-
scribit. Cicero. Offic.
lib 3.*

^a Ovid Metam

lib 13. fab 2.

^b *Vltima vel
Phoca sacras
maiores ad aras
Quam tulit a se
de Theodatus
habe necem.*

Ovid in

Ibin.

^c *Præter ut ducet, quo sanguine debuit, an. Tinxit, &c. Ibid.* ^d *Qui B. fons templo ca-
pitale miserat. Ibid.* ^e *Quique Theoria Taurica perra Doe. Ibid.* ^f *Aut te deovent cer-
tis Abdera celsus. S. seq. per totum gradine plura putant. Ibid.* ^g *Herod. lib. 4.* ^h *Pho-
tach. Paral 38. & Desith lib. 3. rer. Sicul*

for incest committed by a father with his daughter, and that counsell being asked of the *Oracle*, answer was made, that both Father and Daughter must be sacrificed to the Gods. ⁱ Many more like instances to like purpose may be given; but these are sufficient to discover the blindness, and sottishness of the Heathen in seeking to pacifie God with such things as could not but much incense him.

§. 29. *Of Popish toys to pacifie God.*

Papists also go two farre in using unwarrantable meanes (such as cannot but kindle and inflame the fire of Gods wrath) to pacifie the same: as mens and womens whipping of themselves, wearing shirts of haire, going barefoot so many miles, creeping up and downe to this and that place on their bare knees, going long journies on pilgrimage, to reliques and images of Saints, to the holy land, and if they be not inhabitants of Rome, even thither also to visit it: giving up their lands, if they have any: yea and leaving their callings to enter into, and abide in some religious house, as Monastery, Fryery, Nunnery, Hermitage, or the like: going up and downe to beg: living on almes: offering such and such summes of money at such and such religious places: forbearing such and such meates: mumbling over so and so many times the Creed, Pater noster, and Ave-Maria: and to do what els their Ghostly Father shall enioyne them by way of penance: though it be to murder Kings or other persons. Yea further (wherein they go in inhumane cruelty beyond the Heathen) in persecuting with fire and sword such as refuse to be subject to their Devilish devices. ^a The Councill of Trent saith of some of these and other like workes of penitency (as it calls them) that *never any safer way to avert the vengeance of God was found out in the Church.* ^b And her great Champion though he confesse that they are not commanded of God (onely he thus minceth the matter, *after a certaine manner in particular, not commanded*) yet he boldly avoucheth that they are *acceptable to God, and holy, and profitable:*

Neq; vero securior ulla via in Ecclesia Dei nunquam existimata fuit ad amoven- dam immiscen- tionem à Domino puram, quam ista- hac penitentia opera homines cum vero animi dolore frequen- tent Concil. Trid Sess. 14. cap. 8, 9.

Haec ipsa opera, quatenus quoad certum modum in particulari, divinitus prae- data non sunt, grata sunt Deo, & sancta, & utili- lia. Bellarm. de Poenit. lib 4. cap. 6.

Et paulo ante, satisfactoria esse affirmat.

fitable: yea and satisfactory. What? Gods vengeance to be turned away by humane inventions? Humane inventions to satisfy Divine justice? Nor the excellency of the Divine Majesty will admit, nor the vanity of humane apprehensions can invent any such satisfactions, any such means as to avert such wrath. The least that can be said of the best of the fore-said means of satisfaction, is that of the Prophet, *c who hath required them?* They may have *d a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour.* For they are vile and abominable in Gods sight.

§. 30. *Of performing things warrantable with due circumstances.*

III. * **T** *Hings warrantable in their substance must be performed with warrantable circumstances.* The many circumstances which God prescribed for doing the things which he enjoined, give prooffe hereof. For why should the Divine wisdom be so carefull in prescribing circumstances, if man might be careless in observing them. Where the Lord enjoyneth the celebration of the Pasleover, he thus expresseth it, *a In the foureteenth day of this moneth, at even, ye shall keepe it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keepe it.* If men failed in circumstances, they were punished as if they had neglected the circumstance. Instance *b Nadab and Abihu*, that offered incense with strange fire: and *David* and the *Priests* in his time that *c caried the Arke* in a cart which *d should have beene caried on mens shoulders.* Wherefore *David* being better instructed by the visible evidence of Gods displeasure on *Uzzah*, saith afterwards, *e The Lord made a breach upon us, for that we sought him not after the due order, &c.*

God having prescribed circumstances as well as substances, to neglect the one or the other is to crosse his sacred will. Yea to do things otherwise then he hath appointed, when

*c Isa. 1. 12.
d Col. 2. 23.*

* See § 25.

a Num. 9. 3.

b Lev. 10. 1.

c 2 Sam. 6. 3.

d Num. 7. 2.

Exo. 25. 14.

Num. 4. 15.

Deut. 10. 8.

Ios 3. 3.

e 1 Chio. 15. 13

Papists failings in matters of all circumstances.

when he hath appointed the rites and manner of doing any thing, is to make our selves wiser then God.

In this respect we have just cause to separate from the Romish Church, though it be granted, that for substance they hold many of Christs ordinances. They have the Word read, and prayers in their Churches, but in an unknown tongue, which takes away the benefit thereof. They acknowledge Christ their Mediatour, High-Priest, Head, and Prophet: but in that they joyne Saints in heaven as Mediatours, men on earth as true, proper, sacrificing Priests, their Pope a Spirituall head over the whole Church, and give him power to coine new articles of faith, they overthrow the forenamed Orthodoxall substances by these hereticall circumstances. So the substance of Baptisme which they retaine, they impeach by their additions of creame, spittle, and other like foolish inventions, and by their false positions about the absolute necessity, and operative efficacy of the externall worke. The like might be exemplified in other ordinances. What warrant have they for creeping to images, prostrating their bodies before them, offering to them, going on pilgrimages, wearing haire-shirts, going bare-foot, whipping themselves: mewing themselves up in cloisters, caves, Hermitages, with an infinite number of their owne inventions. Is God pacified with these? Can such things appease his wrath? What then can be expected for the performance of their ordinances, but this doome of the high Indge, *In vaine they do worship me, teaching for doctrines the commandements of men.* And this, *who hath required this of your hand?*

Mat 15 9.

IQ, 1. 12.

Gospellers failings in matters of all circumstances.

I would to God there were no occasion among us given to feare the like doome. True it is that we have by the Divine providence more and better light then Papists have, whereby the vanity of their unwarrantable additions to Gods ordinances are discovered and abandoned, yet many offer up their incense without fetching fire from the Lords altar. For some that draw nigh unto God with their mouth, and honour him with their lips, have their heart farre from

him.

him. Sincerity of heart is the fire of the Lord, with which the incense of prayer must be offered up. Others in performing duties of piety forest in that which they do, as they looke not at all to Christ, who is the Lords altar from whence alone such fire as is acceptable unto God, can be taken. Others so set their minds on mans lawes, and the penalty thereof, as God, his will, his honour, conscience to him is not at all respected. In these and other like cases doe men offer their incense with strange fire.

It behoveth us therefore diligently to search the Scriptures, thereby to *understand what the will of the Lord is*: and to prove what is *good and acceptable unto him*. Therein we may have sufficient warrant for matter and manner, for substance and circumstance. *To the Law and to the testimony: if they speake not according to this word it is because there is no light in them*. But what is done according to the warrant and prescript of it, may comfortably and confidently be done; and that in assured expectation of Gods gracious acceptance, and bounteous remuneration.

On this ground we may expect a blessing on the duties that we now performe. For our extraordinary humbling of our selves with fasting and prayer is as warrantable for pacifying Gods anger, as incense under the Law. Let us from the Lords altar, his Sonne Iesus Christ, thorough faith in him take the fire of zeale, sincerity, and integrity, and therewith offer our incense; of the efficacy hereof we shall have occasion afterwards to speake.

§ 31. Of shewing mercy to such as wrong us.

IIII. * **D**uties of mercy must be performed to such as wrong us. This did he, who tooke all occasions to do so himselfe, give us in expresse charge, *a Love your enemies, do good to them that hate you. The Law exempteth this generall in these particulars. b If thou meet thine enemies ox or his asse going astray, thou shalt surely bring it back to him againe. If thou see the asse of him that hateth thee lying*

Direction for
matter and
manner to be
fetcht from
Gods Word.
Eph. 5. 17.
Rom. 12. 2.
1Sa. 8. 10.

* See § 25
Of praying for
enemies. See
The whole arme
of God on Eph.
6. 12. §. 51.
a Mat. 5. 44.
b Exod. 23. 4, 5

lying under his burden, thou shalt surely helpe him. If mercy must be shewed to the beasts of our enemies, how much more to their persons? In this respect the Wiseman thus further adviseth, *if thine enemy be hungry give him bread: and if he be thirsty give him water to drinke.* In like manner, if they have pulled any judgement upon their owne pates, our endeavour must be to helpe them, to heale them.

1. Thus shall we shew our selves to be *children of our Father which is in heaven.* For he maketh his Sonne to shine on the evil and on the good, *Mat. 5. 45.*

2. Thus shall we be *like-minded* to him that let slip no opportunity of doing good to us his enemies, even *Iesus Christ our Saviour, Phil. 2. 5.*

3. Thus shall we give evidence of the holy Spirits abode in us. For *the fruit of the Spirit is in all goodnesse, Eph. 5. 9.*

4. Thus shall we *Overcome evil with good:* which is a Divine property: thus shall we mollifie their hardnesse, and bow their incensed mind to mildnes & kindnes, *Rom. 12. 21.*

5. And whereas corrupt nature is too too much addicted to revenge, by these meanes shall we leave our implacable enemies to Gods revenge, which the Wiseman thus expresseth, *Thou shalt heape coals of fire upon his head, Pro. 25. 22*

So farre therefore we ought to be from with-holding our hands from doing mercy, because he, to whom mercy is to be shewed, hath wronged us, as so much the rather to take that opportunity of doing good, that it may appeare we do good for goodnesse sake, without respect of persons, without any partiality. Woe were it to children of men if God did not do good to his enemies. If we could overcome our selves, we also should so do. They who are borne againe, whose corrupt nature is altered, will so do.

Pro. 25. 21.

Ad omnes faci-
amus bonum.
Christus non pro
sanctis tantum
passus est, sed pro
peccatoribus. &c
Aug. de Salu-
tar. Dei. c. 46.

Quando in'micis
nostris praebemus
beneficia, maliti-
am eorum boni-
tate nostra su-
peramus, & mol-
limus duritiam,
iratumq; animum
ad mollietatem, &
benevolentiam
fleximus. Hier.
Hedib. quaest. 1

§. 32. Of speedy pacifying Gods wrath.

V.* **G**ods wrath is with all expedition to be pacified. ^a So soon as Moses observed the wrath of the Lord to be kindled, while he was in the mount, before he came down to enquire after the cause thereof, he offered the sweet incense of humble & fervent prayer, to pacifie the same. When ^b *Jonah* began to enter into *Niniveh*, and to threaten Gods vengeance, both King and people by fasting, prayer, and repentance prevented the judgement. They did not stay till the forty dayes respited were expired. The direction of an Heathen Monarch (but guided by the Spirit of God) is in this case very remarkable: it was this, ^c *Be speedy Bullocks, Rammes, &c. whatsoever Ezra shall require, let it be done speedily. For why should there be wrath against the realm?* ^d *Iob* was so speedy, as upon suspicion that his children in their feasting together might have some way or other provoked Gods wrath, offered burnt offerings for an atonement: *Thus did Iob every day.*

Gods wrath is as a fire. (^e to fire in Scripture it is oft resembled). Now a fire, the longer it is suffered to burne, the stronger and more violent it waxeth. When therefore a fire is kindled, will not wise men make all the speed that possibly they can to quench it? The Prophets do thus set out the fiercenesse of this fire: ^f *A fire is kindled in the Lords anger, and shall burne unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines, &c. Who can stand before his indignation? And who can abide in the fiercenesse of his anger? His fury is poured out like fire, and the rocks are throwne downe by him.* In regard of the violence of Gods wrath it is also resembled to ^h *A floud of mighty waters over-flowing.* If waters once overflow and make a breach, all speed must be used to make up that breach, or otherwise it will soone become irrecoverable.

Hence have we a demonstration of the folly of men, who
 E having

* See § 25.
^a Exo. 32. 11.

^b Icn 3. 4.

^c Ezr. 7. 17. 21, 23.

^d Iob 1. 5.

Fiercenesse of Gods wrath.
^e Psal 73. 21.
 Isa. 30. 30.
 Jer. 15. 14.
 Zeph 3. 8.
Sapius ab initio flammam quidam non extinguentes, in magnum devenerant naufragium. De peccatoribus.
 Chrys. Hom. 22. ad Pop.
^f Deut. 32. 22.
^g Nah. 1. 6.
^h Isa. 28. 2.
 — 30. 28.
 The cause of utter destructions.

having incensed the Lords wrath, continue to adde sinne to sinne, and to lie securely therein, nor repenting, nor humbling themselves with prayer and fasting, nor thinking any way to pacifie the Lords fiery indignation, till the fury thereof flame round about them, and that so fiercely, as there is little hope of quenching it. This is the cause of those desolations and utter destructions that have bene heretofore, or still are made in the world. For,

¹ Mic. 7. 18.

1. ¹ *The Lord delighteth in mercy*: Were men carefull to walke in any measure worthy of his mercies, his goodnesse would be as an ever-springing, and over-flowing fountaine sending out sweet streames to refresh us from time to time with all needfull blessings.

⁴ Isa. 28. 21.

2. ⁴ *Judgement is his strange worke*: therefore he useth to threaten it, before he execute it. If therefore threatning of vengeance did kindly worke on men, and make them humble themselves before the Lord, and turne from their sinnes, he would not execute what he threatneth. Instance the case of ¹ *Nineveh*, and of ^m *Hezekiah*.

¹ Ion. 3. 10.

^m Jer. 26. 18, 19

ⁿ Ion. 4. 2.

3. God is ⁿ *slow to anger*. Though he be provoked to begin to execute vengeance, yet is he not hasty in powring out all the vials of his wrath. He first begins with one. He first striketh but softly. If then men humble themselves, and confesse their sinnes with penitent hearts, he will say to his Angell whom he hath sent to destroy, ^o *It is enough: stay now thine hand*.

^o 2 Sam. 24. 16.

Deferring repentance, a cause of much mischief.

^P Psal. 18. 26.

Tamberlane ut Stephan. in Apolog. pro Herodoto.

The cause therefore of Gods severity in executing vengeance, rests in mans obstinacy. For ^P *With the forward God will shew himselfe forward*. Man persists obstinately in sinne: and God persists resolutely in punishing sinne. I have heard of a *Generall*, that was wont to carie with him in his Camp three sorts of flaggs, a white, red, and black one. And when he first came against a City, he displayed his white flag, to shew, that if without resistance they would yeeld, they should upon acknowledging fealty to him, enjoy their lives, livings, and liberty. If they refused this offer, he then displayed a red flag; to intimate, that he intended a bloody

battell

bartell against them. If notwithstanding this menacing of bloud they obstinately stood out against him, he lastly displayed a blacke flag, giving them to wit thereby that now nothing was to be expected but utter ruine and desolation. That practice was somewhat answerable to a Law that God made for his people, that ^f when they went to fight against a City, they should first *proclaime peace*: whereof if they would not accept, they should destroy them all. To apply this; The preaching of the Gospell is Gods *white flag*. The seasonable and just threatnings of his Ministers, his *red flag*. Execution of judgement by Plague, famine, sword, or any other like kinds, his *blacke flag*. How foolish, how sottish, how rebellious against God, how injurious to their owne soules are they that not only despise the offer of mercy in the Gospell, but also cary themselves contumeliously against the threatnings of Gods Ministers grounded on his Word, and justly deduced from it. Even this is our case: so have we dealt with God: and thereby provoked him to hang out this black and deadly flag of Pestilence, whereby so many hundreds are weeke after weeke destroyed among us. This by speedy humiliation and conversion might have been prevented.

If in any case speed and haste be needfull, surely it is most needfull, yea and necessary in appeasing the wrath of God. No fire, no floud like to it. For the point therefore in hand, what course soever ye take, (having good warrant for it) That you doe, do quickly. Whether the judgement be publique or private, on our selves or others, let us make no delay. Take * this opportunity now at length offered for publique humiliation by prayer and fasting: and what you outwardly make shew of before men, do inwardly and effectually before God the searsher of hearts. Put off no longer time. *Wherefore as the Holy Ghost saith, To day if ye will heare his voice harden not your heart.* There is just cause to speake to you in such a manner, as in another case *"Paul did to those that were in the ship with him, Ye should have hearkened to Gods Ministers, and not have loosed from your*

^f Deut. 20. 10, 11.

Speedy repentance very profitable.

* At the time when this was preached, viz. Aug. 1523, a publique fast was weekly celebrated.
 1 Heb. 3. 7, 8.
 2 Act. 27. 21.

* §. 6.

1 King. 18. 44.

Considera quam multi modo moriuntur, quibus si hac hora ad agendum contritionem concederetur quæ tibi concessa sit, quæ modo per altaria & quam festina ueraciter uent, & ibi flexis genibus, uel corie toto corpore in

*loosed from your covenant with God, and have gained this losse and harme which by fiercenesse of the plague hath befallen us. You should (as * hath beene noted of Job) upon suspition have used meanes to prevent this Plague: or at least, when one or two in a weeke died of the Plague in the suburbs of the City, you should have used all the meanes that Gods Word warranted, then and there to have stayed it. Have ye not heard of the counsell that Eliab gave to Ahab. When there arose a little cloud out of the sea like a mans hand, he said, prepare thy chariots, and get thee downe, that the raine stop thee not. So upon the sight of the smallest signe, and first beginning of this Plague, we should have used all warrantable meanes to have prevented, if it had beene possible, these showers of Gods vengeance which have day after day fallen upon us. But seeing those opportunities have been too carelessly passed over, let us now be made more wise. Quickly speedily, as quickly & speedily as possibly we can, seek yet to quench this fire, to make an attonement for our selves and others yet living. O consider how many have died, who if they had this time for repentance, which ye have, would fast and pray, and turne from sinne, and do what might be done to obtaine pardon. And will ye spend this precious time in eating, drinking, and sporting, which is afforded to get grace, and attaine to glory? Thinke with thy selfe how many soules are now in hell without hope of pardon and mercy. If the love of God hold thee not in, at least let the feare of judgement and terrour of hell restraine thee, and affright thee.*

terræ prostrato, tam diu suspirarent, plorarent, & orarent, donec plenissimam peccatorum veniam à Deo consequi mereantur. Tu uero comedendo, bibendo, jocando & ridendo, tempus otiosè uiuendo perdis, quod tibi indulserat Deus ad acquirendam gratiam, & promereandam gloriam. Cogita etiam quot anime in inferno uix cruciantur sine spe uel ita, & misericordie. Si amor Dei te tenere non potest, saltem teneat & terreat timor iudicii, iunctus gehennæ, &c. Bern. de Interiori Domo, cap. 63.

§. 33. Of attonement with God after his wrath hath beene kindled.

VI. * **T**Here are meanes of reconciliation betwixt God and man, after Gods wrath is incensed. As the charge which in this text Moses gives to Aaron, *Make an attonement*: so the event which followed thereupon (^a *He made an attonement for the people*) proves as much. So doth this answer which God gave to Moses his intercession for the people, ^b *I have pardoned according to thy word*. Memorable in this case is that meanes which at first God afforded to man by the ^d *Seed of the woman*, after he had revolted, & so provoked the Lords wrath. All the propitiatory sacrifices that from Abels time to Christs have beene offered up by Saints, give demonstration hereof: especially if the end of them, and the events following upon the offering of them be duly weighed. The end of them is thus expressed in the Law, ^e *It shalbe accepted for him to make an attonement for him*. The events are thus set out, ^f *The Lord had respect to Abel, and to his offering*, ^g *The Lord smelled a sweet savour*, ^h *The glory of the Lord appeared to all the people*, ⁱ *The Lord heard him*, ^k *The Lord was entreated for the land*, ^l *Fire came downe from heaven, and consumed the burnt offering and sacrifices; and the glory of the Lord filled the house*. The many invitations propounded in Scripture to sinnersto come unto God, imply grounds of reconciliation betwixt God and man. Such are these, ^m *Come now, and let us reason together, saith the Lord*, ⁿ *Come eate of my bread, &c.*, ^o *Come, buy wine and milke without mony, &c.*, ^p *Come unto me all ye that labour, &c.*, ^q *O taste and see that the Lord is good*. To these for further confirmation, may be added the many promises of receiving, and accepting such as come, which use to be annexed to the forementioned invitations. Yea and the embassage which God hath given to his Ministers, who ^{*} *as though God did beseech you by us, pray you in Christs stead, be reconciled to God*. But most evidently and plentifully is the point proved by the truth of all the legall

* See §. 25.

^a Numb. 16. 47^b — 14. 20.^d Gen. 3. 15.^e Lev. 1. 4.^f Gen. 4. 4.^g — 8. 21.^h Lev. 9. 23.ⁱ 1 Sam. 7. 9.^k 2 Sam. 24. 25.^l 2 Chro 7. 1.^m Isa. 1. 18.ⁿ Prov. 9. 5.^o Isa. 55. 1.^p Mat. 11. 28.^q Psal. 34. 8.

* 2 Cor. 5. 20.

* Rom. 3. 25.

— 5. 11.

* Exo. 25. 17.
&c.* Ezek. 43. 14.
in scriptis.

*Propitiatorium
minus est, quando
in se Christus for-
mam servi acci-
piens & propiti-
atorium majus
quum recepit
gloriam, &c.*

*Hier. Com-
ment. l. 13. in
Ezek. 43.*

* Rom. 5. 10.

* Tit. 3. 4.
ἐπὶ τῇ ἀποκαταστάσει.

*Chrysostomus
in lib. 1. de
Prov. Dei,
elegantissime de-
scribit divinam
ἐπιαιδομένην.*

types, *Christ Iesus, whom God hath set forth to be a propitiation: by whom we have received the attonement.* That word propitiation hath relation to the * *propitiatory* under the Law, translated by our English a *mercy-seat*: which was an especiall type of Christ, in whom all the mercy of God is manifested to man. Where * *Ezekiel* maketh mention of a greater and lesse *settle*, The LXX translate it, a propitiatory: and St. *Hieron* applieth the greater propitiatory to Christs Divine nature: and the lesse to his humane nature. Thus as God-man is Christ the meanes of attonement betwixt God and man.

No reason hereof can be found out in man. For man having once rebelled against his Creatour, persisted in his rebellion: and neither offered to God, nor sought of God any attonement. * *When we were enemies we were reconciled.* The whole cause therfore resteth in God: even in his free grace, and undeserved love. For there is a peculiar love which God beareth to man: which the Apostle compriseth under one compound word, which signifieth, *love of man*: and thus setteth downe the true reason of the fore-mentioned attonement, *After that the kindnesse, and love-toward-man of God our Saviour appeared, not by works of righteousness which we have done, but according to his mercy he saved us.*

§. 34. Of Gods peculiar love to man.

1. **T**His peculiar love of God to man is the rather to be observed by man, because it is such a love as is proper to him, and on him onely conferred. The like hath not beene extended to any other creature whatsoever. I need not bring the senselesse creatures, either above in the visible heavens, or below on earth, no nor any of the living, and sensible, but unreasonable creatures, into comparison. None can be so senselesse, or unreasonable, as to imagine that Gods goodnesse extended to them, can be compared to his kindnesse shewed to man. There remaine therefore the *Angels* onely in this blessed contention, about *more love*, to be poised with

with man. The *Angels* may be distinguished into two ranks, *good* and *evill*. The *evill angels*, though they stood in as much need of such mercy to be shewed to them as was extended to man, because they implunged themselves into as deepe a gulf of miserie, yet was not God pleased to take such pitie of them. ¹ *He hath reserved them in everlasting chaines under darknesse, unto the judgement of the great day.* The *good Angels* fell not into such misery: nor stood in need of such mercy. They were indeed by Christ established in happinesse, but not redeemed from misery. The favour which they primarily had with God is everlastingly confirmed: new favour is not purchased for them. They never were at odds with God: no need therefore of attonement, of reconciliation. This is the transcendent, proper, and peculiar evidence of Gods *love to man*. ² *He therefore that tooke not on him the nature of Angels, tooke on him the seed of Abraham.*

¹ Jude v. 6.

² Heb. 2. 16.

§. 35. *Of their desperate condition who reject reconciliation.*

2. **W**Hat now may be thought of such children of men, as, notwithstanding the meanes of reconciliation and attonement, which God hath ordained and revealed for mans good, still stand at odds with God, and maintaine enmity against him? Their case may well be accounted desperate. While they who are sicke admit Physicians, and remedies, there is much hope of recovery. But if like mad men they admit no meanes for their good, they must needs be irrecoverable, having none to cure them: not so much for the nature of the disease, as for want of meanes to cure them. In this case they may be supposed to be worse then Devils. Had a Redeemer been given to Devils, and an attonement by him made betwixt God and them, we cannot but think that they would most readily and willingly have embraced reconciliation. Yet how many children of men have there beene in all ages, in all places, against whom the

*Infirmi donec
medicantes ad-
mittunt, nullum
habent spem sa-
nitatis: postquam
vero in mentis
alienationem
deciderint, im-
medicabiles sunt
nullo curantes:
non propter mor-
bi naturam, sed
propter curantis
absentiam.*
Chrs. Hom. 22.
ad Pop.

Mat. 23. 37.

Iſa. 65. 2.

Lord may juſtly take up this complaint, *a How oft would I have gathered you together even as the hen gathereth her chickens under her wings, and ye would not! And this, b I have ſpread out my hands all the day to a rebellious people, which walketh in a way that was not good, after their owne thoughts: A people that provoketh me to anger continually to my face.* Too too many ſuch there are among vs, who moſt ungratefully and contumeliouſly reject all the meanes which God in his goodneſſe and wiſdome hath afforded to allure and draw men to himſelfe. For meanes of reconciliation, and ſalvation, what nation hath more plentifully enjoyed them, then England, and what part of England more then London? But let the impiety and iniquity, profaneneſſe and licentiousneſſe, drunkenneſſe, and all manner of uncleanneſſe, ſwearing and lying, debate and deceit, extortion and oppreſſion, and other like offences againſt God and man, committed in this bright light of the Goſpell, give evidence, whether reconciliation offered on Gods part be anſwerably accepted on mans part. Can we now wonder at Gods judgements among us, and heavy hand upon us? Have we not rather cauſe to admire his long-ſuffering and lenity, in that he hath ſo long held his hand from ſtriking: and in that he now ſtrikes, he doth it ſo gently. For howſoever this ſtroake of the Plague conſidered in it ſelfe be heavy: yet compared to our deſerts, it is but light. *It is of the Lords mercies that we are not conſumed, becauſe his compaſſions faile not.*

Lam. 3. 22.

§. 36. *Of the penitents comfort in reconciliation.*

3. **P**Oore penitent ſinners, whoſe hearts are broken with ſight and ſence of their ſinnes, may hence, and will hence receive much comfort, that there is meanes of attonement and reconciliation betwixt God and them. For God uſeth to abſolve ſuch as he obſerves to judge themſelves. This muſt needs be very cordiall to them. For true penitents that are pierced with ſence of their ſinnes, know that while

*Penitentes, quia
à ſcriptis ſuſcipit
iudicator, Deus
abſolvit. Cyr.
Serm. de Paſſ.
Chriſti.*

while there remains enmity betwixt God and them, they are in no better estate then the Devils. They find by the heavy burthen of sinne oppressing their soules, and by their deepe apprehension of Gods wrath thereupon, that Gods favour is more sweet then life it selfe, and infinitely to be preferred before all contents and delights that this world can afford. To these *How beautifull are the feet of him that bringeth good tidings, that publisheth peace, &c.* Take notice therefore, O ye poore in spirit, take notice of this soveraigne ground of comfort, *There is meanes of reconciliation betwixt you and your God.* An attonement is made. Comfort your soules herewith. It is sufficient, and in stead of all righteousnesse, to have him alone, against whom alone I have sinned, propitious and gracious in pardoning sinne.

4. Means of reconciliation being on Gods part afforded and offered, it remaineth as a bounden duty for us, with the uttermost of our power to seeke after it. Yea it giveth good encouragement to do our best for partaking of the benefit thereof.

1. For our duty, shall a matter of so great consequence, so excellent, so needfull, so usefull a thing as reconciliation with God be published and proclaimed to us wretched rebels against God, and should not we enquire after it? They adde much to the heape of their other sinnes that neglect this duty. *How shall we escape if we neglect so great salvation?*

2. For encouragement, what greater then this, that there is such a thing, that upon due and diligent seeking, may and shalbe had: If God were implacable, irreconcilable, and would accept of no attonement, then had we cause to be discouraged from seeking it, but God is so farre from being irreconcilable, that he is most easie to be intreated. Yea by his Ministers he prayeth us to be reconciled to him. *Who is a God like to thee, that pardoneth iniquity, &c.*

Isa. 52. 7.

*Sufficit mihi ad
onem iustitiam
solum habere
propitium, cui
soli peccavi.*
Bern. super
Cant. Serm. 23.
Meanes of re-
conciliation to
be sought.

Heb. 2. 3.

2 Cor. 5. 20.
Mic. 7. 18.

§. 37. *Of the resemblance betwixt prayer and incense.*

HAVING handled the meanes of attonement here prescribed by *Moses* according to the letter of the history, we will further endeavour to open the myſtery contained under it.

The principall meanes was *offering incense*. This may be considered as a *service* to be done by man: or as a Legall type of an Evangelicall truth.

As a *service*, or duty to be performed on mans part, it set out *prayer*.

As a *type* it prefigured *Christs Intercession*.

That it set out *prayer*, is evident by the *Pſalmiſts* application of the one to the other, where he ſaith, ^a *Let my prayer be ſet before thee as incense*. This alſo is meant by the Lord, where he ſaith, ^b *In every place incense ſhall be offered to my name*.

The reſemblance of *prayer* to *incense*, is in many reſpects very apt. For,

1. ^a The ſpice of which the incense was made, was to be *beaten very ſmall*. So the heart out of which *prayer* cometh, muſt be ^b *a broken and contrite heart*.

2. ^c *Fire* muſt be put to the incense, and therewith the incense burned. So ^d *faith* and ^e *ſervour* muſt be added to *prayer*, whereby it is made to aſcend to God.

3. Incense muſt be burnt ^f *on the altar*, or ^g *on a cenſer*, as *Moses* here commanded *Aaron*. So muſt our prayers be offered on ^h the altar *Ieſus Chriſt*: who is alſo as ⁱ *a cenſer*.

4. ^k *Incense* being fired *aſcended up like a cloud*. So ^l doe faithfull and fervent prayers aſcend to heaven where God is.

5. *Incense* cauſed ^m *a ſweet perfume and ſavour*. So is ⁿ *prayer* pleaſing and acceptable unto God.

6. ^o *Incense* was a meanes to pacifie Gods wrath, as here

Thus οὐρανὸς
εἰς ſpiritualis thy-
miamatis, quod
eſt cultus Dei.
Hier. Com-
ment. lib. 1. in
Hab 2.

^a Pſal. 141. 2.

^b Mal. 1. 11.

^a Exo. 30. 36.

^b Pſal. 51. 17.

^c Lev. 16. 13.

^d Mar. 11. 24.

^e Iam. 1. 6.

^f Exo. 30. 7.

^g Lev. 16. 12.

^h Heb. 13. 10.

ⁱ — 9. 4.

^k Ezek. 8. 11.

^l Rev. 8. 4.

^m Chro. 30. 27.

ⁿ Ion. 2. 7.

^o Lev. 16. 12.

^p Job 42. 8.

^q Pſal. 69. 31.

^r Lev. 16. 13.

in the text. So prayer. By *P Moses* his prayer was Gods anger appeased.

7. *Incense* was to be offered up by Priests onely. ^r So are all Saints made spirituall *Priests*, and ^t thereby fitted to offer up the spirituall incense of prayer.

§. 38. Of incense typifying Christ.

That *Incense* was a type of Christ; may be collected by the Apostles specifying the ^a golden censer, which was onely for incense, among other Legall types of Christ. The golden censer was a type by reason of the *incense*, for which it was made: much more therefore must the incense it selfe be a type. If it be demanded how the one and the other too could be a type of Christ; I answer, In regard of severall matters appertaining to Christ. Some types set out one of Christs natures, others another: Some his person, others his offices: againe, others, speciall benefits that the Church reaped by Christ. In a word, the sundry and severall types under the Law, set out sundry and severall excellencies that were in Christ, and sundry and severall benefits that issue from him.

That the fitnessse of the types here mentioned may be the better discerned, I will paralell, and set out the *incense, censer, fire, and altar* in such manner as with good probability may be applied to Christ.

- | | |
|--|--|
| 1. The <i>Incense</i> was made of the ^b best spices in the world. The like perfume might not be made. | 1. Christ was ^c the chiefest of ten thousand. ^d Fairer then the children of men. None like to him. |
| 2. <i>Incense</i> was to be ^e beaten very small. | 2. Christ was ^f bruised for our iniquities. |
| 3. <i>Incense</i> was burnt with ^g hot coales of fire. | 3. Christs death was a tormenting death: ^h He was a brand pluckt out of the fire. |

4. *Incense*

^p Exo 32. 14.

^q Numb. 16. 46.

^r Rev. 1. 6.

^t 1 Pet. 2. 5.

^a Heb. 9. 4.

How sundry types may be applied to Christ.

^b Exo. 30. 34, 38

^c Cant. 5. 10.

^d P sal 45. 2.

^e Exo. 30. 36.

^f Isa. 53. 5.

^g Lev. 16. 12.

^h Zac. 3. 2.

¹ Lev. 16. 12.
^{*} Heb. 9. 4.
^{*} Exo. 30. 1. &c
¹ Heb. 9. 14.

4. Incense was put upon
 a¹ Censer. The Cen-
 ser was of ^k gold.
^{*} So was the altar
 upon which it was
 burnt.

4. Christ ¹thorow the eternall
 Spirit offered himselfe: then
 which nothing more preci-
 ous, more durable. A golden
 censer and altar is expressly
 applied to Christ, Rev. 8. 3.

⁼ Lev. 16. 13.
⁼ Heb. 8. 1.

5. The Incense was brought
^m before the Lord into
 the most holy place.

5. Christ is ^a in heaven be-
 fore his Father, even at
 his right hand.

^o Lev. 16. 13.
^P Heb. 1. 3.
^Isa. 4. 5.

6. The smoake of the
 Incense like ^a cloud
 covered the mercy-
 seate.

6. ^P Christs intercession so co-
 vereth the throne of grace in
 heaven, as our finnes are not
 seene.

^q Exo. 35. 28.
¹ Ioh. 11. 42.
 — 16. 23.
¹ Isa. 42. 1.
¹ Mat. 3. 17.

7. The sent of the In-
 cense was very
 sweet. Therefore it
 is called ^a sweet in-
 cense.

7. ¹ Christs intercession is very
 pleasing to God. ¹ Gods soule de-
 lighteth in him. ¹ He is his belo-
 ved Sonne in whom he is well
 pleased.

⁼ Lev. 16. 13, 14
⁼ Heb. 9. 12.

8. ^a Incense was cari-
 ed with bloud in-
 to the most holy
 place.

8. ^{*} Christ with his owne bloud en-
 tred into the holy place. Satis-
 faction and intercession go to-
 gether.

^v Numb. 16. 48.
¹ I Ioh. 2. 2.
¹ Rom. 5. 10.
^b — 11.

9. ^v Offering incense
 was a meanes of
 attonement be-
 twixt God & mā

9. Christ is ^z the propitiation for our
 finnes. ^a By him we are reconciled to
 God: and ^b have received the at-
 tonement.

¹ 2 Chro. 26. 18
¹ Heb. 8. 1.

10. ^c Incense was to
 be offered up only
 by a Priest.

10. ^d Christ was a true Priest: So fit
 to make intercession. No Angell,
 no Saint can do it.

The type being thus applied to the truth in the particular
 circumstances thereof, we will insist especially upon the
 maine substance here intended, which is the true meanes
 whereby God is appeased, here typified by ^a Aarons offering
 incense:

incense: namely Iesus Christ the beloved Sonne of God, his making of intercession for sinners.

§. 39. *Of the vertue of Christs intercession to appease God.*

Christ by his intercession is the onely true meanes of appeasing God. All Legall rites instituted to this purpose were types hereof. For the whole Law was ^a a shadow of things to come: but the body is of Christ. He is that ^b seed of the woman that should bruise the serpents head, and so slay hatred. ^c He is that Seed of Abraham, in whom all nations should be blessed, by reason of this attonement. He the ^d propitiatory sacrifice, he the ^e cleansing water, he the incense, he the ^f Brazen Serpent, by which such as are stung by sinne and Satan are cured. To omit other types, ^g He is our peace: ^h He is the propitiation for our sinnes: ⁱ He is the Mediatour betwixt God and man: ^k God hath reconciled us to himselfe by Iesus Christ: ^l whom God hath set forth to be a propitiation. Therefore ^m when he had by himselfe purged our sinnes, he sate downe on the right hand of the Majesty on high: where ⁿ he ever liveth to make intercession for us. On which ground the Apostle maketh this holy challenge, ^o Who is he that condemneth? It is Christ that died: yea rather that is risen againe, and is even at the right hand of God: who also maketh intercession for us. Thus we see how plentifull and evident the holy Scripture is in this principle of our Christian Faith.

^p Christ being true God, ^q his Fathers beloved Sonne in whom he is well pleased: and having ^r by his owne blood obtained eternall redemption, he hath a power and right to quench the fire of Gods wrath, and to make peace betwixt God and man. The dignity of his person, and the all-sufficiency of his sacrifice have made way thereto. The like can not justly be said of any other meanes whatsoever, in heaven, or in earth. Wherefore ^s There is one (one onely) Mediatour betwixt God and man, the man Christ Iesus.

^a Col 2. 17.

^b Gen 3. 15.

^c Gal 3. 16.

^d Heb 10. 10.

^e Eph. 5. 26.

^f Ioh. 3. 14, 15.

^g Eph. 2. 14.

^h 1 Ioh. 2. 2.

ⁱ 1 Tim. 2. 5.

^k 2 Cor. 5. 18.

^l Rom 3. 25.

^m Hebr. 1. 3.

ⁿ — 7. 25.

^o Rom. 8. 34.

^p 1 Tim. 3. 16.

^q Mat. 17. 5.

^r Heb. 9. 12.

^s 1 Tim. 3. 5.

§. 39. Of the vanity of meere creatures
intercession.

SURELY they do more incense then appease God, who to the heape of their other sinnes adde this high pitch of presumption, *Intercession of men or Angels*. Can mans invented incense, offered up with strange fire, pacifie Gods wrath? For, intercession of men and Angels is a meere humane invention: never could any Papist give any good prooffe for it out of Gods Word: nor ever hereafter can any do it. That which is not in Gods Word cannot be drawne out of it. This is such *strange fire*, as will devoure them that use it: even as ^a *The fire that went out from the Lord devoured Nadab and Abihu*: and as ^b that which consumed the two hundred and fifty men that (being of the conspiracy of Korah) offered incense: incense that much incensed the fire of Gods wrath. To reason the case a little with our adversaries; Why do they not content themselves with that pure, and sweet incense that Christ our great Priest offereth up? Is it not sufficient? Need any thing, can any thing be added to the dignity and efficacy of that which Christ doth? Can man or Angell do any thing more then God-man? Are any more beloved of the Father then he?

But they pretend humility forsooth. Sinfull men are unworthy to go to so worthy a Mediatour as the Sonne of God. Therefore they have the *Spirits of just men made perfect in heaven*, and the holy Angels to be their Mediatours.

Ans. 1. Pretence of humility without warrant of Gods Word is high presumption. ^c He fildly stiled this kind of humility, that stiled it, *a shew*, or a *maske of humility*, counterfeit humility: And ^d he more finely, that by a new coined word, compounded part of Greeke, and part of Latin, called it *Thelo-humilitatem*, *will humility*, voluntary, or affected humility: which is plaine and palpable arrogancy.

^a Lev. 10. 1, 2.^b Numb. 16. 35.^c Hypocritism hu militatis. Occu men. in Col. 2. 19.^d Fulgò dicitur qui divitem affe ctat thelo-dives, qui sapientem thelo-sapiens. Ergò & hic the lo humilis dici tur (i) affe ctans humilitatem.

Aug. Epist. ad Paulin.

2. Though Angels and Saints in heaven be more perfect then men on earth, yet are they not worthy of such an office, as to be *Mediators & Intercessors* to God for others. Or this office of *Intercession* is too much vilified, or celestial creatures too much dignified and deified by accounting them *Intercessors* in relation to God.

3. Christ himselfe is deprived of one of his prime functions, and honours, by ascribing it to others: or at least he hath co-partners, and assistants joyned with him. Which to do is intollerable presumption.

4. The love of Christ to man is thereby exceedingly impeached. For he was made like to his brethren, that he might be a mercifull and faithfull High-Priest in things pertaining to God, &c. This end of his taking our nature on him, is frustrated, if we need other Mediatours to him. To what end is he made man, if there need other Mediatours to present us to him? Wherein appears he to be so mercifull, if of our selves we may not have access to him, who was made as our selves, a *Sonne of man*?

The excellency, necessity, sufficiency, and commodity of Christs intercession being by the Gospell evidently revealed unto us, it becommeth us to take such notice thereof, and to be so instructed therein, as we may in all our needs wisely use it, and confidently trust to it.

They wisely use it, that on all occasions, when they approach to God, have the eye of their soule fixed on Christ abiding in heaven at Gods right hand, and making intercession, & thorow his mediation and intercession present their persons, their prayers, and all their holy services to God the Father. Especially when Gods wrath is provoked, and any signes thereof begin to manifest themselves, then to humble their soules at the throne of grace: then thorow the intercession of Christ to crave mercy and pardon. That forme wherewith the Church useth to conclude her prayers (*thorow Iesus Christ our Lord*) is a worthy form, and pertinent to the point in hand. In using the words, our heart ought to be lift up unto Christ, and set on him sitting on Gods right hand.

Yea,

Hebr. 2. 17.

Well use, and
trust to Christs
intercession.

Rev. 8. 3, 4.

Yea, though such words be not alwayes expressed, yet every petition made to God, every thanks offered to him, every thing wherein we have to do with God, must in mind and heart be intended thorow the mediation and intercession of Christ. We read of *incense offered with the prayers of Saints, the smoke wherof ascended before God.* This incense is the intercession of Christ.

Act. 7. 54, 55.

They trust to his intercession, who use no others but his, and in the use of his, rest confidently that they shalbe accepted. Thus may we, thus must we do. We may do it, because what soever is in us to discourage us, or any way to make us doubt of acceptance, is so abundantly supplied in Christ, as all matter of doubt and feare is thereby taken away. We must do it for the honour of Christ, for the comfort of our owne soules. Christ is much honoured by the stedfast faith of his Saints, Thereby the dignity of his person, the merit of his sacrifice, the favour of his Father, the efficacy of his intercession, and other his Divine excellencies are acknowledged. The soule of him that in faith expecteth thorow Christ acceptance, cannot but be much comforted. This was it that much encouraged, and comforted *Stephen*, even then when his malicious enemies *gnashed on him with their teeth, that he saw Iesus standing on the right hand of God.* That of *Stephen* was extraordinary. For the heavens were actually, really opened, and Christ in that body, wherein he was seene on earth, and wherewith he ascended into heaven, appeared unto him, being in the highest heaven. *Stephens* sight was also extraordinarily quickned, and enabled distinctly to perceive and discern a visible object so far off. Such an extraordinary bodily sight of Christ is not to be expected of us. Yet a truely, and to as great comfort of soule may we with the spirituall eye of the soule, the eye of faith, see Christ sitting in heaven for us: as it is said of *Moses*, *By faith he endured, as seeing him who is invisible.* Thus to eye Christ with his incense, his intercession before God, in dangers and distresses, in feares and perplexities, while we live, when we are giving up the ghost, cannot but

Heb. 11. 27.

but bring unspeakable comfort to the soule.

§. 40. *Of the scope of the last clause of the
46 Verse.*

NUMB. 16. 46. } *For there is wrath gone out from the
Lord: the plague is begun.*

A Reason of the fore-mentioned direction given to Aaron, is here rendred, as is evident by this causall particle *FOR*. The reason is taken from the manifestation of Gods wrath: and confirmed by an effect or evidence thereof, *a plague*.

The reason may thus be framed.

When Gods wrath is gone out, attonement must be made.

But now Gods wrath is gone out.

Therefore now an attonement must be made.

That Gods wrath was gone out, he proves by the effect thereof: which may be thus framed.

When a plague is begun, Gods wrath is gone out.

But now a plague is begun. Therefore, &c.

Here are two points to be considered.

1. The Substance } of the reason.
2. The Inference }

The Substance setteth out } 1. The cause. *Wrath*.
 } 2. The effect. *Plague*.

The Inference noteth out a duty to be thereupon performed, which is to appease Gods wrath.

First of the Cause, *wrath*, amplified by the Author whence it came; *From the Lord*.

§. 41. *Of the sense of these words, Wrath is gone out from the Lord.*

עצב עזב
vehementer.

^a Hof. 10. 7.

עצב ב

^a King. 6. 6.

עצב עזב

proculdū lignum.

^c Deut. 29. 28.

עצב

וכחמה

עצב

ira & exaudiscentia, & feroce

עצב ד
exitus.

עצב ע

פנים

A facie Iehoue.

Trem. & lun.

THe originall word translated *wrath*, signifieth a fervor, fiercenelle, or vehemency of anger. ^a The *foem* that ariseth from the raging and beating of the sea, is set ont by this word. It hath affinity with ^b a word that signifieth to *cut downe*: and importeth such vehemency of wrath as moves him that is angry to cut off, or destroy the other. Whereas the Hebrewes have sundry words to expresse distinct degrees of anger: this is used to expresse the uttermost. ^c *Moses* to set out the fiercenelle of Gods wrath, useth three severall words, the latter implying more then the former, thus, *The Lord rooted them out of their land in ANGER, and in WRATH, and in great INDIGNATION.* The last of these three is the word used in this text, and noteth an higher degree then the two former.

By this phrase, ^d *is gone out*, a manifestation thereof by an outward evidence is signified. It is opposed to *keeping in*, or hiding close and secret. What things men would not have scene or knowne, they keepe in. What they would have scene and knowne, they suffer to *go out*. In this respect wrath is here said to go out. It imports, that God was so provoked as he could not keep in his wrath.

From the Lord, or word for word, ^e *From the face of the Lord.* When a man is angry, passion will soone manifest it selfe in his face, by bringing bloud into it, and making it hot, by bending his browes, by a fierce cast of the eyes, and other like signes. In which respect wrath is said to come from the face of a man, that is, in and by the face to shew it selfe. Thus by a *Metaphor*, and by resemblance to man, when the Lord doth by any visible signes manifest his wrath, it is said to come *from his face*; that is, as our English according to the usuall acception of the Hebrew phrase, hath translated it, *From the Lord.*

The great, ineffable, and most proper name of God,
Iehovah,

Iehovah, is here expressed. When matters of favor are applied to this name *Iehovah*, they are much amplified thereby. They are the favours of *Iehovah*. But when wrath is attributed to him, it is much aggravated. *The wrath of Iehovah*, must needs be a wrath that makes all to tremble.

§. 42. Of anger attributed to God.

Quest. I Sanger in God?

Ans. Not properly, as in a man, a passion distinct from the Essence. For God is a most simple and pure Essence. He is all Essence. There is nothing in him different from his Essence. The things that are attributed unto him, are spoken of him onely by way of resemblance, for teaching sake: to make us somewhat more distinctly conceive Gods dealing with us. *Anger in man is a passion whereby upon apprehension of some evill done, he is stirred up to punish him that hath done it.* The evill that stirreth up anger is either a true evill that justly deserveth to be punished, and in that respect anger is deservedly provoked: as ^a *Moses* his anger was provoked at *Pharaohs* obstinacy: Or only an evill in appearance, or in the apprehension of him that is angry: and in that respect unjustly incensed: as ^b *Sauls* anger against *Jonathan*.

Anger attributed to God setteth out his dislike of evill and his resolution to punish evill doers. God can not mistake: the evill at which he is at any time angry is indeed evill. When any way God manifesteth his dislike and his resolution to punish, he is said to be angry. Thus ^c *the wrath of God is revealed from heaven against all ungodlineffe*: that is, God who is in heaven manifesteth from thence his dislike of ungodlineffe, and his purpose to take vengeance thereof. And because that dislike and purpose to punish useth to be manifested sometimes by threatning so to do, and sometimes by putting his purpose into execution, and performing it, such his threatning and executing of judgement is called the anger or wrath of God. *Who can tell* (saith the King of Nineveh)

Of the title *Iehovah*, See the *Churches Conquest* on *Exo. 17. 15. S. 72.*

Of the kinds of affections, See *The Saints Sacrifice* on *Ps. 116. ver. 1 S. 4.* *Ista verba in Scripturis posita non sunt ut aliquam Dei perturbationem significent: sed quia nihil dignum de Deo dici potest, propterea usque ad ea perventum est.* Aug. contr. Adimant. c. 13. What anger is, in man.

Ira est motus naturalis conceptus ex causis, cui sollet ad prosequum pertinere Delinquentis. Amb. Comment. in Eph. 4.

^a *Exo. 11. 8.*

^b *1 Sam. 26. 30* Si offenditur debet irasci: si irascitur debet ulcisci. Nam & ultio fractus est in eo. & ira debitum offensa. Tertul. ad vers. Marc. 1. 1.

^c *Rom. 1. 18.*

Ion 3. 9.

* Rom. 2. 5.

* Rom. 3. 5.

* *Quis inquit iram.*

* Psal. 69. 24.

* Deut. 19. 24.

* 2 King 23. 26.

* Isa. 42. 25.

* Exo 32. 11.

* Numb. 11. 10.

* Deut. 29. 20.

* — 32. 22.

Difference be-
twixt Gods an-
ger on Saints
and others.

* Exo. 4. 14.

Deut. 3. 26.

* Psal. 103. 9.

Cum iratus fue-

rit, misericordie

recordabitur. Im-

mo vero & ipsa

indignatio non

aliunde quam de

misericordia est.

Bern. de verb.

Hab. Serm.

* 2 King 22. 17

* Psal. 21. 9.

Dominum etiam

bonis suis servis

succensentem in-

telligi datur.

Aug. Quest.

super Ios. lib. 6

* Ion 4. 2.

* Exo. 34. 6.

* Neh. 9. 17.

* Ion. 4. 2.

* 2 Sam. 24. 16.

Nineveh) if God will turne away from his fierce anger? By anger he meaneth Ionahs threatning of vengeance; for no punishment was then inflicted. But where *the Apostle saith, *Thou treasrest up to thy selfe wrath*, he meaneth judgement: as is further evident by this phrase, *God inflicteth wrath*, that is, *taketh vengeance*, as our English turnes it.

To apply these, as to dislike, and to purpose to punish sinners, or to threaten vengeance, or to execute judgement may be attributed to God, so to be angry. And as Gods threatning, and execution of judgement is lesse or more terrible, so his wrath: therefore to manifest and aggravate the terrours thereof, sundry *Metaphors* and *Epithites* are added thereto: as *wrathfull anger*, *Heste of great anger*, *Fiercenesse of great wrath*, *Fury of anger*; and his anger is said to *waxe hot*, *to be kindled greatly*, *to smoke*, *to burne unto the lowest hell*.

According to the persons with whom God is angry, may his anger be distinguished:

1. By reason of the flesh in his best Saints on earth, they oft provoke his wrath, as * *Moses* did, against whom the anger of the Lord is said to be kindled. This anger is as a Fathers compassion. Of this it is said * *He will not keepe it for ever*. This anger ariseth from his mercy.

2. By reason of their rebellious disposition others do so farre incense his wrath, as it proves implacable. Against such, saith the Lord, * *My wrath shall be kindled, and shall not be quenched*. * *The Lord will swallow up such in his wrath*. This anger is as the passion of a Iudge.

From all these premisses this conclusion followeth.

Wrath may come from God. He may be provoked thereto: and that by all sorts, Saints and others, as hath beene shewed before. Scarce any other thing is more frequently attributed to God, then anger. Not by reason of any forwardnesse in him to anger. For * *The Lord is slow to anger*, * *Long-suffering*, * *Ready to pardon*: and when he hath threatned, or begun to inflict judgement, he is soone brought to * *repent him of the evill*. But by reason of mans provoking disposi-

tion:

tion: By sinne (whereunto men are exceedingly addicted) Gods wrath is kindled: by aggravation of sinne, the fire of Gods wrath is inflamed: and by obstinate continuance therein, and impenitency, that flame becomes unquenchable. Now sinne, being contrary to the righteousness of his will, his justice, his truth, his wisdom and other like Divine excellencies, will not suffer the fire of his wrath to lie alwayes smothered: but rather stirre him up to send it out against sinners, to scorch them, to burne them, to consume them, if at least they repent not. Thus an ineffable sublimity, that it may be the more agreeable to man, is to be set out by words appertaining to man.

Sublimitas ineffabilis, ut hominibus congruat, humanis sonis significanda est.
Aug. contr. Adimat. cap. 13.

§. 43. Of the lawfulness of anger.

1. **T**His great instance of Gods being angry, gives an evident demonstration of the lawfulness of anger. For nothing simply sinfull and unlawfull is attributed to God. Our Saviour who tooke upon him our nature was free from all sinne. ^a *He knew no sinne.* He knew himselfe better then any other could. Had he had any sinne, he must needs have knowne it. But he was ^b *A Lambe without blemish, and without spot:* ^c *Holy, harmlesse, and undefiled, separate from sinners:* yet ^d was he angry. So were sundry Saints on just occasions noted to be angry, yet not blamed: as ^e *Moses,* ^f *David,* ^g *Nehemiah,* and others.

Anger is one of the affections. Affections in themselves are no more evill, then understanding, will, memory, and other faculties of the soule.

Ob. They are all of them by naturall corruption perverted and polluted.

Ans. 1. We may distinguish betwixt the essence of the soule with the faculties thereof, and the corruption of them which is accidentall. Thus the essence is good, though the accident be evill.

2. That which is corrupted may be renewed. Thus an-

Nobis hominibus concessum est, ut ad indignae aliquis rei faciem moveamur? tranquillitasque mentis velut levis quaedam aura conturbetur, &c.
Hier. Com ment. l. 2. in Eph. 4.
^a 2 Cor. 5. 21.
^b 1 Pet. 1. 19.
^c Heb. 7. 26.
^d Mar. 3. 5.
^e Numb. 16. 1.
^f 2 Sam. 13. 21.
^g Neh. 5. 6.
How anger is good.

ger and other affections are accounted good and lawfull by vertue of the Spirits renewing them.

2. *Ob.* ^k The Apostle reckoneth *wrath* among the *fruits of the flesh*: and ^l exhorteth to *put it away*.

Ans. He meaneth *wrath* and anger as perverted and corrupted. ^m In another place he implieth that a man may be angry and yet not sinne.

Quest. Why then is *wrath* put into the catalogue of such things as are simply evill, as ⁿ *wrath, anger, maliciousnesse, idolatry, adultery, witch-craft, &c.*

Ans. Because it is a violent passion: and by man, though regenerate, very hardly kept in compasse. *Moses*, a man in a great measure regenerate, yea and *very meeke above all the men which were upon the face of the earth*, yet being on a great cause angry, so exceeded therein, as he little regarded the Tables wherein God with his own hand had written the Morall Law, but ^o *threw them out of his hands, and brake them*. So ^p *Paul* and *Barabas*, men endewed with extraordinary spirits, yet being stirred with anger, grew so hot, as *They departed asunder one from the other*. The corrupt flesh ever abides even in the best Saints so long as they abide in this corruptible flesh: and though they be regenerate, yet much corruption lieth as dreggs at the bottome. Hence is it, that if that person in whom the sweet liquour of the sanctifying Spirit aboundeth, be moved in his passions (as sweet water in a glasse having dreggs, being shaken) corruption will arise, and taint that passion.

Quest. By what meanes especially is *wrath* perverted, and made evill?

Ans. By the same that all other affections are perverted: which are generally two.

1. Mis-placing them.

2. Mis-ordering them.

Anger is mis-placed when it is set upon a wrong object: namely upon that which is good and praise-worthy. For anger is one of the disliking affections: the object whereof ought to be evill. *Evill* is to be feared, and hated, and grieved

^k Gal. 5. 20.

^l Col. 3. 8.

How anger accounted evill.

^m Eph. 4. 26.

ⁿ Col. 3. 8.

ⁿ Gal. 5. 19, 20.

Ira est irrationalis impetus, & canis impudens.

Chrys. ad Pop.

Hom. 30.

Num. 12. 3.

^o Exo. 32. 19.

^p Act. 15. 39.

How is anger perverted.

ved for: and at *evill* we ought to be angry. *Cain* was angry at Gods accepting his brothers sacrifice: and *Saul* at the just praises given to *David*. Their anger therefore by reason of mis-placing it, was evill. But most evilly mis-applied is their anger, which is cast on God. Herein *Jonah* much failed (*Ion.* 4. 4, 9.) But *Cain* much more (*Gen.* 4. 5.) If God be angry with me, shall I againe be angry with him? In no wise: but I will rather feare, and tremble, and crave pardon of him.

Anger is mis-ordered, when it is unadvisedly, or immeasurably moved. Our Lord saith, that *he that is angry with his brother without cause* or *unadvisedly, or rashly, *shal be in danger of the judgement.* * Thus was *Jonah* angry over-rashly, and without cause.

Immeasurably angry are they that so exceed in passion, as inwardly they are disturbed in their memory, and outwardly manifest as much by outrageous words and actions: as *Saul*, 1 *Sam.* 20. 30, 33.

Had *Stoicks* and others (that hold all passions to be unbecoming wise men) well discerned betwixt the nature and corruption of passions, they would easily have found out their owne mistakings. For anger is as a shepherds dog, which if he be not at his masters call, to run, or returne, and do this or that, may be very pernicious: but if he be ordered by his master, he may be very profitable against wolves and theeves.

Si mihi irascatur Deus, num illi ego similiter redirascar? Non utiq, sed pravebo, sed contremiscam, sed veniam deprecabor. Ber. super Cant. Serm. 83. *Mat.* 5. 23. * *ira* temere.

* *Ion.* 4. 4. *Canis est impudens ira: sed legem andire discat. Si fuerit canis in grege tam servus ut non obediat iubenti pastori, omnia perdit sunt: Sed si discit audire, utilis erit contra lupos, & contra piratas, &c.* Chrys. ad Pop. Hom. 30.

§. 44. *Of the matter of mourning which the provocations of Gods wrath give.*

2. **T**He maine point that *Anger is in God*, and wrath may come from him, gives great matter of humiliation, in regard of the many great provocations thereof day after day. We know that fire is very fierce where it finds matter to worke upon. Would it not thereupon much grieve and perplexe men, to see desperate fellowes in every house blowing up fire to make it catch hold on houses. More desperate are impudent and impenitent sinners. For no fire so fierce, so fearefull as Gods wrath. No such meanes to kinde and en flame fire, as sin to incense Gods wrath. No such danger and dammage can come by any fire, as by the wrath of God. Were not the patience of the Lord more then ordinary, whereby the fire of his wrath is kept from flaming out, our houses, our villages, our Cities, our nations, yea, the whole world, and all therein would soone be utterly consumed. O let not the consideration of Gods wrath be passed over with an unrelenting heart, or with dry eyes. I am sure, if it be well weighed, and deeply layed to heart, it will give just occasion to every one of us to cry out and say, *Oh that mine eyes were waters, and mine eyes a fountaine of teares, that I might weepe day and night for the many provocations of the wrath of the Lord. Oh that I had in the wildernesse a lodging of wayfaring men, that I might leave my people, and go from them:* For they are all desperately set to incense the wrath of the Lord more and more, till they and all they have be brought to nought. Were the terrour of the Lords wrath better knowne and believed then it is, it would certainly restraîne mens excesse in provoking the same: and make them more carefull and diligent to pacifie it. If men be incensed, what paines is taken, what friends are used, what cost is expended, what time is wasted with waiting to pacifie them? If the offender be once, twice, yea many times rejected,

Ier 9. 1, 2.

Tu hominem quidem exacerbas, amicos rogas, & pecunias expendis, & multos absumis dies accedens & supplicans: & sic semel, sic bis, sic millies te repulerit irritatus, non recedis sed magis contendens maiorem affert supplicationem. Deo autem omnium exacerbato desistamus, & recedimus, & delictis, & ebriitati vacamus, &c. Chrys. ad Pop. Rom. 46

rejected, yet will he not give over. Is any such thing done to pacifie God?

To aggravate this point, let the Title whereby the Lord is here set forth, be noted. It is *IEHOVAH*. *The wrath of Iehovah*: that is, the wrath of that great God, who hath his being of himselfe, who giveth being to all, on whom all depend, who hath power to save, and to destroy, who can inflict judgements that will make the stoutest to quake, that can cast body and soule into hell. The Wise-man saith, that *The Kings wrath is like the roaring of a Lyon*. Now consider, when a Lyon hath espied his prey, (suppose a Lambe, Kid, or any such thing) and runneth and roareth after it, how that silly prey quaketh and trembleth. *The Lyon hath roared, who will not be afraid*, saith the Prophet?

Now if the wrath of a King (who is but a mortall man, who may soone be taken away) who is not able to doe what he will, be so terrible; what is the wrath of the eternall, almighty *Iehovah*? The foresaid wise man saith of the foresaid wrath of a King, *He that provoketh him unto anger sinneth against his owne soule*, meaning his temporall life. But he that provoketh *Iehovah* unto anger, sinneth indeed against his owne soule in the uttermost extent that may be, even against his temporall, and eternall life. O then to heare, or to see any evidence, as now we doe, that wrath is gone from *Iehovah*, how should it make us to tremble, to humble our selves, to fall downe upon our faces, as *Moses* and *Aaron* * here did, and to doe all that may be to pacifie the same. Where *Salomon* saith, *The wrath of a King is as messengers of death*, He addeth, *A wise man will pacifie it*. Let us therefore shew our selves wise, and be so farre from provoking and incensing the wrath of *Iehovah*, as we do to the uttermost what lieth in us, to pacifie the same. For which there are * directions before prescribed.

The terrour of
the wrath of
Iehovah.
See *The*
Churches Con-
quest on *Exc.*
17. 15. S. 72. of
this title
IEHOVAH.
Prov. 19. 12.

Am. 3. 8.

Prov. 20. 2.

Horrendum est
incidere in ma-
ius Dei viuen-
tis, effendere Cre-
atorem, recalcit-
trare Dominan-
tis imperio, qui
habet potestatem
corpus & ani-
mam ponere in
gehennam. Bern
Serm. in festo
Mar Magd.

* S. 24.

Prov. 16. 14.

* S. 27. 30.

§. 45. Of the finnes which most provoke Gods wrath.

3. IT is an especiall point of wisdom to take due notice of those finnes which among others do most provoke Gods wrath: that we may know when to be most humbled, what to be most watchfull against, and against what most to pray. Gods word giveth us best direction herein. Out of it, I will endeavour to collect such as heretofore have exceedingly incensed him, and caused him in wrath to execute fearefull judgements. They are these.

1. *Idolatri*. The reason annexed to the second Commandement giveth evidence against this sinne, that it exceedingly provoketh Gods wrath. The reason is this, *I the Lord thy God am a jealous God.* ^a *Jealousie is the rage of a man: therefore he will not spare in the day of vengeance.* It is a passion most properly incident to husbands, stirred up against their wives, and against such as steale away their wives heart, and commit adultery with them. But ^b *idolatri* is a spirituall adultery. For ^c *God is as an husband to his people that professe his name.* As adultery therefore is the most capitall crime that a wife can commit against an husband (^d thereby the matrimoniall bond is broken) so idolatri against God. ^e *Idolaters choose other gods.* So they ^f give Gods highest honour to others. No marvell then that ^g the fire of Gods jealousie is inflamed against them. ^h This motive against idolatri doth *Moses* much presse.

2. *Prophanation of sacred things, and times.* ⁱ The Prophet expressly noteth this to be an especiall cause that provoked God to consume his people in his anger. ^k *Ye bring (saith Nehemiah) more wrath upon Israel by prophaning the Sabbath.* Sacred times, places, and ordinances are in speciall manner for the honour of God. To prophane them is an high dishonour to God. Iust cause there is therefore for God to be angry with such.

3. *Pollution of profession*: as when Professours of the true Religion

Pergrave crimen est idololatria.
Ambr. Com. ment in Col. 3.
Hinc oritur omnis impietas.
Aug de vera Relig cap. 37.
^a *Pro. 6. 34.*
Idololatria sepe ac proprie Scriptura fornicationem vocat Aug. de Doct Chr. lib. 3. cap. 8.
^b *Ezek. 23. 37.*
Hof. 2. 2.
^c *Ier. 31. 32.*
Hof. 2. 19.
^d *Mat 5. 32.*
^e *Iudg. 5. 8.*
^f *Isa 42. 8.*
^g *Deut. 9. 19.*
Numb. 25. 3.
Iudg. 2. 13. 14.
^h *Deut. 6. 14.*
ⁱ *15.*
^j *Ezek. 43. 8.*
^k *Neh. 13. 18.*

Religion mixe themselves with prophane persons, and joyne themselves with them in marriage, society, amity, confederacy, &c. Yea, and every way fashion themselves like to them, in speech, in gesture, in apparell, in pastimes, &c. ¹ This so incensed Gods wrath against the old world, as he swept them all away with a flood. ^m *Wrath* is said to come upon *Iehosaphat* from the Lord, for this very thing. ⁿ By feare of Gods wrath Gods people is oft deterred from all such commixtion. Profession of Gods name is a sacred thing: it engageth God, and bringeth him to a part or a side. ^o By polluting it, his sacred name is blasphemed.

4. *Ingratitude*, or a dis-respecting, despising, and vilifying of Gods mercies, favours, and blessings. Thus ^p *The anger of the Lord was kindled greatly against Israel for their light account of Manna.* And ^q *he abhorred them, because they were unmindfull of the rocke that begat them:* and had forgotten God that formed them. Ingratitude is a sinne hateful to God and man. It makes God repent him of the kindness he hath done: and thereupon to alter his mind, and to turne favour into fury. On this ground ^r *it repented God that he had set up Saul to be King:* And ^s *The spirit of the Lord departed from Saul, and an evill spirit from the Lord troubled him.* ^t By Israels ingratitude God was provoked in wrath to swear that they should not enter into his rest. ^u *Hezekiah rendred not againe according to the benefit done unto him: but his heart was lifted up: therefore there was wrath upon him, &c.*

5. *Magistrates abuse of their authority.* ^x *The Princes of Iudah were like them that remove the bound: therefore I will powre out my wrath upon them, saith the Lord.* ^y *The Lord turned not from the fiercenesse of his great wrath wherewith his wrath was kindled against Iudah, because of all the provocations that Manasseh had provoked him withall.* ^z Magistrates are on earth as Gods: they beare his image, stand in his roome, are to execute his judgements. By their abuse of their authority God is highly dishonored, and his image disgraced: so as he can not but manifest his indignation against such.

6. Ministers

¹ Gen. 6. 3.^m 2 Chro. 19. 2ⁿ Deut. 7. 4.

Rev. 14. 9, 10.

Rom. 2. 24.

^o Ezek. 36. 20.^p Numb. 11. 6, 10.^q Deut. 32. 18, 19.*Ingratitudoem
provus odii ani
ma mea. Peremp
toria siquidem
res est ingrati
do, hostis gratie,
inimica salutis.
Nihil in d sp
cet Deo, &c.*

Bern de Evang.

7. Panum

Serm 2.

^r 1 Sam. 15. 11.^s — 16. 14.^t Psal 95. 10,

11.

^u 1 Chro. 32. 25^x Hof 5. 10.^y 2 King. 23. 26^z Psal 82. 6.

2 Chro. 19. 6.

^a Ezek. 13. 12,
13.

*Quia latati estis
in ruina servorum
meorum,
eadem persecutio
contra vos quoque
veniet, &c.*

Hier. Comment.
in Abd.
^b 1 Sam. 2. 29,
&c.

— 3. 12, &c.
^c 2 Cor. 5. 20.

6. *Ministers perverting their function*: and that by encouraging and emboldening the wicked: and by discouraging and discountenancing the upright. ^aThe Prophet thus in the name of the Lord denounceth Gods wrath against such Ministers as *build up their wall with untempered mortar, I will even rent it with a stormy wind in my fury: and there shall be an over-flowing shower in mine anger, and great hail-stones in my fury to consume it.* Take instance of the fearful effects of Gods wrath against ^b*Elies* house. ^cMinisters also of Gods Word do in another kind beare Gods image, stand in his roome, and are instructed with his counsels. By their perverting therefore of their function God is much dishonoured, and his wrath must needs be much increased.

^d Ezek. 35. 5,
11.

^e Zac. 1. 15.

^f 2 Chro. 28. 6,
7, &c.

^g Psal. 69. 21,
24.

7. *Inhumanity*, or trampling on such as are cast downe. ^dThus did *Edom* on *Israel*, they executed cruelty on them in the time of their calamity, *Therefore as I live, saith the Lord, I will do even according to thine anger, &c.* On such a ground the Lord also thus in wrath menaceth the Heathen, ^e*I am sore displeased at the Heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.* ^f*Pekah* a King of *Israel* having slaine many of the children of *Judah*, the children of *Israel* tooke of all sorts, even women and children 200000 to cary them away captives. But a Prophet of the Lord restrained their fury by this speech, *Deliver the captives againe: for the fierce wrath of the Lord is upon you.* Such inhumanity, as it is in it self a most odious vice, so more then most odious in his sight, who is a God of pittie and compassion. ^gTo them therefore, against such as *in thirst gave vinegar to drinke*, he thus cryeth, *Poure out thine indignation upon them, and let thy wrathfull anger take hold of them.*

^h Jer. 32. 31, 32.

8. *Conspiracy*, and joynt consent of all sorts in all manner of finnes. ^h*This City* (saith the Lord of *Ierusalem*) *hath beene to me a provocation of mine anger, and of my fury, &c. Because of all the evill which they have done to provoke me to anger, they, their Kings, their Princes, their Priests, and their Prophets,*

Prophets, and the men of Iudah, and inhabitants of Ierusalem. And in another Prophet to like purpose thus saith the Lord, *I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.* Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath. * The integrity of some (though but a few among many wicked) is a meanes to withhold the wrath of him who will not slay the righteous with the wicked. But when there is none to stand in the gap, how should his wrath be stayed?

9. *Obstinacy* when men will not be reclaimed, but hate to be reformed. This provoked God to say to his owne people, *I would poure out my fury upon them, to accomplish mine anger against them.* Obstinacy ^m after God hath given his Law and Word to his people, and given ⁿ former evidences of his wrath against them, most incenseth Divine fury. ° They mocked the messengers of God; and despised his words, and mis-used his Prophets, untill the wrath of the Lord arose against his people, till there was no remedy. Not to be moved with sinne, more incenseth God, then to sinne.

10. *Infidelity*. By this men put away the only means of quenching the fire of Gods wrath, Christ, his blood, his intercession. P He that believeth not the Son, shall not see life, but the wrath of God abideth on him. This sinne is directly against the Gospell, against the mercy, truth, power, and other like attributes of God. 9 For this was God angry even with Moses, and suffered him not to enter into the land of promise. The evill one every way assaies to worke diffidence in men. Thus dealt he with Adam, and prevailed, (Gen. 3. 1.) Thus dealt he with Christ, but nought availed, Mat. 4. 3, 4.

curriculum aditum interclusit. Chrys. pri. par. ad Theod. laps. P Ioh 3. 36. See more of this sinne in The whole armour of God, on Ephes 6. 16. Treat. 2. Part. 6. § 34. 1 Numb. 20. 12 Deut 3. 26. Malignus nihil contentat, quo nobis dissidentium cogitationem inferat. Chrys. prior. Par. ad Theod.

1 Ezek. 22. 30.
31.

* Gen. 18. 24,
8cc.

Sicut obdurata
corpora & dura
non obsequuntur
maxibus medi-
corum: sic & ani-
me obduratae
non obsequuntur
verbo Dei.

Chrys. in Heb.
3. Hom. 6.

1 Ezek. 20. 31.

m Isa. 5. 24, 25.

n Numb. 16. 32,
35.

° 2 Chr. 36. 16.

Peccantes non
dolere magis De-
um indignari sa-
cis & irasci,
quam peccare.

Chrys. ad Pop.
Hom. 46.

Cui deest fiducia,
ianuam sibi resi-
piscendi semel ob-
firmavit, & ad

* Rom. 2. 5.

*De nulla re sic
irascitur Deus,
quomodo si pec-
cator superbiat,
& erectus ac vi-
gidus non sit. a.
tur in statum, nec
misericordiam
postulet pro delicto.*
Hier. Com-
ment. 1. 3. in
Eph. 5.

* Mat. 9. 13.

*Impenitentia est
delictum maxi-
mum, & blasphe-
mia irremissibi-
lis* Bern. super
Cant. Sermon. 38.

* Heb. 10. 38.

* Deut. 29. 24.

25.

*Discedens a Do-
mino salutem
habere non potest,*
Ambr. in Psal.
118. Sermon. 15.

11. *Impenitency.* To such an one saith the Apostle, *After
thine hardnesse and impenitent heart, thou treasurest up unto
thyselfe wrath against the day of wrath.* Great is that mercy
that by the Gospell is offered to sinners. That thereby God
may not be thought to bolster up sinners, *Repentance* is re-
quired. Therefore he that came to save sinners, saith, *I am
come to call sinners to repentance.* To live under the Gospell
of Christ, and to live in sinne, is to pervert the end of
Christs comming, to abuse mercy, to scandalize the Word
of grace. What then can be expected of such, but wrath?
Justly may it be accounted the greatest sinne.

12. *Apostasie.* By this men withdraw themselves from
God. *In them therefore God can have no pleasure.* They
depart from the comfortable sun-shine of his mercy, and
cast themselves into the scalding heat of his wrath. *Moses*
foretelling the fearefull judgements which should befall the
Israelites, as evidences and effects of Gods wrath, sheweth
that every one could tell the cause thereof. For when all
nations should aske, *Wherefore hath the Lord done thus
unto this land? What meaneth the heat of this great anger?*
Then men shall say, *because they have forsaken the covenant of
the Lord, &c.* Apostates disgrace the Religion and professi-
on whence they fall, offend the faithfull Professours thereof,
grieve the good Spirit of God, and open the mouthes of the
enemies of the Gospell against their Profession, and so give
great cause of wrath. Yea, departing away from God, who
is the Lord of life, they cannot have salvation.

§. 46. Of the causes of Gods wrath among us.

That it may appeare what just cause the Lord hath to powre out the vials of his wrath among us, it wilbe a reasonable taske to take a view of our owne times, and to observe whether the forenamed sinnes may be found among us. For too too truly it may now be said of this Land, of this City, *There is wrath gōue out from the Lord, the Plague is begun.*

In prosecuting this taske I will follow the order before propounded; and bring those sinnes which have been proved formerly to have provoked Gods wrath, to our times.

1. For idolatry, though the bright light of the Gospell hath for * many yeares dispelled the thicke cloud of Popery, a detestable idolatry: yet in many places that cloud gathereth, and thickneth againe. I pray God it increase not as ^a that cloud which *Eliabs* servant espied: which though at first it were but a little one like a mans hand, yet it grew to cover the whole skie, and to cause much raine. Too many seducers are among us: too great countenance is given to them. We Ministers have need to inculcate this Apostolical prohibition, ^b *Flee from idolatry.*

2. For *prophanation of holy things and times*, he is blind that discerneth it not: he himselfe is too prophane, that is not in his righteous soule vexed thereat. Prayer, preaching, Sacraments are altogether neglected; or very carelesly observed. As for the Lords Day, it is in many places by many Persons made the Devils day. It is not only in act prophaned, but the prophanation thereof too much countenanced, justified.

3. For *Pollution of profession*, what advantage is thereby given to our adversaries. Thence they take occasion to rise up braiding to us our *Reformation*. Yea, the prophane among us are hereby justified. For many Professours are every way as lewde and licentious as they: as vaine in their attire, as corrupt in their speeches, as wanton in their gesture, as deceitfull in their dealing, as uncharitable

Sinnes proving Gods angerise among us. As,
1. Idolatry.
* Since the 17 of Nov. 1558.

^a 1 Kin. 18. 44.

^b 1 Cor. 10. 14.
2. Prophanation

3. Pollution of Profession.

4. Ingratitude.

ritable in their censures, as unmercifull to the poore, &c.

4. For ungratefull villifying Gods mercies, I thinke our people exceed therein the Israelites that dwell in the wilderness. Heavenly Manna, the Word of life, that plentifully falleth among us, is by superstitious, schismaticall, and prophane persons loathed. Superstitious persons wish for Queene Maries dayes againe. Schismatiques wish there had beene no reformation unlesse it had beene better. The prophane cry out of too much preaching.

5. Magistrates abuses.

5. For *Magistrates abusing their authority*, all the complaints of the Prophets may too justly be taken up against many of ours, if at least this were a fit place to make complaints of their bribe-taking, perverting justice, oppressing the innocent, using their power to their owne turnes, &c.

6. Ministers faults.

6. For *Ministers perverting their function*, many among us exceed the false prophets among the Jewes. None greater discouragers of the upright. None greater animaters of the prophane. The greatest zeale which they use to shew, is in their bitter invectives against such as make most conscience of sinne. They are too great companions with the base and lewder sort.

7. Inhumanity
Am 6. 6.

7. For *trampling upon such as are fallen*, so inhumane are many, as they do not onely stretch themselves upon their beds, and drinke wine in bowles, while their brethren lie groaning under sore afflictions: or (like the Priest and Levite) passe by without succouring such as are not able to helpe themselves: but like *Iobs friends* charge them with hypocrisie, or like the Jewes, account them the greatest sinners, or as *Shemei*, raile on them: and so give them (instead of a cup of consolation) vinegar and gall to drinke.

Luk. 10. 31, 32.
Iob 4. 6.
Luk. 11. 1.
2 Sam. 16. 7, 8.

8. Conspiracy

8. For *conspiracy and consent in sin*, when was there more, then among us. Great ones, meane ones, old, young, male, female, Magistrates, subjects, Ministers, people, rich, poore, masters, servants, all of one mind to disgrace integrity and to countenance impiety and iniquity. Insomuch as the Prophets complaint is too truly verified among us, *He that refraineth from evill maketh himselfe a prey.*

Isa. 59. 15.

9. For *obstinacy in sinne*, who can open his mouth wide enough against mens stubbornnesse. They are *impudent and stiffe-necked*. They have a *whores forehead* and will not be *ashamed*. They bid a kind of defiance to God himselfe. As they abuse his mercies, so they despise his judgements. What swearer, what blasphemer, what drunkard, what adulterer, what fornicatour, what oppressour, what extortioneer, what usurer, what deceiver is reformed by this Plague? So obstinate are people, as God had need to make the *faces of his Ministers strong against their foreheads*.

10. For *Infidelity*, we Ministers have too great cause to cry out, *Who hath believed our report?* Were not this sinne so fast fixed in mens hearts as it is, much more comfort would be received from the Ministry of the Gospell, and much better obedience yeelded thereto. The Apostle giveth this reason of the small profit that was reaped by the Gospell, *It was not mixed with faith in them that heard it*. True faith hath a double worke where it is kindly wrought. 1. In generall, it perswaderh the heart of the truth of Gods Word. 2. In particular, it brings the heart to apply that truth to it selfe, as a truth which concernes him. The small profit that many reape by Gods Word, the little use that they make thereof, sheweth how infidelity beareth sway in them. Thus it commeth to passe that they are like the *children in the market, that neither danced to them that piped, nor lamented with them that mourned*. Nor promises, nor threatnings, nor mercies, nor judgements worke upon them.

11. For *impenitency*, It cannot be denied but that many, yea most, are so settled on their sins, as they hate to be reformed. Where are true fruits of repentance to be found? Where shame, where sorrow for sin? Where turning from sin? Men rather grow worse and worse. Gods judgments harden their hearts, as they did the heart of *Pharaoh*. But he paid thorowly for abuse of so much patience. If by any occasion their consciences be any whit rub'd, and they brought thorow feare and anguish to promise amendment, they quickly shew that no

9. Obstinacy.

Ezek. 2. 4.
Ier. 3. 3.

Ezek. 3. 8, 9.

10. Infidelity.
Isa. 53. 1.Heb. 4. 2.
Faiths double worke.

Mat. 11. 16, 17.

11. Impenitency.

Tantum valet
Pharao longani-
mitatē extremas
de omnibus dedit
pœnas. Chrys. ad
Pop. Rom. 4. 6.

2 Pet. 2. 22.

12. Apostasie.
Inward.^b Rev. 2. 4, 5.

2 Thes. 2. 10, 11

^c Rev. 3. 16.Outward
Apostasie.

true repentance was wrought in them: *But it is hapned unto them according to the true proverb, The dog is turned to his owne vomit againe: and the sow that was washed to her wallowing in the mire.*

12. For *Apostasie*, if first we consider inward apostasie (which is ^a decaying inwardly in former love of truth) too great and just cause of complaining is given. Many have left their *first love*, and become ^c *lukewarme*, as the *Laodiceans*. Thus a ready way is made to outward apostasie: which is an open renouncing of the very profession of true Religion, as this whole land did in Queene *Maries* raigne. It is much to be feared, that if a like occasion should be given, a like apostasie would follow.

If these, and other like provocations of Gods wrath among us be duly weighed, we shall see cause enough to confesse that Gods wrath is justly gone out against us, and that we have deservedly pulled this Plague upon our owne pates.

It remaines therefore that we thorowly humble our selves: that we lay open our sores before our mercifull God: that we faithfully promise amendment: that we give evidence of the intire purpose of our heart in promising, by an answerable performance. But above all, for the present, that we crave mercy and pardon of God thorow Iesus Christ, that he may offer up his sweet incense to pacifie his Father, and cause his destroying Angell, to stay his hand.

§. 47. Of the kind of plague here meant.

THE Effect of the fore-mentioned wrath that came from the Lord, is thus expressed, THE PLAGUE IS BEGUN.

The word translated, * *plague* is a generall word, that signifieth any heavy stroake of God. The *roote* whence it is derived signifieth to strike. * It is applied to an oxes *striking*, or pushing to death, so to other like strikings: but most

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^a Exo. 21. 35.

most commonly to Gods striking of wicked men with some extraordinary judgement. As where David said of *Saul*,
^b *The Lord shall smite him*: meaning so as to destroy him. This word is ^c oft used of Gods smiting the *Egyptians* when they held the Israelites among them as bond-slaves. Yea, such a word as ^d the word in my text is used to set out all those judgements which God brought upon the *Egyptians*, called *plagues*. The word P L A G V E in our vulgar acceptation importeth an infectious mortall disease, otherwise stiled *pestilence*. Our English word, *plague*, seemeth to be taken from the ^e *Latine*, and that from the ^f *Greeke*: in both which languages it is usually put for *a stroake, a blow, a stripe, a wound, &c.* Figuratively therefore, a speciall put for the generall, it signifieth the *pestilence*. In the Scripture there are also ^g other words to set out that disease which we commonly call the *plague*: and that as generall as this, properly signifying stroakes, and scourgings: so as they all imply that a plague is an extraordinary stroake, or scourge of God. Yet there is in Hebrew ^h a word that is more properly put for the plague: which our English doth commonly translate *pestilence*. It is the word that *God* used, when he offered to *David* the choice of one of these three judgements, *Sword, Famine, Pestilence*. ⁱ The roote from whence this word is derived signifieth to *overthrow*, or *destroy*. And experience sheweth that by the plague many are destroyed. ^k In *Latine* *pestis* importeth as much, whence the *Scots* call this sickness the *pest*. ^l The *Greeke* word also intenderh the like. This latter word *pestilence*, is more restrained to one kind of disease, then the former translated *plague*. Every *pestilence* is a *plague*, because it is an extraordinary stroak and judgement of God. But every *plague* is not a *pestilence*: for all the plagues of *Egypt* were not *pestilences*.

As for the *plague* here mentioned, though it be not expressed under ^m that word which properly signifieth *pestilence*: yet was it questionlesse a *pestilence*. For,

1. ⁿ Such a word as this is attributed to the *pestilence* that

^b 1 Sam. 26. 10.

יָשַׁם

^c Exo. 8. 2.

— 12. 23.

— 12. 27.

Isa. 24. 5.

^d Exo. 9. 14.

יָשַׁם

^e *Plaga.*

פֶּגַעַה אֶל הָאֲדָמָה

percutio.

סוּרֵיכֶם וְיָחִידֵיכֶם.

^g יָדָה יְדָה, per-

cussit. Inde nomen

יָדָה *plaga.*

Exo. 11. 1.

יָדָה percutit.

Inde nomen

יָדָה *plaga.*

Deut. 28. 59.

^h יָדָה cum

duplici segol.

ⁱ יָדָה in Piel sig-

nificat evertire.

Inde nomen

יָדָה *pestis, quia*

multi eam em-

overantur.

^k Sic Latine

pestis, quia pes-

fundat.

^l Sic Grece

λοιμός αἰτία

de seculo Quia fa-

cit diseternum.

יָדָה מ

^m 2 Sam. 24. 21,

25.

יָדָה מ

that in *Dauids* time destroyed 70000 within the space of three dayes.

• Numb. 16. 48.

2. It was infectious: which was one reason why *o Aaron stood betwixt the dead and the living*: that he might keepe the living from being infected by the dead.

• Numb. 16. 49.

3. It was extraordinarily mortall. For *in a short space there died of it 14700.*

Quest. If so many died, how is it said, that *the plague is begun*?

Ans. In the very beginning of the plague, on a sudden, so many were destroyed, even as at once. Thus in a very short time, on a sudden there were found 185000 dead in the Campe of the *Assyrians*, lying in siege against *Ierusalem*.

In these words, *The plague is begun*, is an effect of Gods wrath.

More particularly we may observe

1. The *Matter* propounded. *The plague*

2. The *Manner* of expressing it, *is begun*.

Hence arise two observations.

I. *A plague is an evidence of Gods wrath.*

II. *God can make the beginning of a judgement terrible.*
The connexion of these two clauses, *There is wrath gone out from the Lord, The plague is begun*, give prooffe of the former.

This intimation of the *beginning* of the plague, *Aarons speed* in offering incense, the vertue of that speed, that the *plague was stayed*, and yet 14700 to be dead, gives evidence to the latter observation.

§. 48. Of a plague as an effect of Gods wrath.

I. * **A** Plague is an evidence of Gods wrath. The plague which upon Davids numbring the people was inflicted on Israel, is expressly noted to be an effect of Gods wrath. For first it is said, for demonstration of the cause of that judgement, that ^a *The anger of the Lord was kindled against Israel*: and againe that ^b *God was displeased with Davids numbring the people, and Therefore he smote Israel*. ^c Where God saith, *Fire is kindled in my wrath*, he addeth as an effect thereof, *I will send plagues among them*. ^d There are three arrowes of Gods wrath mentioned in Scripture; and the plague is one of these. The other two are sword and famine.

Generall and extraordinary judgements are such as alway come from the wrath of God. Instance the judgements which were inflicted on the Israelites in the wilderness. They were generall, as in handling the next doctrine we shall shew: and extraordinary, as the severall kinds of them do shew. And they are oft noted to come from the wrath of the Lord, ^e *The Lords anger was kindled, and the fire of the Lord burnt among them, and consumed them*. ^f *The wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague*. ^g *The anger of the Lord was kindled against Israel: and the Lord said unto Moses, take all the heads of the people, and hang them up, &c.* But not to insist on more particulars, the Psalmist rendreth this as a generall cause of all the judgements that were inflicted on them, ^h *The wrath of the Lord was kindled against his people, inasmuch that he abhorred his owne inheritance*. Now experience sheweth that a plague is both a generall and an extraordinary judgement. Generall it is, for it useth to spread farre and neare, from person to person, from house to house, from street to street, from towne to towne, from city to city: and it taketh away all of all sorts, young, old, male, female, weake, strong, meane ones, great ones, &c. Extraordinary

* See §. 47.
Indignationem Dei pestilentia subsequitur.
Hieron. Comment. in Isay. lib. 4. cap. 19.
^a 2 Sam. 24. 1.
^b 1 Chro. 21. 7.
^c Deu. 32. 22, 23.
^d Ezek. 5. 16, 17.

* Numb. 11. 1.
f ——— 33.

g — 25. 4.

^h Psal. 106. 40.
A plague is generall and extraordinary.

it is, because the immediate hand of God in sending it, in increasing it, in lessening it, in taking it away, is more conspicuously discerned then in other judgements. It is observable to this purpose, that when *David* chose the plague, he thus expresseth his mind, *Let us fall now into the hand of the Lord.*

§. 49. Of afflictions as effects of wrath or love.

Quest. Are not diseases, and other kinds of judgements sometimes sent for triall, and for other like ends, which are demonstrations of the wisdom, love, and care of God towards his people, as well as in wrath and vengeance to destroy them.

Ans. We must distinguish,

1. Betwixt particular or private afflictions, and general or publike.

2. Betwixt kinds of publike and general afflictions.

3. Betwixt the persons on whom calamities are brought, being of different dispositions though they be mixed together in the same place for co-habitation.

4. Betwixt the cause of a judgement, and the effect and fruit of it.

1. Particular and private afflictions are oft in love, by reason of Gods wise and tender care over his children, inflicted on them. *For whom the Lord loveth he chasteneth, and scourgeth every sonne whom he receiveth. And God chasteneth us for our profit.* But we read not of any publike and generall judgement, which came not from the wrath of God. Many instances of the affirmative, that they were effects of wrath, were given before: and the Scripture affoordeth many more: but not one to the contrary.

2. There are common calamities that fall on all of all sorts: and there are other more speciall, that are intended onely against professors of the true Religion: as persecutions made by enemies of the Gospell. These may be for triall, to their honour that suffer. But a plague is not of that kind.

3. When

^a 2 Sam. 24. 14.

^a Heb. 12. 6.

^b ——— 10.
See the profitable ends of afflictions in *The whole armour of God*, on Eph. 6. 11. §. 2. & Eph. 6. 15. §. 13.

^c 1 Pet. 4. 12, 13

3. When publike and generall judgements come from wrath against sinfull nations, cities, and other societies, there may be some righteous ones mixed among those wicked ones: and by reason of that mixture they may taste of the bitterness of that cup that is given to the wicked to drinke. Yet the Lord can so sanctifie that common judgement to the Saints that partake thereof, as that which is an effect of wrath to others, may be a fruit of Gods love to them. Thus a plague may be sent in wrath against a society, and yet therein Gods love be manifested to his Saints, either in preserving them from it, or taking them by it to heaven. In relation to such persons we may truly say, that whether God send famine, or war, or any other trouble, he doth it of his goodnesse and love.

4. A judgement may at first be in wrath inflicted: and yet upon the sense of the smart thereof people may be so humbled, and brought to such repentance, as the nature of that judgement be altered, and prove to be an evidence of Gods love. Yea such reformation may be wrought thereby, as that calamity (though generall and extraordinary) prove very profitable, and an evidence of Gods fatherly care over such a people whom he hath so purged. * Instance that fearefull judgement that was laid on *Israel* in *Manassehs* time. This latter fruit of Gods love maketh not against the former evidence of his wrath. For on such occasions God is said to repent him of the evill which he hath sent. He was angry: but his anger is turned into favour.

The conclusion then remaineth true, that a plague (as first sent to a people) is an evidence of Gods wrath.

See §. 15.

Sive famem, sive bellum, sive aliud quodcumq; momentum inducat Deus, ex beniginitate, & multa dilectione hoc efficit. Chrys. ad Pop. Hom. 7.

2 Chro. 33. 11, &c.

§. 50. *Of the duties to be done when a plague is begun.*

A Plague being an effect of Gods wrath, for staying the plague meanes for pacifying Gods wrath must be used. So did *David*. He humbled himselfe, confessed his sinne, and that with a penitent heart, and offered sacrifice to God. Apply to this judgement of a plague the directions ^a before given. And because *Moses* giveth here a direction when this plague *begun*, be carefull betimes, even at the beginning of a plague to seeke to assuage Gods anger. Hereof also ^b before. And that ye may be the more conscionable herein, know that plagues come not by chance, come not by any ordinary course and meanes. They come from Gods wrath. Let the directions therefore before given for pacifying Gods wrath be rather observed, then any physicall directions. I denie not but that they are lawfull, needfull, usefull. But this which I speake of, is more lawfull, needfull, and usefull. All other without this is nothing at all. In all diseases Gods helpe is especially to be sought. It was *Asa* his fault, that ^c *In his disease he sought not to the Lord, but to the Physicians*. If in all diseases, most of all in this that is such an immediate effect of Gods wrath, *The Lord is to be sought unto*. And so much the rather, because the plague (among other evidences of Gods wrath) is a most fearefull one, as ^{*} hereafter is shewed.

^a § 4, 5, 6, 10.^b § 30.^c 2 Chro. 16. 12^{*} §. 71, 72.§ 51. *Of*

§. 51. Of the terrour of the beginning of Gods judgements.

II. * **G**OD can make the beginning of a judgement terrible. I denie not but that the Lord doth oft times begin very mildly and gently: as he dealt with the Israelites in the wilderness, bringing them ^a to bitter waters, making them to feeble ^b the want of bread, and ^c water, (not starving them) and ^d suffering Amalek to smite the hindmost of them: to try if they would learne to cleave close vnto the Lord. But afterwards his stroaks were more heavy upon them. Yet he can, and oft doth make the beginning of his judgements very terrible. At the first raising of the flood to drowne the world, ^e All the fountaines of the great deepe were broken up, and the windowes of heaven. Was it not a terrible sight to behold the waters fall downe from heaven, and rise up out of the earth so fast as they did? Immediately upon the ^f Sunnes rising on the earth, the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven. How fearefull a spectacle was that even at the first sight thereof. The Egyptian plagues give also evidence hereof. So doth the drowning of Pharaoh and his hoste in the red sea. For while they confidently pursued the Israelites, supposing to get over as safe as the ^g Israelites did, on a sudden The hoste of the Egyptians was troubled, and their chariot wheelcs taken off. In a word, stormes so arose, and waters so fell upon them, as they were all tooone drowned. Such were many of Gods judgements in the wilderness. Such ^h the destruction of the Campe of the Assyrians: Such ⁱ their death whose blood Pilate mingled with their sacrifices, and theirs on whom the tower of Siloe fell: and ^k Herods; and many other like judgements.

Gods almighty power makes his judgements to be very terrible. His infinite wisdom makes him know when it is fit, at the first, and in the beginning, to manifest his terrour: answerably he doth so. For in wisdom he ordereth all his
a tions:

* See § 47.

^a Exo 15. 23.^b — 16. 3.^c — 27. 1.^d Deut. 25. 18.^e Gen. 7. 11.^f Gen. 19. 23, 24.^g Exo. 14. 24, 25.^h 2 King. 19. 25ⁱ Luke 13. 1, 4^k Act. 12. 23.

1 Eph. 3. 10.

actions: and that so as may most make to the glory of his name. Herein his *wisdom* is manifested to be *manifest*, in that he can sometimes by degrees encreasing his judgements, and sometimes by powring them out at once bring greatest glory to his name. For by the former kinde of proceeding with men, he giveth evidence of his patience and long-suffering, in that though he be provoked to powre out the vials of his anger, yet he is slow to wrath, and would not that men should perish in his anger, but rather by the beginning of it, be brought to repentance. By the latter kinde, he giveth instance of his terror when he hath to do with obdurate, and obstinate sinners.

* §. 12.

= Gen. 18. 20.

"Psal. 50. 17, 22

Having to do with such a God, as can make even the beginning of his judgement so terrible, how watchfull ought we to be, that we provoke him not at once to powre out the vials of his wrath against us? This severity is usually executed after contempt of milder proceedings (as hath been * before proved) or upon the committing of *grievous sinnes* that cry up to heaven for vengeance, as the sins of *Sodom* did: or upon obdurate and obstinate persons that *hate instruction*. So as men themselves are the cause that Gods stroakes are so heavy. If a Lion that at first reares all to peeces, if a flaming fire that quickly turnes all to ashes, if a raging storme that soone oversets ship with all that's in it, if other like violent evils that afford no time of seeking helpe and remedy be much feared: should not the violent terror of the Lord be much more feared?

The inference of the *beginning* of the plague upon the direction to make an attonement: and that as an enforcement of the reason (as hath been shewed before, §. 40.) affords this Doctrine. *Gods wrath in the beginning of a judgement is to be pacified*. But hereof we had occasion to treat before. §. 32.

§. 52. Of the meaning and method of the 47 Verse.

NUMB. 16. 47.

And Aaron tooke as Moses commanded, and ran into the midst of the congregation: and behold the plague was begin among the people: and he put incense, and made an attonement for the people.

THE fore-mentioned charge for staying the plague is here noted to be put in execution: for it is expressly said, that Aaron tooke as Moses commanded. That is, He tooke a censer, and put fire therein from off the altar; For these are the things which Moses commanded in the former verse. This word, *commanded is fitly translated. For though usually the word, in the first conjugation import no more then to *speak*. Yet *in the second, an emphasis is added by a doubled letter: and so, especially if the Person that spake, Moses, the Prince and chief Governour; and the Matter spoken, which was a Divine direction for staying the plague, be duly weighed, it will appeare to have the force of a command.

As Aarons obedience in the generall substance is commended: so also in the particular circumstances, which is implied in this particule *A S, or according to that which. So much the Hebrew importeth.

Besides this generall, that Aaron tooke as Moses commanded, some particulars are expressed: For where Moses charged to go *quickly*, it is here said that Aaron *ran, which importeth the greatest speed that man can make: for he hath not wings to fly withall. It is added, *Into the midst of the congregation, namely where the plague was hottest, to shew that feare of infection kept not him from executing his function.

And where this reason is rendred by Moses (The plague is begun) to move Aaron to make speed, the same reason is here againe repeated, and *a note of attention prefixed before it

דבר *dibbar cum
dagesh in ב.
* In Pielque
dadi'shatur.

כאשר *
quemadmodum.

ורץ *

אר-תרן *
הקהל

והנה *
ש' ecce.

it (*Behold the plague is begun among the people*) to shew that he was the rather thereby stirred to make the speed he made, and to do the deed he did.

Where further *Moses* commanded to put incense on the fire that *Aaron* tooke from the altar in his censer, it is here said that *He put incense*.

And to shew Gods approbation and acceptation of that which *Aaron* so did according to the charge given him, where *Moses* said *Make an attonement for them*, to give *Aaron* to understand the reason of the charge he gave him: it is here said, *He made an attonement for the people*: Declaring thereby that the end which *Moses* aimed at was accomplished.

The Summe of this Verse is

A remedy used for redresse of a plague.

This is 1 Generally propounded, *And Aaron tooke as Moses commanded*.

2. Particularly exemplified. Wherein there are foure observable points.

1. The manner of doing what was done: Implied in this particle *AS*. And expressed in two branches.

1. The speed he made. *He ran*

2. The courage he had. *Into the midst of the congregation*.

2. The Motive, which moved him the rather to doe what he did. *The plague was begun among the people*. This is further amplified by a note of attention, or observation, *Behold*.

3. The Matter, or thing which was done: *He put incense*.

4. The End, or Effect, and Efficacy thereof (*And made an attonement*) amplified by the Parties for whom, *For the people*.

Five usefull instructions (besides those which were noted in the charge on the 46 Verse, whereof many of them might be here noted againe) are here offered to our due consideration.

I. *Obedience is to be yeelded to the good directions of pious Governours.* Moses was a pious Governour: his direction was a very good one. Aaron yeelded obedience there-to: which is here commended, and recorded as a patterne for us to follow.

II. *Obedience is to be ordered according to the charge given.* Not onely in the generall substance, but also in the particular circumstances. This particle * *AS* importeth as much. So do the particular branches of Aarons obedience, being answerable to the particulars of Moses his charge.

III. *Haste must be made to relieve such as are in distresse.* When Aaron heares that a plague was among the people, he runnes to succour them.

IIII. *A good calling may make one bold in danger.* Aaron was a Priest, and by vertue thereof to offer for the people. He was commanded of Moses to go to the congregation: Therefore he is bold to run into the midst of the congregation, where the plague was begun.

V. *Gods judgements are duely to be observed.* The note of observation, BEHOLD, imports as much.

Of putting incense, and making attonement. See before, §. 25, 27, 31, 36, 37, 38. 39.

§. 53. Of obedience to Governours directions.

I. * **O**bedience is to be yeelded to the good directions of pious Governours. I say good, such as are lawfull and warrantable, because such an one was the direction here given by Moses, and because if mens directions or commandements be evill, such as ^a Sauls was unto his servants to slay the Priests of the Lord, and as ^b the Rulers was unto the Apostles, not to speake at all, nor to teach in the name of Iesus, then this Apostolicall rule takes place, ^c We ought to obey God rather then men. Where further this attribute, pious, is inserted, it is not to exclude other Governours, as if the commandements or directions of none but pious Governours were to be obeyed. For ^d the Apostles, that wrote to Chri-

TUNC *

* See §. 52.
Cum omni vigi-
lantia omne lic-
tum adimpleat.
Maximè circa
suos superiores
studeat id ipsum
observare. Bern.
in Form. ho-
nest. vitæ.
^a 1 Sam. 22. 17.
^b Act 4. 18.
^c Acts 5. 29.
^d Rom. 13. 1. & c.
Eph. 6. 5.
1 Tim 6. 1.
Tit 2. 9.
— 3. 1.

1 Pct. 2. 13, 14,
18.

— 3. 1.

* *The whole ar-
mour of God.*
Treat. 1. § 6,
96 & Treat. 3.
§. 51. & Treat.
7. §. 38.
1 Tim. 6. 2.

Itian subjects and servants that were under Heathen Governours and Masters, exhorted to obey such, namely *in the Lord*, so farre forth as they obey not in things forbidden by God, or any way against his will. (*Whereof I have elsewhere spoken more at large.) Yet where Governours are pious, obedience ought so much the rather to be yeelded to them : as the Apostle adviseth, where he saith, *They that have believing masters, let them the rather do them service, because they are faithfull.* Such an one was *Moses*, to whose charge *Aaron* here yeelded obedience. And therefore this attribute, *pious*, is here inserted. Of this generall point I have treated in *The Churches Conquest*, on Exo. 17. 10. §. 36.

§. 54. *Of ordering obedience in circumstances aright.*

* See §. 52.
*Obedite ad omni-
opus bonum. Si
bonum est quod
precipit preces
jubentis obse-
quare voluntati.
Sin malum, &c.*
Hier. Coment.
in Tit. 3.

* Deut. 5. 32.
— 17. 20.
— 28. 14.

Iof 1. 7.
— 23. 6.

Pro 4. 27.

^b Numb. 23. 18.
^c — 24. 13.

II. * **O**bedience is to be yeelded according to the charge given. In such charges as God giveth, or by faithfull Ministers are given from God, this holdeth good without any limitation. In charges given by men it must be limited and restrained by such circumstances as are not against God and his Word.

For the former kind of charges and directions which are Divine, these phrases of ^a *Not turning to the right hand or the left* : of ^b *not going beyond the word of the Lord to do lesse or more*, or ^c *to do good or bad of ones owne mind*, imply a precise cleaving, and close holding to Gods Word, so as we swarve from it in nothing, no not in circumstances. That first phrase of *not turning to the right hand or to the left*, implieth that Gods Word is as a right way wherein onely we must walke to attaine unto happinesse : and that being in that way, we may not turne out of it on any side, any whither. The phrase is used in that promise which the *Israelites* made to *Edom* when they desired to passe thorow his land. ^d *Let us passe (say they) thorow thy country : we will not passe thorow the fields or thorow the vineyards, neither will*

^d Numb. 20. 17.

*we drinke of the water of the wells : we will go by the Kings high way : we will not turne to the right hand nor to the left, untill we have passed thy borders. They hereby professe to keepe themselves onely in the high-way : and not at any time any where to step out of it, no not with mind of returning into it againe. Thus it imports that it is not enough in some things to follow Gods direction, and so to walke in his way : and in other things to swerve from his direction, and so to walke out of it ; but in all things we must follow it. Yeathough there be occasions of sundry sorts, some enticing us one way, others another way, some to the right hand, some to the left, some more faire in shew then others, yet ought we not to yeeld to any of them. This charge given to Moses (*Looke that thou make them after their patterne, which was shewed thee in the mount*) hath respect not only to the generall matter and substance, but also to particular manner and circumstances. So do all those Epithites which in Diviue directions and commandements are used to set out the manner of performing things required.*

Ioshab did herein testifie his respect to God and his Word, *He did that which was right in the sight of the Lord, and turned not aside to the right hand or to the left : which is* ⁸ *afterward thus more fully expressed, He turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses.*

For directions and charges which men that are in authority over us, do give, the forementioned phrase is applied to them. Where God appointed Iudges over his people to decide matters of controversie, he ordained that his people should do ^h *according to the judgement of those Iudges, and not decline from the sentence which they should shew, to the right hand or to the left.* ⁱ The Israelites professe that they had hearkened unto *Moses in all things* : and promise so to hearken unto *Ioshua*.

To yeeld such obedience to Gods charge, in the matter and manner, in the substance and circumstances thereof, is a real acknowledgement, not of his Sovereignty onely, and power

^e Exo 25. 40.

^f 2 King . 22. 3.
g — 23. 25.

^h Deut. 17. 11.

ⁱ Ios. 1. 17.

*Ne tractemus
quare Deus
numquid, pre-
ceperit; sed quod-
cumq; viderit esse
mandatum, hoc
pia mens hominis
implere festinet.
Hier. Coment.
in Eccl. 8.*

power to command, but of his wisdom also in ordering of his commands so as good heed is to be given to every circumstance thereof: not one, no not the least of them being in vaine.

This also manifesteth a very dutifull respect to God, to be conscionable in performing whatsoever he manifesteth to be his will: whether to us it seeme substantiall or circumstantiall. It shewes that we humbly can submit our thoughts to the counsell of God, when we question not his charge, but readily do whatsoever is commanded.

Such a subjection to our Governours is an outward demonstration of the respect we beare to that place wherein God hath set them over us, and to that authority which he hath given them. They that obey onely in such things as themselves thinke substantiall and weighty, may seeme to obey rather for the matter, then for authority sake: and they that neglect or refuse to observe the circumstances given in charge, shew that they thinke themselves wiser then their Governours; and better know how to distinguish betwixt needfull, and not-needfull matters, then their Governours; which favoureth too rankely of pride and presumption.

§. 55. *Of the danger of scanty obedience.*

1. **M**Any mens obedience is hereby discovered to be very scanty and faulty, especially in relation to Divine directions and commandements: even the obedience of such as think highly of that they have done. Instance *Sauls* obedience. He, it seemes, was well conceited of his obedience, when he met *Samuel* with this congratulation, *a Blessed be thou of the Lord: I have performed the commandement of the Lord.* Yet *Samuel* challengeth him of *b disobedience*, and of *c rebellion*. *Saul* performed the *d substance* of Gods charge: for he *e smote the Amalakites*. But he failed in the *f extent* of that charge, he did not *utterly destroy all that they had*: he *g spared the best of the sheepe and of the*

- a 1 Sam. 15. 23.
b ————— 19
c ————— 23.
d ————— 3.
e ————— 7.
f ————— 3.
g ————— 15.

exam. This tooke away the glory, comfort, and benefit of his generall obedience. His reward was the reward of rebellion. ^a It cost him his kingdome. Gods indignation against failing in such things as foolish man may count circumstances, is manifested in the example of that *Man of God* which was sent to *Ieroboam*. He faithfully delivered his whole message: and though the King invited him to tarry and refresh himselfe, yet he would not, because the Lord had forbidden him so to do. Yet because afterwards he believed another Prophet against that part of Gods charge, and went back with him to eat and to drink in his house, it cost him his life: a Lion met him, and slew him.

Both the substance and circumstances of a charge are grounded on the same authority. To faile in either of them is to transgresse his will that enjoyned the one as well as the other. No marvell then that the doing of one be blemished by omitting the other.

§. 56. *Of due respect to every branch of that which is given us in charge.*

2. **I**T behoveth us wisely and heedfully to take due and diligent notice of every charge that is given us in charge, of the particular branches thereof, and of all the circumstances appertaining thereto, that by a conscionable observation of them all, we may shew our selves ^a *faithfull to him that hath appointed us*, as God saith of *Moses*: ^b *He was faithfull in all mine house*. This is honourable to him that giveth the charge, to be in every part and particle thereof obeyed. This therefore will also be acceptable to him. In which respects it cannot but be very comfortable and advantageable to the party himselfe that performeth the obedience. This was it wherewith *Hezekiah* comforted himselfe on his sicke bed: and whereby he was emboldened to call upon God even to reverse that sentence of death which he had given out against him. For the *perfect heart* which he mentioned in his prayer, was that impartiall respect which he had to

H

every

^a 1 Sam. 15. 23.ⁱ 1 King. 13. 1, &c.^a Heb. 3. 2.^b Numb. 12. 7.

Isa 38. 3.

every thing given him in charge by the Lord. A perfect heart in Scripture phraſe is an *entire* heart, or the *whole* heart. And that heart which hath reſpect to the whole will of God, ſo farre as it is made knowne unto him, is moſt properly the whole heart. If any object that a perfect heart implieth a ſincere heart: I anſwer, that an eſpeciall point of ſincerity conſiſteth in the fore-ſaid intireneſſe.

§. 57. *Of ſpeed in relieving the diſtreſſed.*

III. * **H**aſte muſt be made to relieve ſuch as are in diſtreſſe. When ^a Abraham heard that his brother Lot was taken by the enemies, he quickly gathered an army together before the enemy could eſcape, and not tary-
^b ing for day light, marched by night. It appeareth that ^b Saul did ſo for the ſuccour of Iſabell Gilead. For he came into the middeſt of the hoſte of the enemies in the morning watch: ſo as he muſt needs march in the night time. When the Shunemite ſaw her ſonne to be dead, but withall was perſwaded that by the Prophet Eliſha he might be reſtored to life, ſhe ſaith to her husband, ^c Send with me I pray thee, one of the young men, and one of the aſſes, that I may R V N to the Man of God. ^d The noble man that ſaid to Chriſt, Sir come downe ere my child die, intended that he ſhould make all the haſte he could. So did he that ſaid, ^e If thou canſt do any thing have compaſſion on us and helpe us. Thus the Father of the Prodigall ſeeing his ſonne aſtarre off ragged and tagged, He had compaſſion, and R A N and fell on his necke.

Thus will ſuccour intended come the more ſeaſonably: thus may it be the more profitable and beneficiall. By making haſte much danger (which delaying and putting off helpe cauſeth) is oft prevented. This both Martha and Mary intended, when they ſaid to Ieſus, Lord if thou haſt beene here my brother had not died. If Chriſt could only have healed the ſick, and not alſo have raiſed the dead, that which they ſaid had beene to purpoſe.

* See §. 52.

^a Gen. 14 15

^b 1 Sam. 11. 11.

^c 2 King 4. 22.

^d *Extr.*
^e *currant.*

^d Ioh. 4. 49.

^e Mar. 9. 22.

^f Luk. 15. 20.

Ioh. 11. 21. 32.

§. 58. *Of the danger of delaying succour.*

1. **G**REAT is the inhumanity of them that put off opportunities of affording succour to such as are in distress. It is directly against the rule of charity, that is so affected with a brothers misery, as it will not suffer him to lie therein a moment beyond the time that it is able to release him. The *wise-man* expressly forbiddeth all delay in shewing mercy, saying, *Say not to thy neighbour, Goe, and come againe, and to morrow I will give: when thou hast it by thee.* Good purposes are oft times brought to nought by such delayes. For at first sight, or other knowledge of ones misery the bowels of another are moved, and thereat he purposeth to afford him that is in misery the best helpe he can. But by putting it off for that present, his compassion is cooled, and his purpose thereupon altered, and so no succour afforded. Yea by delaying helpe, though the purpose of doing ones best for helpe remaine, helpe may come too late: as a pardon when the malefactor is hang'd, and a medicine when the patient is past recovery. To this purpose tends this proverbe; *It is too late to shut the stable doore when the steed is stolen.* It was worthily said of him, who said, I scorne to offer helpe too late.

Pro. 3. 18.

Μισῶ φίλον
ὕστερον βοηθούμεν
Hector: apud
Eurip. in Rheso.

§. 59. *Of speedy succour.*

2. **T**HAT we may manifest our true desire of relieving our brothers necessity according to our ability, let us take the opportunity which by the Divine providence is offered unto us: and upon the first notice of need, run, and make all the speed we can to helpe. Thus shall we shew our selves like unto God. * The ancient Grecians gave God his name from that Divine property, of running to helpe. * Of the Soune of God it is oft noted; that when he saw such and such in misery, he had compassion on them, and healed, or otherwise helped them: namely then at that instant when

* Οἶδεν ὁ θεὸς τὸ
ἔλθαι, α. currendo.
Plato in Crat.
Macrobi. 1.
Saturn. c. 13.
* Mat. 14. 14.
Mar. 1. 41.
Luk. 7. 13, 14.

^d Eph. 5. 1, 2.

Heb. 13. 3.

*Bis dat qui cito
dat. Senec. lib.
de Benef.*

he first saw them. He delayed not his succour, he put it not off: but presently, instantly gave outward prooffe of his inward compassion. ^d *Be ye therefore followers of God as deare children: and walke in love as Christ hath loved us.* And as God and Christ manifest their love to us, by a speedy and seasonable succour, so let us give prooffe of our true love. For this end let us remember those that are in bonds, as bound with them: and them that suffer adversity, as being our selves also in the body. Let us make the case of them that are in misery as our owne case. As we would not that others which are able to helpe us should suffer us to lie scorching in the fire of affliction, but with all the speed they can pull us out: so let us deale with others. A good turne quickly done is doubly done.

§. 60. *Of the boldnesse in danger which a good warrant giveth.*

^a See §. 52.

^a Exo. 10. 3. &c.

^b Heb. 11. 27.

^d 1 Sam. 17. 34.

^e Lev. 13. 2, &c.
— 14. 36, &c.

IIII. * **A** Good calling may make one bold in danger. This is true of such as had the warrant of an extraordinary calling, and of such as have ordinary warrantable callings. ^a *Moses* by vertue of his speciall calling boldly opposed himselfe against *Pharaoh*, ^b *Not fearing the wrath of the King.* *Ioshua* by vertue of his calling undertooke a warre against many mighty nations and kingdomes. So did many of the *Judges*. ^d *David* on this ground set upon a Beare at one time, and on a Lion at another, and slew them both. ^e *A Priest* by vertue of his calling readily and securely admitted lepers to come to him, viewed them, touched them, and went into houses infected with leprosie, to view where, or how farre the leprosie had spread it selfe: yet was the leprosie infectious.

A calling is a good warrant.

^f Psa. 91. 11.

^g Heb. 1. 14.

^h Psa. 34. 7.

A good calling is that way wherein God by his Divine providence setteth a man, and wherein he hath appointed him to walke. ^f *In that way he hath given his Angels charge over him to keepe him.* Where we have ^g the *Angels* to minister for us: and to ^h encampe round about us; what need we feare?

fear? They will either keepe us safe from danger in this world. Or if it seeme good to God to take us out of this world, they will carie our soules into heaven, as they did the soule of *Lazarus*.

For application of this point, it is requisite that we be well instructed by Gods Word in the kind of our calling, whether it be lawfull and warrantable, or no. As for extraordinary callings, they must be warranted by an extraordinary spirit, which is rare, if at all, in these dayes. But ordinary callings have their expresse warrant in Gods Word. As the callings of Magistrates, Ministers, Souldiers, Husbands and Wives, Parents and Children, Masters and Servants, Nurses, and Helpers in all kinds of necessities. These may, these must in their place & calling expose themselves to danger, for performing the work which by vertue of their place belongeth unto them. Captains and Soldiers must stand against enemies though thereby they endanger their lives. Magistrates must abide in Cities and other places besieged or infected with contagious diseases, to see good order kept, to take order for supply of such necessities as are fit for all sorts, though by abiding there, they be in danger. So Ministers must abide in such places, to instruct, direct, comfort, encourage the people under their charge. So husbands and wives being one flesh, must have such a tender respect each of other, as not to forsake one another for feare of infection, or other like danger. Servants also, Nurses, and others that in such cases take upon them, or by publique authority are appointed to be helpers to such as are infected with the plague, or any other contagious and infectious disease, are bound to attend such persons, and abide by them, yea though it be with danger of their own lives. For it is necessary that such persons be looked unto. To forsake and leave them, that are not able to helpe themselves, to themselves, is more then barbarous inhumanity. It is necessary that some abide by them. Who more bound then they that have an especiall calling thereto? They with greatest confidence may depend on Gods speciall providence for protection

Luk. 16. 22.

Who to abide
in plague time.

tection from infection. If they be infected and die, they with greatest comfort may yeeld up their soules into Gods hands, as dying in that place wherein God hath set them. In these cases God hath called them to venter *their lives for their brethren*, and thereby to give evidence of their true brotherly love.

Of old, Christians were so charitable in relieving such as were visited with the plague, as willingly they hazarded their owne lives. For prooffe whereof I will here set downe what *Dionysius* Bishop of Alexandria reporteth in an Epistle to the Brethren in Egypt.

Many of our brethren, by reason of their great love, and brotherly charity sparing not themselves, cleaved one to another, visited the sicke of the plague, and attended upon them diligently, cured them in Christ, which cost them their lives. And being full of other mens maladies, tooke the infection of their neighbours, and translated of their owne accord the sorrowes of others upon themselves: fulfilling indeed the common saying, that Friendship is alwayes to be retained, and departing this life, they seemed the off-scouring of others. In this sort the best of our brethren departed this life, whereof some were Ministers, some Deacons in great reverence amongst the common people: So that this kind of Death for their great piety and strength of faith, may seeme to differ nothing from Martyrdom. For they tooke the dead bodies of the Saints, whose breasts and hands, and faces lay upwards, and closed their eyes, shut their mouthes, and joyntly with one accord, being like affectioned, imbraced them, washed them, and prepared their funerals, and a little while after they enjoyed the like themselves. For the living continually traced the steps of the dead. But among the Heathen all fell out on the contrary. For scarce had the Pestilence taken place amongst them, but they diverted themselves, and fled from their most loving, and dearest friends. They throw them halfe dead in the streets. The dead they left unburied, to be devoured of Dogs: to the end they might avoid death, which they could not escape. Behold here the difference betwixt men that have faith, and faithlesse men.

Euseb. Eccl.
Hist. lib. 7. c. 21.
The charity of
ancient Christians
to their brethren
visited with the
plague.

Heathens in-
humanity in
plague times.

§. 61. *Of publique persons forbearing to visit particular persons infected with contagious diseases.*

1. *Quest.* **A**Re such as have publique callings bound to goe to particular and private persons being infected with the plague to visit them?

Ans. I find no ground in sacred Scripture to bind publique persons to hazzard their life in particular mens cases. They are set over a Society, not over one or two particular persons. Indeed every particular member of the Society belongeth to their charge: and they ought to do what they can to the good of every particular person under their charge, so farre as may stand with the good of the whole body, and prove no prejudice thereto. But if by visiting particular persons they should be infected, and by that infection their life taken away, would not this prove a prejudice and dammage to the whole body? Is it the way, is it the calling of a publique person to go into a particular mans house that is infected? Private persons may every where be found out competently enabled to do such duties as are requisite to be done to such as are visited with the sicknesse: or at least, fit persons that have not publique employments, may be chosen out, and set apart to visit the sicke in contagious places to comfort them, and to see all things meet for them, to be duly performed.

§. 62. *Of substituting others in ones place in time of danger.*

Quest. **W**Hat if others may be got to supply the places of such as have the fore-mentioned speciall callings, may not this supply give dispensation to them for some abtience.

Ans. Questionlesse difference may be put betwixt persons. Some Magistrates are of such use in a common-wealth, as it is meet they be, as much as lyeth in man, preserved

2 Sam. 18. 3.

from danger. On this ground when *David* the King would have gone out with his souldiers to battell, *The people answered, Thou shalt not go forth. Thou art worth ten thousand of us.* Wherefore eminent, excellent persons may be exempted from abiding in dangerous places, and others substituted in their name and stead, to preserve peace, keepe good order, and provide necessaries. Provided that they who are substituted be able and willing to performe the duties whereunto they be deputed. The like may be said of Ministers. Yea of husbands, parents, matters, and the like: to leave a wife, a child, a servant infected with an infectious disease to the tendance of others that are fit and willing to do that duty, and faithfull in what they undertake, is not to forsake wife, child, or servant.

§. 63. Of observing Gods judgements.

* See §. 52.

Oportet Dei iudicia præ oculis habere: max mala extincta fuerint omnia. Chrys. in 1 Cor. 2. Hom. 5.

* Hab. 1. 5.

* Gen. 3. 22.

— 6. 17.

1 Sam. 3. 11.

Isa. 13. 17.

Rev. 11. 14.

* Luk. 17. 32.

* See *The Churches Conquest* on Exo. 17. 14. §. 65.

* Psal. 9. 16.

Isa. 26. 9.

Nor heeding Gods judgements takes away the profit of them.

V. * **G**ods judgements are duly to be observed. Of them saith the Lord, * *Behold, regard, and wonder marvelously, &c.* It is usuall in holy writ to prefixe this note of observation (^b *behold*) before Gods judgements. Christ intended a serious observation of Gods judgements, when he said, * *Remember Lots wife.* ^d The many memorials which among the *Israelites* were made of Gods judgements, did imply a due consideration of them.

* *The Lord is knowne by executing judgement.* His power, his justice, his hatred of evill, his jealousy, his truth, his providence, and other his Divine attributes are evidently manifested in and by his judgements. By a due observation therefore of them, we have the more knowledge of God, and are brought the more to trust in him, and to feare him, to be more carefull of pleasing him, more heedfull in avoiding all things that may offend him. On this ground saith the Prophet, *When thy judgements are in the earth, the inhabitants of the world will learne rightconnesse.*

Behold here one especiall reason of the small profit that is made of judgements which the Lord from time to time executeth

cuteth in the world, They are not regarded, but are passed over without any right observation of them. The Prophets much complaine hereof. It may be that men may take notice of judgements that fall upon their owne pates, at least while they lie under them, and feele the waight or smart of them. But who almost considers, and layes to heart Gods judgements inflicted on others? Or judgements laid on himselfe after they are removed or taken away? Mans egregious folly and servile disposition is hereby manifested.

His folly in emitting the opportunity of receiving warning by other mens harmes (as we speake in the proverbe.) It is an avidence of Gods great indulgency to us, to punish others before our eyes: whereas he might justly punish us for example to others. It is an especiall point of wisdom, to make such use thereof, as to be bettered thereby. But not to regard such a providence, is notorious folly.

His servile disposition, in regarding stroaks no longer then they are laid upon him, and he feels the smart of them. Thus he provoketh God to deale with him as with a slave: and to adde stroake to stroake, judgement to judgement.

Learn we to be more wise, more ingenuous. Let us apply the fore-mentioned point of considering Gods judgements to all manner of judgements: whether inflicted on others, or on our selves: whether publique or private: whether immediately from Gods owne hands, or mediately from the hands of others, who are Gods instruments: whether sudden or lingring judgements: whether temporall or spirituall: of what kind or sort soever. Thus will light arise out of darknesse, meate out of the eater, comfort out of judgement, profit out of punishment. Thus are Gods judgements sanctified: thus are Saints brought to say, and that by true experience, *It is good for me that I have beene afflicted.*

Psal. 118. 5.
Isa. 5. 12.
— 57. 1.

Phyx plagis.

All kinds of
judgements, to
be duly obser-
ved.

Psal. 119. 71.

§. 64. Of the sense and scope of the 48 Verse.

NUMB. 16. 48. } *And he stood betweene the dead and the living. And the plague was stayed.*

Here is a circumstance used by *Aaron* more then is expressed to be enjoyned by *Moses*: but yet not against any thing enjoyned: but that which may rather be by consequence gathered. For he was to go to the congregation among whom the plague was begun. He was also to make an attonement: the attonement was not for the dead, but for the living. To shew that it was for the living, he stands betwixt the living and the dead: leaving the dead behind him: turning his face to the living; holding the incense before him, that the living might behold the smoke thereof ascending to heaven for them. Herein he typified the true and great High-Priest the Lord Iesus Christ, our Mediator, who stands betwixt us and the destroying wrath of God.

This phrase betweene the living and the dead sheweth that the dead fell among the living, so as the living were in great danger of death.

Hereupon it is inferred, that, *the plague was stayed*. The word translated (*stayed*) properly signifieth to shut or hold in a thing so as it cannot come forth. It is oft put for ^a closing up a womans wombe, so as no child can come from thence. And for ^b shutting up, or closing the heavens, so as they cannot send downe raine: and ^c for fast holding in of fire, so as it cannot breake forth. All these applications of the word do imply that the Lord by ^a strong hand held this plague, which was as a devouring beast, desirous to devour more had more, that it should do no more hurt.

We have here in this Verse *The efficacy of the meanes which Aaron used.*

Two points are particularly expressed.

Of Christs intercession, See §. 38.

מִשְׁכָּן
וּלְמִשְׁכָּן
וּלְמִשְׁכָּן.

^a Gen. 16. 2.

— 20. 18.

Pro 10. 16.

^b 2 Chro. 7. 13.

^c 1 King 8. 35.

^c Ier. 20. 9.

I. The *Manner* of using the meanes. *He stood betweene the dead and the living.*

2. The *Effect* thereof. *The plague was stayed.*

The mention of *the living*, in the former part, for whose preservation Aaron stood betweene them and the dead, giveth us to understand, that

I. *Meanes is to be used for preservation of the living.*

The mixture of the dead with the living, implied by Aarons care to stand betweene them, shewes that the living were in great hazzard of death, even in regard of humane meanes, in a desperate case, and doth us further to wit, that

II. *Meanes must be used in most desperate distresses.*

The latter part which declareth the *Effect* of the meanes, as it hath relation to the meanes used, giveth instance, that

III. *Warrantable meanes rightly used prove effectuell.*

As the said effect of *staying the plague*, hath relation to God, to whom the incense was offered up, and by whom that effect was brought to passe, it giveth prooff, that

IIII. *God hath an absolute power over plagues.* As he sent this plague, whereof * before, so he pulls backe and restraines this plague; he so closeth the mouth of this devouring beast, as it can destroy no more: he so shutteth up and fast tieth this mad dog, as it cannot bite one more.

* See §. 48.

§. 65. Of using meanes to preserve the living.

I. * **M**eanes must be used for preservation of the living.

^a After that three thousand of those that came out of Egypt were slaine for worshipping the golden calfe that Aaron made, Moses goeth up againe to the mount to pray for their preservation who were remaining. ^b So David for those who were reserved after that seventy thousand were destroyed with a pestilence. This was it which ^c Hezekiah desired Isaiah to doe, *Lift up thy prayer for the rem-*

* See §. 64.

^a Exo. 32. 28, &c.

^b 2 Sam. 24. 17.

^c Isa. 37. 4.

^d Ier. 42. 2.

nant that is left: and which the remainder of the people after the captivity desired Ieremiah to do, Pray for all this remnant.

Benefits of life
Ecc. 7. 2.

While men live, if they have sinned, they may repent: *The living will lay things to heart.* While they live they may use the gifts and abilities of minde or body which God hath given them to the honour of God, and to their owne, and others good: while they live they may increase in the good things they have: they may also attaine unto more: while they live they may make sure to themselves the eternall salvation of their soules. Life is the time of receiving all needfull grace: and ^f of doing all manner of good. It is ^s the day wherein men may work. ^h *The living, the living, he shall praise thee O Lord. The grave cannot praise thee: death cannot celebrate thee: they that go downe into the pit cannot hope for thy truth. There is no worke nor device, nor knowledge, nor wisdom in the grave.* In these respects true is this proverbe, *A living dog is better then a dead lion.*

^f Gal. 6. 10.

^s Ioh. 9. 4.

^h Isa. 38. 18, 19

ⁱ Ecc. 9. 10.

See more
against praying
for the dead in
*The whole armor
of God*, on Eph.
6. 18 §. 39, 40,
&c.

How foolish, how impious, how sacrilegious are they, that spend this sweet incense of prayer in vaine: as all they do, that offer it up for the dead. If it were useful for the dead, why did *Aaron stand betwixt the living and the dead?* Why did he make a difference betwixt them? Why did he not offer incense for the dead as well as for the living?

^k 2 Sam. 12. 22.

As we desire to make prayer acceptable to God, comfortable to our owne soules, and profitable to others, let us powre them forth for those of whom there may be some hope: and those are only the living. ^k *While the child was yet alive (saith David) I fasted and wept.* For these, even for all sorts of these, in health, in sicknesse, in safety, in danger, while they are young, well growne, or old, in what case soever, of what state soever they be, and for obtaining of what good soever may be needfull for them, and for deliverance from what evill soever they are subject unto, we may, we must pray.

§. 66. Of using meanes in desperate cases.

II. * **M**eanes must be used in most desperate distresses.

* See §. 64.

This is especially to be understood of spirituall meanes, whereby immediately and directly helpe is sought of God, who can helpe in such cases as men can see no hope of helpe therein. Physitians may see good ground to give over a patient, knowing that according to the ordinary course of nature all the meanes that they can use will do no good. But a Christian must never cease to use the spirituall *Catholicon*, that generall remedy which is fit for any malady, prayer. Note the instances given in the former Section, and you shall find *Moses*, *Dauids*, *Isayahs*, *Jeremiahs* prayers to be made in desperate cases. ^a *Dauids* child was questionlesse in mans eye past recovery, when he fasted, and lay all night upon the earth: and besought God for it. Much more past recovery was ^b *Hekiah*, when God sent him this message, *Thou shalt die, and not live*: yet he prayed unto the Lord, and was heard. The cases of many that came to Christ for cure in the dayes of his flesh, were very desperate, yet found they helpe. Among other, ^c *A woman which had an issue of blood twelve yeares, and had suffered many things of many Physitians, and had spent all that she had, and was nothing bettered, but rather grew worse*, came to Christ, and was cured. So ^d *The woman whom Satan had bound eighteen yeares*. So ^e *the man which had an infirmity thirty and eight yeares*. So sundry *Lepers*, *Demoniacs*, men, women, and children at point of death; and many others visited with incurable maladies.

^a 2 Sam. 12. 16.^b Isa. 38. 1, 2.^c Mar. 5. 25.^d Luk. 13. 11.^e Ioh. 5. 5.

Divine power is not limited with any naturall bounds: it is not restrained in that compasse which is prescribed to creatures. It can afford succour when creatures may think no succour can be afforded. Instance the remedy which God afforded to man after his fall.

Yea when men may thinke the Divine wrath to be implacably incensed, there may be thoughts of mercy in God.

After

Gen. 8. 21.

Num. 14. 20.

Isa. 59. 1.

52 Chro 20 12

* See §. 64.

*Legimus Aaron
aduersum ignem
Israelis populum
devorantem oc-
currisse & ste-
tisse medium:
& opposuisse mu-
rum pro salute
populi, &c. Sic
enim murus hosti
opponitur, & ad-
uersario occurri
solet ex aduerso
contraq. venien-
tibus Dei senten-
tia sanctorum
precibus frangi-
tur. Hier. Com.
1. 4. in Ezek. 13*

After the Lord had drowned the world, *He smelled a sweet savour, and said in his heart, I will not againe curse the ground.* After he had threatened to dis-inherit Israel, *Moses praying for them, he said, I have pardoned according to thy word.*

What encouragement have we now to continue our instant prayer to God, for staying this plague that now so rageth among us. What though it increase hundreds every weeke? *Behold the Lords hand: is not shortned that it cannot save: nor his eare heavy that it cannot heare.* Though we know what to do, yet let our eyes be upon the Lord. Many thousands are fallen dead before us: yet are there many living among us. *Christ* our true *Aaron*, our true and great High-Priest, he standeth betwixt the living and the dead. He by his intercession will pacifie the wrath of his father, and procure his favour for the living. Only, as they who were stung with fiery serpents, looked on the Brazen Serpent, so let us with the eye of faith looke on Iesus on high at the right hand of his Father. Let not the multitudes of them that are dead, nor the present raging of this plague too much daunt us: let us continue to offer up our incense to God, and expect his time for deliverance, and deliverance in his time. To encourage us the more hereunto, let the next point be well noted.

§. 67. Of the efficacy of right meanes.

III. * **W** Arrantable meanes rightly used proove effectuall. This might be exemplified by all those extraordinary meanes which in Scripture are recorded to be prescribed, or otherwise warranted by God. But to insist only on such ordinary meanes as are warranted to us, and to the whole Church of God in all ages, take a view of the prayers which Saints from time to time have made unto God for obtaining good things, and for removing evils: yea of their fastings, of their teares, of their manifold humbling of themselves, and you shall find them ever to have beene effectuali

fectuall, if they have been rightly used, as I have elsewhere more fully declared.

Gods power, wisdom, truth, and other like attributes are engaged in the meanes which he himselfe doth warrant. If they being rightly used should faile in their efficacy, he that hath ordained them, might be thought improvident in choosing such meanes, or impotent and unable to bring what he intended to effect: or unfaithfull and careless in making that good to his people, which by his Word he hath made them expect. But farre are all such things from God. All things therefore ordained by him shall assuredly be effectuall to effect that for which hee hath ordained them: if at least there be not a failing on mans part in the right manner of using them. For we may confidently think and say, that where warrantable meanes have failed of their efficacy, the fault hath beene in mans using them amisse. An Apostle hath taught us so to avouch. For, saith he, *Ye aske and receive not, because ye aske amisse.*

Be wise now in observing what meanes God hath warranted for effecting any thing that we desire, and also what circumstances he hath prescribed for the right manner of using them. Be conscionable & carefull so to use those meanes: and then in faith depend on God for his blessing. For thus doing take a few instances.

1. ^c God hath sanctified the Ministry of his Word for breeding and increasing faith, and other needfull Christian graces. Frequent therefore the Ministry of the Word: attend to it reverently: mixe faith with thy hearing: and unto all adde obedience thereunto.

2. ^d The Sacraments are ordained to scale up Gods promises, for further strengthening of our faith. Take order therefore for your children in due order according to the direction of Gods Word to be baptized. And believe the extent of these promises, *I wil be a God to thee, & to thy seed after thee.* ^e *The generation of the upright shall be blessed.* ^f *The promise is to you and to your children.* ^g *Your children are holy.* And as for the other Sacrament, make conscience of a frequent participation

^a See *The whole Armour of God*, on Eph. 6. 18 § 20, 21, 22, & c. 97, 104.

1am. 4. 3.

What meanes God hath sanctified. How to be used.

^c See *The whole Armour of God* on Eph. 6. 16 § 19.

^d See there al so § 66.

^e Gen. 17. 17.

^f Psal. 112. 2.

^g Act. 2. 39.

^h 1 Cor. 7. 14.

participation thereof. But see that you examine yourselves, and so eat of that bread, and drink of that cup.

3. * Prayer is a prescribed meanes for obtaining divine benediction on every thing that we take in hand. Pray therefore continually: lift up pure hands without wrath: pray in faith.

4. † In extraordinary cases, prayer is to be sharpned with fasting. Therefore pray and fast. In your fasts humble your soules as well as your bodies: make confession of your sinnes: and renew your repentance.

5. § Vowes are warranted for binding us the more firmly to duty: and restraining us more straightly from sinne. Vow therefore in truth, righteousnesse, and judgement. Vow with an unalterable resolution to performe what you vow.

§. 68. Of Gods power over plagues.

IIII. * **G**OD hath an absolute power over plagues. Suddenly, as soone as he will he can restraints them, and keepe them from devouring any more. As he can say to the sea, *Hitherto shalt thou come, and no further: and here shall thy proud waves be stayed*: so can he say to the pestilence, *So long shalt thou continue, and no longer: so many shalt thou destroy, and no more.* ^b Did not the Lord before hand threaten to send a plague upon Israel in Davids time *three dayes*: and answerably it continued *till the time appointed*? But when the wrath of the Lord was pacified, *the plague was stayed.* * Did he not remove the plagues from Egypt, so soone as Moses prayed unto him? This power of the Lord over plagues and diseases, was visibly manifested in the Sonne of God, while he lived on earth. For he spake the word, and they went away: which the Centurion well observing, said to Christ, ^d *Speake the word onely, and my servant shall be healed.*

The Lord, as he is the Creatour, so the Governour of all things: nothing can be without him: nothing can abide longer

* See The whole armour of God. on Eph. 6. 18. §. 10.

† Ibid. §. 104.

§ Ibid. §. 112.

* See §. 64.

Iob 38. 11.

^b 2 Sam. 24. 13. 15, 25.

* Exo 8. 12, 13. 30, 31.

— 9. 33. — 10. 18, 19.

^d Mat. 8. 8.

longer then he will. He calls, he sends, he bids come, he bids go away: answerably they come, they go. *They rebell not against his word.*

• Psal. 105. 28.

As ye desire to have this plague that burneth so fiercely among us, and destroyeth so many, to be stayed, use the only remedy that is of power to that purpose, Call upon God to stay it. The plague it selfe is like a fierce, mad, mastive-dog, that will not cease to bite if he be loose. The Lord of plagues must chaine him up. Yea, it is like ravenous lions, that are ready to teare in peeces and devoure all they can catch. The Lord onely can stop the mouth of this lion, as he stopped the mouthes of the lions among whom *Daniel* was cast. All antidotes, all preservatives, all manner of outward meanes are nothing without the Lord. He can preserve whom he will while the plague rageth most. He can stay it as speedily, as suddenly, as thorowly as he please. Call therefore upon him, turne unto him, trust on him, and doubt not but that our God that hath such power over plagues, will in his good time, when his worke is accomplished upon this Citie, and upon this Land, stay this plague.

• Dan. 6. 22.

This is a point of much comfort to such as have assurance of Gods fatherly love to them, that their Father hath an absolute power over plagues.

§. 69. Of the meaning of the 49 Verse.

NUMB. 16. 49. } *Now they that died in the plague were foureteene thousand, and seven hundred, beside them that died about the matter of Korab.*

THe severity of Gods stroake by the fore-mentioned plague is here set downe: and that by the expresse number of them that were destroyed by that pestilence. The particle translated *IN*, (* *in the plague*) among other significations setteth out the instrumentall cause, whereby a thing is effected: as where the Lord saith to the Iewes that were in *Egypt*, *I will punish them* * *BY the sword*, *BY the*

* במספר

* Ier. 44. 13.

בחרב

ברעב

וכרמ

I

the

the famine, and BY the pestilence. Others therefore thus translate this text, *Of the plague*, that is, by it. The plague was the instrumentall cause of their death. Circumstances shew that this plague from the first beginning to the end of it continued not a whole day. For so soone as the people gathered themselves together against *Moses* and *Aaron*, the Lord threatned to consume them. Then instantly *Moses* and *Aaron* fell on their faces: and *Moses* then discerned that the plague was begun: which so soone as hee espied, he bad *Aaron* quickly offer up incense. *Aaron* accordingly ranne for incense, brought it, offered it up: and the plague was slayed. These circumstances duely weighed, who can imagine that there was more then a day from the beginning to the end of this plague: so as in the space of a few houres, foureteene thousand and seven hundred died together of a plague. O terrible stroake!

To aggravate the terrour hereof, mention is made of another fearefull judgement, which fell upon that people not long before, thus inferred, *Beside them that died about the matter of Korah.* What this matter was, the former part of this chapter expressely recordeth. It was a conspiracy of *Korah*, here mentioned, with *Dathan* and *Abiram*, against *Moses*, the chiefe Prince; and *Aaron*, the chiefe Priest, appointed by God over the children of *Israel*. ^b This *Korah* was cosen german to *Aaron*: for they were brothers children. He therefore being of an ambitious spirit, scorned that his kinsman should bee so farre preferred before him, as to bee High-Priest: Thereupon hee gathers many of the Princes together to take part with him: supposing by strong hand to wrest from *Aaron* the dignity of Priest-hood, which the Lord had conferred upon them. *Dathan* and *Abiram* were of another Tribe, the tribe of *Reuben*. These, as is probable, had another aime, and that at the chiefe civill government, wherein God had set *Moses*. *Reuben* being the eldest sonne of *Israel*, these two brothers were ^d *under-nephews* to *Reuben*, three generations from him: and imagined that they comming from

^b Exo. 6. 18.

^d. *Pronepotes.*
Numb. 26. 9.

from the e^dest sonne should be the chiefe overall. Thus having no regard to the choice which God had made of *Moses* and *Aaron*, they would thrust themselves into places of eminency. The Lord was so highly displeased hereat, as he destroyed them, and such as tooke part with them, with two fearefull judgements. The earth suddenly opened and swallowed up some of them alive: and fire suddenly flamed out upon others and destroyed them. *Two hundred and fifty* are expressly noted to be consumed by the fire. How many were swallowed up by the earth is not expressed: but it may be conjectured that they were a great multitude.

This was the matter of *Korah* here mentioned. *Korah* was the Ring-leader of all. For ^fhe is the first mentioned in the conspiracy. ^gHe impudently gathered an head against *Moses* and *Aaron*, while ^h*Dathan* and *Abiram* abode in their tents. ⁱIt is said of *Dathan* and *Abiram*, that they strove against *Moses* and *Aaron* in the conspiracy of *Korah*. So as the conspiracy was *Korahs* especially. He was the chiefe conspirator. The matter therefore here intended comprehenseth under it, both the earths swallowing up of some, and the fires consuming of others.

The people that by the earths opening, and fires breaking out perished, are said to die in the matter of *Korah*, because his ambition being the first motive of that rebellion, he was a cause of their sinne, and so of their judgement. Thus their death is imputed to him. They died in his businesse, about his matter.

The Summe of this verse is *A declaration of the severity of Gods indignation*: which is

1. Propounded, in the number of those that died of this plague, 14700.

2. Aggravated, by other fearefull judgements executed the day before. Besides those that died about the matter of *Korah*. Here have we,

1. A generall intimation of the judgements. Besides those that died.

2. A manifestation of the originall cause of all. The matter of *Korah*.

^e Numb. 16. 35.

^f Numb. 16. 1.

^g 5.

^h 12.

ⁱ Numb. 26. 9.

The first point sheweth, that,

I. *A plague can quickly destroy a multitude.*

The aggravation pointeth at other judgements that were the day before inflicted on the people, and giveth evidence, that,

II. *God can many wayes destroy men.* By causing the earth to open it selfe, he destroyed some: by fire he consumed others: yet *besides* these, 14700. die of a plague.

The manner of expressing the former judgements by relation to Korah, thus, *in the matter of Korah*, giveth prooffe, that

III. *The blood of accessaries lieth upon the principalls.* Korahs matter was the peoples death.

In that others died about that matter, it further giveth instance, that

IIII. *Accessaries make themselves liable to the judgement that falleth on the principall.*

§. 70. Of a plagues devouring.

* See §. 69.

I. * **A** Plague can quickly destroy a multitude. Here within lesse then a day 14700. are destroyed by a plague. There is mention made before this of a plague, which, though the precise number of them that died be not expressed, may be thought to have destroyed as many as this plague, for it is said that, ^a *The Lord smote the people with a very great plague.* After these (but before they went out of the wilderness) at one time there ^b *died in a plague 24000.* ^c In Davids time there died within the space of three dayes almost three times 24000 of a plague, viz. 70000. ^d In Hezekiahs time when Sennacherib came against Ierusalem, there died of a plague in one night, more then twice as many of the hoste of Sennacherib, as did of all Israel in the fore-said three dayes, viz. 18,000. Other histories relate very great destructions caused by plagues.

Thucydides maketh mention of a plague that began at Ethiopia, fell downe into Egypt, and Affrique, and into the greatest

^a Numb. 11. 33.

^b ——— 259.

^c 2 Sam 24. 15.

^d 2 King. 19. 35.

Lib. 2. Belli
Pelopon. anno
secundo.

greatest part of *Persia*, and invaded *Athens* on a sudden, where dying men lay tumbling one upon another. Their Temples were filled with the dead. Lawes of funerals were broken: every one burying where he could find roome. And while fires were made to burne some dead corps, others were brought and cast thereinto.

Eusebius recordeth a plague at *Alexandria* which made every man to howle thorow the City by reason of the multitude of dead corps, which daily fell. There was not an house where no course was found. And the Heathen there left their dead unburied, to be devoured of dogs.

At *Rome* when *Camillus* died, there died ten thousand every day of the plague. And under *Vespasian* and *Commodus* Emperours, two thousand were every day taken away with that infectious disease.

Vnder *Iustinian* a plague with such violence fell upon *Bizantium* and the bordering places, as every day there died five thousand, and some dayes ten thousand.

At *Constantinople* a plague swept away three hundred thousand persons.

Vnder *Charles 4.* an Epidemicall plague wasted the whole world for three yeares together. At *Lubeck* it destroyed fourescore and ten thousand: and at *Florence* an hundred thousand.

In *Petrarch's* time so fierce a plague invaded *Italy*, that there remained alive scarce ten of a thousand.

But to leave Forraigne parts, we will give some instances of the multitudes of such as have beene devoured by the plague in our owne Country.

In the raigne of *Edward 2.* there was so grievous a mortality of people, as the quicke might unneath burie the dead.

In the raigne of *Edward 3.* a farre greater plague happened. It came from beyond-sea into the rownes and parts of *England* joyning on the sea-coasts in *Dorset-shire*, where even as in other countries it made the country void of Inhabitants, so as there were almost none left alive. Thence it

Ecclesiast Hist.
lib. 7. cap. 21.

Heurm. de
peste, cap. 1.

Alsted. in The-
saur. Chronol.
Mirab. Dei.
an. 547.
Idem. Ibid.
an. 729.
Idem. Ibid.
an. 1348.

Idem. Ibid.
an. 1359.

Stow in his ge-
nerall Chron.
of Engl. an. 9.
Edw. 2.
Idem. Ibid.
an. 22. & 23.
Edw. 3.

passed into *Devon-shire*, and *Somerset-shire*, even unto *Bristol*, where it much raged. It came also to *Glocester*, *Oxford*, and *London*, and finally it spread over all *England*, and so wasted the people, as scarce the tenth man was left alive. When Church-yards were not large enough to bury their dead in, they chose certaine fields appointed for that purpose. For the dead in *London* a peece of ground called *Spittle-croft*, containing 13 acres, without the barres of *West-Smithfield*, was purchased, enclosed, and dedicated. In that place were buried the yeare following more then fifty thousand persons. * Two thousand are said to be there buried every day from Feb. 1. till the beginning of May following, besides those which in other places in and about the City were buried. Of that plague there died in *Normich* from Jan. 1. to Iuly following, fifty seven thousand an hundred and foure, and in *Yarmouth* seven thousand fifty two.

In *Richard* the seconds time, a great pestilence was in *Norfolk*, and other countries. Besides other places, in a short time there died therof in the city of *York* eleven thousand.

Vnder *Edward 4.* an innumerable company of people died of the plague in *London*, & in divers other parts of the Realm.

In the raigne of *Henry 8.* there was such a plague, as in one house, to wit the *Minories* without *Aldgate*, there died 27. professed *Nunnes*, besides lay-people and servants in that house.

In the raigne of *Edward 6.* was also a great pestilence.

In Queene *Elizabeths* time many English being sent to *New-haven* for the safeguard therof, such a plague there fell, as the streets lay even full of dead corps, not able to be removed by reason of the multitude that perished. From thence the souldiers brought the infection into *England*. Besides those that died in other parts of the Realme there died in *London* liberties and out-parishes from Jan. 1. 1562. to Dec. 31. 1563. twenty thousand one hundred thirty and fixe, besides those which died of other diseases. Againe, from Dec. 29. 1592. to Dec. 20. 1593. there died in *London*

* The Charter-House was afterwards built thereon. Register of the Charter-House ex cart 1.

* Afts & Monum. 22. Edw. 3. 12. An. Dom. 1348.

Stow. in his generall Chro. Rich. 2. 15.

An. Dom. 1391

Ibid. Edw. 4. 18

An. Dom. 1479

Ibid. Hen. 8. 5.

An. Dom. 1513

Ibid Edw. 6. 2.

1548.

Ibid Q. Eliz.

anno 4.

London and the liberties of all diseases 17893. of the plague 10673.

In the first yeare of King *James* from Dec. 23. 1602. to Dec. 22. 1603. in *London* and the liberties thereof there died of all diseases 38578. Of the plague 30578.

In the first yeare of King *CHARLES* from Dec. 22. 1624. to Dec. 23. 1625. of all diseases 54267. of the plague 35417.

It hath beene *before proved that a plague is an effect of Gods wrath, an immediate stroke of his hand. Such a stroke must therefore needs be heavy, and destroy many where it lighteth, especially when the Lord so striketh therewith, as he will shew that he is angry.

* § 48.

§ 71. Of the terrour of a plague.

O Make not a tush at a plague: sleight it not too much. If we account the lives of men, women and children to be precious, (how precious a thing life is, hath beene *before declared) we may well thinke that that which taketh away the lives of many, is to be accounted a terrible thing. I deny not but that in some respects *warre*, in other respects *famine* is more terrible then *pestilence*: which made **David* choose it, rather then either of them. Yet is a plague, if once it grow to any strength, a fearefull and terrible judgement. By it, parents that have had many children like Olive plants round about their table, have beene soone made childlesse. By it parents, children, husbands, wives, masters, servants, whole households have beene in a very short time swept away. Yea streets, and villages, and cities have thereby beene made desolate. On some it commeth more mildly, and taketh them away without any paine, or extraordinary fervour: on others it falleth more violently, casting them into extreme burning fits, troubling the braine, disturbing the understanding, making them that are affected therewith, rage and rave, and seeke all wayes to make away themselves. Lamentable experience hath given too evident

Why a plague is not to be made light of.

* § 63.

Lege Flavij Iosephi Antiquit. Iud. lib. 7. cap. 13. Descriptione pestis que contigit sub Davide. Terrorem istius morbi ad vivum exprimit.

* 2 Sam. 24. 14.

¹ Eccl. 6. 3.
² Jer. 22. 18. 19.
³ 1 King. 14. 13
⁴ Jer. 34. 5.

proofes hereof. Besides, by reason of the contagion and infection of this disease, deare friends are kept one from another, and they that are visited therewith, deprived of many outward helpes, and inward comforts that otherwise they might have. Finally, they that die of this disease are for the most part deprived of the honour of that decent and solemne funerall which otherwise they might have: a matter which God himselfe hath threatned as a judgement: but ⁵ promised an honourable, and comely buriall as a blessing. In these and many other respects a plague is justly to be accounted a fearefull judgement: which should make us more fearefull of provoking his wrath that hath the power over plagues, to send them when he will, to continue them as long as he will; and to make them as fierce and violent as he will. See more of this point, § 48, 50.

§. 72. *Of the many meanes that God hath to destroy men.*

* See § 69.
^a Gen 7. 11.
^b — 19. 24.
^c Jos. 10. 11.
^d 1 Sam 7. 10.
^e Psal. 18. 14.
^f — 78. 48.
^g Iud. 5. 20.
^h Psal. 35. 5, 6.
ⁱ Sam. 24. 16.
^j 2 King. 19. 35.
Per culices ac-
mures integros
Barbarorum ex-
ercitus fugabat
Dens. Chryf. in
¹ 2 Cor. 5. Hom. 3.
² Ezck. 14. 15.
³ Jer. 2. 17.
⁴ Numb 21. 6.
⁵ Exo 8. 6.
⁶ q — 17.
⁷ — 24.
⁸ f — 10. 13.

II. * **G**OD can many wayes destroy men. Many, many are the wayes that are recorded in Scripture: and yet many many other wayes hath experience in all ages given evidence of. We read that from heaven ^a water fell and drowned the whole world: and ^b fire and brimstone, and destroyed foure cities at once; and ^c great stones that slew armies of men; and ^d great thunders, and ^e lightnings, whereby hosts of enemies have beene discomfited; yea and ^f hot thunderbolts: ^g the starres in their courses, and ^h the Angels of God have destroyed many. All these, and many other meanes of destruction hath the Lord sent from heaven. On earth he can raise up men against men to destroy one another, which is most usuall: He can stirre up ^m beasts, and ⁿ serpents, yea ^o extraordinary fiery serpents, and ^p frogs, ^q lice, ^r flies, ^s grasshoppers, and innumerable other kinds of creatures. How many kinds of diseases hath God in all ages raised up to afflict and destroy men? What Physitian can reckon them all up. He can make all the elements his instru-
 ments

ments to consume men, and all manner of creatures: yea, he can make new creatures to be his scourges. Read in particular the severall curses recited by *Moses*, and we shall find just cause to say, *God can many wayes destroy men.*

God is a supreme and absolute Lord over all: and can both dispose them to what worke and service it pleaseth him, and also enable them to effect whatsoever he putteth them unto. So as what he will have to destroy, shall destroy as he will have it. Yea, his Divine power is then especially manifested, when by vile things he effecteth great matters.

Is not this Lord now to be feared? Is it safe to provoke his wrath? Doth he not sinne against his owne soule that provoketh him? What if he have inflicted sore judgments on others, and thou hast escaped? Doeſt thou thinke that God hath no more judgments in store, if thou continueſt to provoke him? Were they that were not swallowed up with *Dathan & Abiram*, or not consumed with *Korahs* complices, were they exempted from all other judgments? Were not 14700 consumed with a plague? Remember this aggravation, *BESIDES those that died, &c.* Remember it, and tremble. Thou maist escape this plague, and yet perish by another judgement. *Rejoyce not because the rod of him that smote thee is broken: for out of the serpents root shall come a cockatrice, and his fruit shall be a fiery flying serpent. Feare, and the pit, and the snare, are upon thee O inhabitant of the earth. And it shall come to passe, that he who flieth from the noise of the feare shall fall into the pit: and he that commeth out of the midst of the pit shall be taken in the snare, &c.* Every one kindleth a fire for himself according to the quality of his sin.

§. 73. *Of the bloud of others, which principalls bring upon themselves.*

III. * **T**He bloud of accessaries lieth upon the principalls. The Devill is the chiefest principall of all sinners. He first sinned himselfe, he first tempted and draw man into sinne. In this respect he is called *A murderer from the*

Ley. 24. 16, &c
Deut. 28. 16, &c

*Tunc maxime
manifestatur Dei
potentia, quando
per viles operatur
magna. Chrys.
in 2 Cor. 5.
Hom. 8.*

*Isa. 14. 29.
— 24. 17, 18.
Pro qualitate
peccati ignem
sibi unusquisq;
succendit. Hier.
Comment. L.
14. in Isa. 50.*

* See §. 69.

* Ioh. 8. 44.

the beginning. Now a murtherer pulleth upon his owne pate the bloud of those that are murthered. The woman who tempted *Adam* to sinne, is said to be ^b *In the transgression*: whereby among other things is implied, that her owne and her husbands bloud lieth on her. ^c This stile given to *Ieroboam* (*which made Israel to sinne*) sheweth that he was the principall in the defection of the ten Tribes: ^d answerable therefore was his punishment: and ^e his causing others to sin is rendred as a reason of the severity of his punishment. Because *David* was the principall in the murther of *Uriah*, ^f his bloud is laid especially to *David's* charge. Thus the desolations that came upon *Ierusalem*, after *Manassehs* time, are said to be ^g *for the sinnes of Manasseh*, who was the chiefe ringleader unto those abominations in which they continued untill the captivity, ^h notwithstanding that good *Iosiah* did what he could to make a thorow reformation.

Ob. ⁱ *Manasseh* repented, and had his sinne pardoned, How then could he bring others bloud upon his owne head?

Ans. Gods pardoning of sinne doth not extenuate sinne; and his taking away bloud from a mans soule, doth not imply that that man never brought bloud upon his soule, but rather the contrary: for that which is not on man, cannot be taken away from him.

For the maine point, it stands with justice and equity, that they who do not onely sinne themselves, but also draw others into sinne with them, should beare the punishment of their owne and others sinnes. For in those others he sinneth. They are as his instruments. If a man do not onely in his mind invent and plot sinne, but also with his body and the parts thereof execute it, he pulleth on himselfe the greater vengeance. So doth he further heape up vengeance against his owne soule, if he proceed on to draw others also to sinne. These severall degrees manifest a more wretched disposition; aggravate his sin the more, the more incense Gods wrath, and so cause greater vengeance.

Be wise now therefore, O ye Kings; be instructed ye Judges of the earth. All ye that are in place of eminency, on whom
many

^b 1 Tim. 2. 14.

^c 2 King. 10. 31

^d 1 King. 15. 29

^e — 30.

^f 2 Sam. 12. 9, 10

^g 2 King. 24. 3

^h Jer 3. 6.

— 25. 3.

ⁱ 2 Chro. 33.

12. 1. 3.

many eyes are cast, whose example many are ready to follow, at whose word many are soone moved to do this or that: be ye wary how you commit sinne your selves, how you manifest any approbation of sinne: how you give any countenance to sinne. Abuse not your authority to command any sinne, as ^a *Absolom* did. Abuse not your wit to contrive and advise sinne, as ^b *Achitophel* did. Abuse not your eminency of place by making your selves an example and patterne in sinne, as ^c *Manasseh* did. Abuse not that grace you have with a multitude, to perswade them to sin, as ^d the *Priests* and *Elders* of the *Iewes* did. Abuse not that awe and dread wherein you have your inferiours under you, to compell them to sinne, as ^e *Nebuchadnezzar* did. Abuse not that dependance which people have on you, O Ministers, by speaking well of evill, by strengthening the wicked, as ^f the false *Prophets* did. By these and other like meanes, whereby you draw others into sinne, you pull the bloud of those others upon your owne soules. Now to have not onely ones owne bloud, but the bloud of others also to lie upon him, is a most fearefull estate. Thus he doth not onely as much as in him lieth, draw many into eternall destruction, but also implunge himselfe more deeply into hell fire. For, all those finnes which others commit by his meanes, are as so many heavy waights lying on his soule, pressing it downe into everlasting torment.

This is not to excuse others that are so drawne, as if they should go scot-free: For in this text it is shewed that

IIII. *Accessaries make themselves liable to the judgement which falleth on the principall.* This point is handled in *The Churches Conquest*

on Exo. 17. 13. & 59.

— *Componitur orbis Regis ad exemplum.* Claud. de 4. Consul. Honorij.

^a 2 Sam 13. 28.
^b — 16. 21.

^c 2 Chro. 33. 9.

^d Mat. 27. 20.

^e Dan. 3. 1, & c.

^f Jer. 23. 14.

FINIS.

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FINIS.

DEARTH DEATH:

OR,

A REMOVALL
of FAMINE: Gathered out of
II SAM. XXI. 1.

By WILLIAM GOVGE.

PSAL. 107. 33, 34.

*He turneth a fruitfull land into barrenesse for the wickednesse of
them that dwell therein.*

IOEL 2. 13, 14.

*Turne unto the LORD your God: for he is gracious, &c.
Who knoweth if he will returne and repent, and leave a blessing behind
him?*



LONDON,

Printed by George Miller for Edward Brewster, and are to be sold
at his Shop at the Signe of the Bible, at the great North
doore of Pauls. 1631.



TO THE RIGHT WORSHIPFULL, AND most worthy of all honour,

M^{rs}. MARY MOORE, *Perpetuity of Grace*
here, and *Eternity of Glory*
hereafter.

*Much esteemed,
Much honoured,*



Gratefullnesse makes inquisitive. A gratefull mind, both in relation to God, and also in relation to man, is so affected with kindnesse received from the one or the other, as it is ever plotting and enquiring what it may do, what it may render. In relation to

God saith a gratefull Prophet, *what shall I render unto the Lord for all his benefits towards me?* Psal. 116. 12. In relation to man saith a gratefull King, *Is there yet any left of the house of Saul, that I may shew him kindnesse for Ionathans sake?* 2 Sam. 9. 1. Let me say it boldly, for I say it truly. My soule is inquisitive: as in regard of God, what I may render unto him: so in regard of your selfe, Good M^{rs}. Moore, what I may render unto

you. God knowes my minde and heart. For he is the *Searcher of hearts*, (*Ier. 17. 10.*) To you it must be made knowne. *For what man knoweth the things of a man save the spirit of man which is in him?* *1 Cor. 2. 11.* My heart therefore being filled with gratefulnesse towards you, I haue cast this way and that way how to manifest the same: and that in the best manner that I could: which I know not better how to do, then by a publique acknowledgement of the gratefull respect I beare, and bounden duty which I owe to you: together with the true and just grounds thereof: which, among many other, are these in particular.

1. Your ancient and constant respect to me and my Ministry, even from the first beginning thereof. For thereby you first tooke notice of me.

2. The many reall demonstrations, and evident testimonies of that entire respect, which from time to time you have given me.

3. Your vouchsafing to take my daughter into your house, under your good government, and to become a mother to the motherlesse. Among many other, this is one thing which gives me occasion to say in regard of my last dangerous sicknesse, *It is good for me that I was afflicted.* That sicknesse was an occasion of your taking my daughter to your tuition. What is, what ought to be a fathers care, but (next to the salvation of his owne soule) the good education of his children? What can be more acceptable to him, then approved means tending to that end? May I then, can I then be unmindfull of her, or ungratefull to her that hath afforded such means? Have I not cause to be inquisitive, and to thinke and say, *What shall I render?* Render a recompence I cannot. All that is or can be done,

done, is and can be but a testimony of gratitude. Such testimonies as are ordinarily presented for new-year's gifts, your bounty (I know) doth not expect, will not accept. Noble spirits do herein resemble the Divine Spirit, which doth good for his owne sake, for goodnes sake. All the recompence which they expect is a gratefull acknowledgement of the kindnesse they shew, of the goodnes they do. This from my heart I do here before all that shall cast their eyes upon this Dedicatory Epistle.

There are, beside these particular, other more generall motives, which induce me to prefixe your worthy name before this treatise: As, 1. the eminency of your endowments, which make this stile *M^{rs}. Mary Moore* (at least in their judgement who well know you) more eminent, then such titles of honour as are conferred upon many of your sex. 2. The excellency of your parts, which enable you with judgement to read such treatises as are published to the view of all. 3. The correspondency of your disposition to the most principall points of this treatise. This treatise is of famine, and of means to remove it, or restraine it, and keep it from excessse. *Piety* towards him that causeth plenty and scarcity: *Prudence* in well ordering present abundance: *Providence* for the future: *Compassion* in times of want: *Liberality* to such as need: *Contentment* in that whereunto God calleth: *Patience* in all judgements: *Diligence* in searching after the causes thereof: *Conscience* in using the meanes warranted and sanctified for averting judgements: *Confidence* in greatest necessities are principall points handled in this treatise. The naming of the particulars is enough to give evidence of the futablenesse of your disposition thereunto.

The present necessity of the times, wherein *bread the staffe of mans life* is so scarce, have drawne my thoughts to meditate on the subject matter handled in this treatise (which is in one word, F A M I N E) that I might stirre up my selfe and others to take notice of the beginning of Gods judgement: that wisely we may seek the Lord betimes, and use all good means for moderating and removing this instant *dearth*, and for preventing the like, or any other heavier judgment for the future. So as I cannot think such a subject at such a time to be unseasonable: if at least the Composer of the Treatise were able answerably to handle it. But as it is, I have made bold to dedicate it to your patronage; whom, for the reasons before rendred, and many other like to them, I judge to be as fit thereto, as the treatise it selfe is fit for the present time. In all gratefulnes it is presented unto you. With all kindness let it be accepted of you. As for recompence, To him that is ready graciously to accept, and able plenteously to reward all goodnesse done for his sake to any of his, knees are humbly bowed at the Throne of his Grace, by

Your Worships Remembrancer

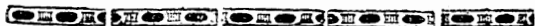
WILLIAM GOUGE.



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DEARTH DEATH:

OR,

*A Removall of Famine, gathered
out of II SAM. XXI. I.*

§. I. Of the meaning of this text.

2 SAM. 21. I.

*Then there was a famine in the dayes
of David, three yeares, yeare after
yeare, and David enquired of the
Lord.*



Remedy for a famine is here set before us. Such a remedy as removed the famine where it was used. For it is said, *After that, God was entreated for the land*: that is, such satisfaction being made for the sin which provoked Gods wrath, and brought the famine upon the land, Gods wrath was appeased, and thereupon the famine removed.

^b The word translated, *entreated*, signifieth, *by entreaty to be*

a Verse 14.

ב ויעתר
exoratus.

be moved to do what is desired. Now *David* besought the Lord, to remove that famine, and God granted his desire.

• The first particle is a *copulative* particle, and properly signifieth, *and*; yet is it oft used as a *conjunction of time*; especially when it coupleth histories together. Therefore not unfitly is it here translated, *then*.

But great question is moved about the time, when this famine should be. Whether after all the forementioned histories of *Abshaloms* rebellion, and *Shehaes* defection, or before them.

That which hath given occasion to this question, is a computation of time set downe for the beginning of *Abshaloms* rebellion, thus, *And it came to passe after forty yeares that Absalom said, &c.* Those forty yeares are supposed to be the forty yeares of *Dauids* raigne. Which if it be granted, this famine can neither follow after *Abshaloms* rebellion, nor be about that time. For *David* raigned but forty yeares: and this famine continued three yeares.

To take away all question, some say that this and other histories following to the end of this booke, are not set downe in just order of time: but, as memorable matters, are added after the former histories that depended one upon another.

It cannot be denied but that the Scripture sometimes so transposeth histories. Neither will I much contend about the transposing of these histories. No great inconvenience will follow thereupon. Yet the ground of all seemeth not to be very sound. For by many arguments it may be evinced that those *forty yeares* before mentioned, are not to be accounted the forty yeares of *Dauids* raigne.

For first, beside that there is no mention of *Dauids* raigne in that place, the phrase is thus expressed in the originall, *From the end of forty yeares*. Now its more probable that *David* ended his raigne rather within the forty yeares, then beyond them. Because both in sacred Scripture, and other writings, the yeare wherein a King dieth is computed

In what yeare
of David the
famine began.

2 Sam. 15. 7.

e Per *ὁσπύριον*.
Pet. Mart.
Comment. in
hunc loc.
Tremel. & Iu-
nius annotat.
in 2 Sam. 24. 1.
*utraq; hæc histo-
ria (nempe de Fa-
me & Peste)
per ὁσπύριον
temporum ul-
timo loco ponitur.*

פסח
מלכות
דוד
א fine 40 annorū.

in the yeares of his raigne: so as, if *David* had raigned full forty yeares, and entred into another yeare, he would in a round reckoning have beene said to have raigned one and forty yeares. Now if *Absalom* began his rebellion at the end of forty yeares, and *David* raigned no longer then forty yeares at the most, how could so many things as are noted of *Absaloms* rebellion, and the consequences following thereon, be done in so short a time?

2. In the time of *Absaloms* rebellion it is said of *David*, *He is a man of warre, and will not lodge with the people.* Yea, *David* himselfe offered to go out in battell against *Absalom*. Yet, ⁱ before *David* died, such frigidity fell upon him, as with cloathes they could not keepe him warme, but were faine to bring a yong virgin to lie in his bosome. How can such an alteration be thought to be in so short a time?

3. All the histories recorded of *David* in the eight last chapters of the first of *Chronicles*, were without all question after *Absaloms* rebellion. How then can that rebellion be imagined to be in the end of *David*s fortieth yeare?

The forty yeares therefore from the end wherof *Absaloms* rebellion began, must needs have relation to some other thing then the raigne of *David*. As to the beginning of the regall government: or to *Samuels* first annointing of *David*: or to some other memorable matter. And so this, and the histories following, may well follow as they are set in order of time.

The time at large is said to be ^k in the dayes of *David*: that is, in the time of his raigne. For the time of a Kings raigne is said to be ^l his daies.

This word, *daies*, is used, 1. To put them in mind of their short continuance on earth. For our continuance is but of daies, soone gone. When *Iaakob* would set out the brevity of his life, he thus expresseth it, *The daies of the yeares of my pilgrimage.* And *Iob*, thus, *Are not mans daies as the daies of an hireling?* And *David*, thus, *Thou hast made my daies as an hand-breadth.*

David here mentioned, was a King: and the best King that

2 Sam. 17. 8.
h ——— 18. 2.
1 1 King. 1. 1.

Diam pro tempore accipe. Hier. Comment. l. 5. in Isay 19.
Dies pro annis numeratur. Ibid lib. 7. in Esa. 16
דַּיִם כִּי k
1 1 Sam. 14. 52.
1 King. 4. 25.
—— 14. 30.
Daies what they imply. Gen. 47. 9.

Iob 7. 1.
Psal. 39. 5.

דוד David
 Dod amicus, &
 דיד dilectus.
 1 Sam. 13. 14.
 Acts 13. 22.
 1 Sam. 18. 16.
 Psal. 16. 3.

דב *

מ Tribus annis
 continuis. Trem,
 & Iun.

ח ויבש
 דוד אר
 פניו הוה

° Gen. 3. 8.
 פני
 יחור
 P Exo. 33. 14.
 פני

that ever swayed Scepter. His name according to the notation of it, importeth a *lovely* or friendly one. He was amiable and lovely before God and man: and friendly to all Gods people. *He was a man after Gods owne heart.* And all *Israel and Judah loved him.* In the Saints was all his *delight.*

* *Famine* importeth want of food for nourishment of the body. It comes from a word that signifieth *to hunger.*

The famine here mentioned continued three whole yeares together: and therefore after he had mentioned *three yeares*, he addeth, *yeare after yeare*: that is, as the former English Translators turne it, *three yeares together.*

The course which *David* tooke for removing the famine, was to enquire what course the Lord would prescribe: which is thus expressed, *David enquired of the Lord*: word for word in the originall thus, *Sought the face of the Lord.*

By the *face* of God is meant the manifestation of his presence: and in that respect its oft translated the presence of God, as where its said, *Adam hid himselfe from the presence of God* (Hebr. *from the face of God*) And where God saith, *My presence shall go* (Hebr. *my face*.)

Quest. What may be here meant by *seeking the face*, or presence, *of the Lord*?

Ans. Enquiring of the Lord what might be the cause of that famine, and wherewith he might be pacified. They that thus translate it, *Asked counsell of the Lord*, rightly aime at the meaning of the phrase.

Quest. How did *David* here enquire of the Lord?

Ans. The particular manner is not expressed. Diverse manners are in other places set downe. For, *David*

1. Sometimes by the High-Priest enquired of the Lord, 1 Sam. 22. 15. This was the most ordinary way, appointed by the Lord, Exo. 28. 30. Numb. 27. 21.

2. Other times by an extraordinary Prophet, 1 Sam. 22. 5. & 2 Sam. 7. 2. *Iosephus* the Jew saith, that the Prophets made answer to *David* about this famine.

3. Yea, many times also by himselfe, humbly presenting his supplication to God for direction, 1 Sam. 23. 2. & 2 Sam. 5. 19.

It is most probable that *David* here enquired of the Lord by the most solemn and approved way, which was by the Priest. And that, for that end, he went to the *Arke* of God; and in that respect may fitly be said, *to seeke the face of the Lord.*

§. 2. *Of the resolution and observations of this text.*

THe Summe of this text is, *A meanes for removing a Famine.*

The Parts are two.

1. A Description of the Famine.
2. A Declaration of the Meanes.

In the Description we have

1. The thing described, expressly set downe. *There was a famine.*

2. The aggravation thereof: and that by two circumstances.

1. The time wherein it fell out. Set out by the King that then reigned. *In the daies of David.*

2. The continuance thereof: which is

1. Generally expressed, *Three yeares.*
2. Particularly exemplified, *Yeare after yeare.*

In the declaration of the meanes there is observable

1. The person that used the meanes, *David.*

2. The action that he did, *sought, or enquired.*

3. The object, or party of whom he enquired, *Of the Lord.*

This text thus opened, affords fixe considerable observations.

I. *A famine is a judgement.* So is this famine here mentioned: which moved *David* to enquire about it. The cause of this famine rendred by the Lord, in the latter end of this

*Davidi Prophe-
ta dixerunt velle
Deum, &c. Item,
David audiens
ex Prophetis
Deum velle, &c.
Ioseph. Antiq.
Iud. 1. 7. c. 12.*

verse, and the course which *David* tooke for removing it, do evidently prove that this famine was a judgement.

2. *A famine may be under a pious Governour.* If ever there was a pious Governour, *David* was he. Many worthy commendations are given of him: yea, he is made a patterne of a good Governour. Therefore ^a God himselfe setteth his example as a patterne before his successours. And ^b good kings are thus commended, *He did that which was right in the eyes of the Lord as did David.* And evill kings are thus discommended, ^c *He did not that which was right in the sight of the Lord, like David.* Yea, of such as halted, in some things doing that which was good, in other things that which was evill, it is said, ^d *His heart was not perfect as the heart of David.* Yet there was a famine in the daies of *David*.

III. *A famine may long continue without intermission.* The famine here mentioned continued three whole yeares together. Along time.

IIII. *Causes of judgements are to be sought out.* The enquire here mentioned importeth as much.

V. *Chiefe Governours ought to be most solicitous in publique judgements.* *David* the King is herein set out as a patterne.

VI. *God is to be sought unto for removing judgements.* So *David* here enquires of the Lord.

§. 3. Of famine a judgement.

I. * **A** *Famine is a judgement.* As a judgement it is ^a threatned in the law, and put into the catalogue of the curses, that were fearefull judgements: and ^b by the Prophets, who were raised up to denounce Gods judgments afore-hand to his people. ^c Where the Scripture mentioneth three sharp mortall arrowes of the Lord which he useth to shoot as judgements against children of men, famine is one: one of the sharpest. ^d These three arrows, as three sore judgements, were brought to *David* for him to choose one of them

^a 1 King. 3. 14.

— 11. 38.

^b — 15. 11.

2 King. 18. 3.

— 22. 2.

^c 2 Chro. 28. 1.

1 King. 14. 8.

^d 1 King. 11. 4.

— 15. 3.

* See § 2.

^a Lev. 26. 26,

&c.

Deut. 28. 23, 38

53.

^b Isa 51. 19.

Ier. 42. 16.

Ezek. 6. 12.

^c Ezek. 5. 16.

2 Chro. 20. 9.

Ier. 24. 10.

— 27. 8.

^d 2 Sam. 24. 13.

them to be shot against him, but he would not choose famine. Where the Lord saith, *e I will spend mine arrows upon them*, in amplification thereof he addeth, *They shall be burnt with hunger*, *f* Famine is the judgement which the Prophet loel doth most pathetically bewaile: and for removing whereof he calleth the whole land to prayer and fasting. *s* Famine is one of the judgements which *Salomon* in his effectuall prayer at the dedication of the temple earnestly deprecate and prayeth against.

In the Ecclesiasticall histories of the Primitive Churches, it is recorded that a very fore-famine fell out in the dominions of *Maximianus* the *Emperour*, upon his publishing of cruell and bloody edicts against Christians. This *Maximianus* was the authour of the seventh fierce and fiery persecution. In his Edicts he laid the blame of all publique judgements on Christians. But the foresaid famine, together with a fearefull plague accompanying the same, besides sundry rebellions and insurrections, gave evident demonstration of Gods indignation against that Emperours cruelty.

§. 4. Of the effects of famine.

IF the effects of famine be duly considered, it will appeare that it is a most sore and fearefull judgement.

1. It bringeth such as have had abundance, enough for themselves and all that belong unto them, yea and much over-plus for the reliefe of others, to extreme penury and beggery. It exhausteth all the mony that the rich have, and forceth them to sell away all their goods, cattell, and lands, (Instance the *Egyptians* who sold all to *Ioseph*, *Gen.* 47. 18, 19.) and to let go any thing: as *Isaak*, who let his darling *Benjamin* go into *Egypt* (*Gen.* 42. 11.) Extremity of famine overcame the fathers love.

2. It depriverh poore men of means to worke and labour for their living. The Prophet, (*Zac.* 8. 10.) speaking of times of famine, saith, *There was no hire for man, nor any hire for beast*. Thus meanes of livelihood were taken away.

e Deut. 32. 23. 24.

f Ioc. 1. 2, & c. — 2. 1, & c.

s 1 King. 8. 35. 37.

Euseb. Eccle-
siast. Hist. lib. 9
cap. 7. & 8.
Niceph. Calist.
Ecclesiast. Hist.
l. 7. c. 27. & 28.

Lege Ioseph.
de bello Iud.
l. 6. cap. 11, 14,
16. & l. 7. c. 7, 8

Famis extremi-
tas patris amo-
rem vicit.

Chrys. Hom.
64. in Gen. 43.

Qui ex opulentioribus esse videbantur, multitudine potentium absterriti, postquam innamrata precessissent, immitem & rigidum animum induebant, verentes ne eandem & ipsi cum potentibus brevi paterentur egestatem. Euseb. Eccl. Hist. l. 9. c. 8. Fames tanta est in Phrygia orta, ut necessarij incolæ patriam relinquere. Niceph. Eccl. Hist. l. 11. c. 16. Abraham habuit dies malos, quando a fame mutabatur regem, & querebat cibum. Aug. Enar. in Psal. 33. Fames admodum exerevit: adeo ut homines ad irrationantium animalium alimentum sint conversi. Eccl. Hist. l. 10. c. 35. Rebus necessarijs deficientibus prohibitis, insolitibus, & exiosis alimentis utebantur. Ibid. l. 15. c. 10.

3. It maketh men hard-hearted against the cries of such as starve. For men that have for the present, feare that the famine may bring them to want, and thereupon refuse to give to others. Yea deare and tender mothers are forced to stop their eares against the cries of their young children, having nothing to feed them withall, *Lam. 2. 12. and 4. 3, 4.*

4. It forceth such, as otherwise would deale justly, to use fraudulent and violent meanes to get their living. So much doth he intimate, who praying against extreme poverty, rendreth this reason, *Least I scale* (*Prov. 30. 8, 9.*) and he who said; *Men do not despise a thiefe, if he steale to satysfie his soul; when he is hungry, Prov. 6. 30.*

5. It puts men upon dangerous attempts, and makes them desperate: according to the proverb, *Hunger makes men breake thorow stone walls.* The desperate resolution of the hunger-starv'd lepers giveth instance hereof, (*2 King. 7. 4.*) It was this, *Let us fall unto the hoste of the Syrians. If they save us alive, we shall live: and if they kill us, we shall but die. We got our bread, say the Iewes, with the perill of our lives, Lam. 5. 9.*

6. It maketh many, if at least they can get passage, to fly their country; and so voluntarily to banish themselves. *Abraham* and *Isaak*, by reason of famine, went to countries where they supposed themselves to be in great danger for their wives (*Gen. 12. 10, 12. and 26. 1, 7.*) A famine caused *Iacob* with all that belonged to him, to go downe into *Egypt.* (*Gen. 46. 6.*) and *Elimelech* with his family to go to *Moab* (*Ruth. 1. 1.*) and the *Shunemite* with her household to go to the *Philistines,* (*2 King. 8. 2.*)

7. When people know not whither to go, or cannot go from the place where they are (as in a city besieged) it bringeth men to feed on the coursest things that they can get. As on horse bread, on all manner of rootes, on acorns, on horses and asses, on mice, rats, and all kind of vermine, on doves dung, on leather, and any other thing that can be chewed, and swallowed. Yea it bringeth such grosse things to high prices, *2 King. 6. 25.*

8. It causeth men to be inhumane, and to eate one anothers flesh, (*Zac. 11. 9.*) and not to spare the nearest and dearest they have. For it causeth husbands to eate the flesh of their wives: wives of their husbands: parents of their children: tender mothers of their children new borne, (*Deut. 28. 54, 55, 56, 57.*) There is an expresse instance of this kinde of inhumanity in the siege of Samaria. (*2 King. 6. 29.* Read also *Lam. 2. 20.*)

9. It moveth men to eate *their owne flesh*, (*Isa. 9. 20. Eccl. 4. 5.*) This hath beene oft observed of such as have beene hanged alive in chaines.

10. It procureth sundry diseases. Among other sicknesses, the infectious, and mortall, and most uncomfortable sicknesse, the pestilence followeth most commonly on famine. Experience of all ages hath given evidence to the truth hereof.

11. It causeth the most miserable death that can be. It first taketh away all the glory and beauty of a creature: it maketh the flesh to pine all away, and the skin to cleave to the bones. Then commeth on a lingring death, more intolerable then any speedy torture. The Prophet thus with much passion and compassion sets it out. *The Nazarites were purer then snow: they were whiter then milke: they were more ruddy in body then rubies: their polishing was of saphire: Their visage is blacker then a cole: they are not knowne in the streets: their skin cleaveth to their bones: it is withered: it is become like a stick.* (*Lam. 4. 7, 8.*) And againe, *Our skin was black like an oven because of the terrible famine* (*Lam. 5. 10.*) Hence he maketh this inference, *They that are slaine with the sword are better then they that are slaine with hunger: for these pine away, &c.* *Lam. 4. 9.* Our Ecclesiasticall histories also relate that in time of famine men being pale and extremely leane, even as very images, destitute of all things, wandred up and downe, fell groveling in the streets, &c.

§. 6. Of

Et matres filios suos commederent obfessionis necessitas coarctavit. Aug de Mirab. S. S. l. 2 c. 26. Lege Chryf. advers vituper vitæ Monast. l. 1 de Maria quadam commedente filium suum. ex Ioseph Hist. de bello Iud. l. 7. c. 8. Fame tantopere invaluisse, homines victus ratione mutata in agitudines inciderunt. Niceph. Eccl. Hist. l. 15. c. 10. P. Silentia semper famem & penuriam sequitur. Hier. Com. in Ezck. 16. l. 4. Majorem habet peram languor diuturnus, quam ciliissimus exitus. Aug. Epist. l. 22 ad Victorian. Quidam pallidi, & summe macilentis, perinde atq simulacra quedam, verum oranium egeni, hinc & inde oberrantes, prout in tri-vijs ipsis concidebant. Niceph. Ecclesiast. Hist. l. 7. c. 28.

§. 5. Of preventing famine by procuring plenty.

* See § 7.

* See § 8.

Plenty how
procured.

* Col 1. 10.

^b Psal. 145. 15,
16.

* Deut. 8. 10.

^d 1 Cor. 10. 31.^e Prov. 3. 9.
^f ——— 10.
Mal. 3. 10.

Famine being a judgement, and (as by the fore-named effects thereof is evident) a fearefull judgement, it will be our wisdome to do what in us lieth to prevent it, or to * moderate it, or to * remove it.

For preventing *Famine*, we must

1. Observe such duties as procure plenty.
2. Avoid such sinnes as cause famine.

For procuring and continuing plenty, * *walke worthy of the Lord, unto all well pleasing: being fruitfull in every good worke.* Thus the Lord finding thee to be a fertile soile, he will sow all manner of needfull seed plentifully in thee,

To this worthy walking is in particular required,

1. An acknowledgement that the plenty which thou hast commeth from God. Hereof we have a worthy patterne in him who said to the Lord, ^b *The eyes of all waite upon thee, and thou givest them their meate in due season: thou openest thine hand, and satisfiest the desire of every living thing.*

2. Thanksgiving to God for what thou hast: and for the refreshing and benefit thou reapest thereby. ^c This is expressly commanded to this end.

3. An using of what thou hast to the glory of God, according to this Apostolicall direction, ^d *Whether you eat or drinke, or whatsoever you do, do all to the glory of God.* Gods creatures are used to his glory, when (besides the fore-mentioned acknowledgement of Gods providence in giving them, and blessing him for them) we endeavour in the use and strength of them to be the better enabled to do that worke which God appointeth us to do: And when we bestow some of that which God bestoweth on us, upon pious uses, which after a peculiar manner tend to the honour of his name. To this tendeth *Salomons* advice, ^e *Honour the Lord with thy substance.* ^f Plenty is expressly promised hereunto.

4. Charity

4. Charity to the poore. Thus thou sowest such seed, as will bring forth a plentiful crop. To this kind of seed the Apostle applieth this proverbe, *g He that soweth bountifully shall reape bountifully.* Somewhat more directly saith the Wiseman, *h The liberall soule shall be made fat: and he that watereth shall be also watered himselfe.*

5. Providence in laying up against a deare yeare. Thus may the abundance of one yeare make supply of scarcity in another yeare, and future want be prevented. By such a provident care in summer, *Bees, Ants,* and other like unreasonable creatures have abundance in winter. *i To such creatures we are sent for instruction.* *k Ioseph* by such a provident care brought it to passe, that when *a dearth was in all lands, there was bread in all the land of Egypt.* And if the famine had not continued so long as it did, the store which *Ioseph* laid up, might have made plenty, notwithstanding a yeares famine or more.

§. 6. Of the sinnes which cause famine.

1. **T**He sinnes which cause famine are in generall ^aall such notorious, publique, crying sinnes as so farre incense the wrath of God, as thereby he is provoked to execute some publique and heavy judgement, whereof famine is one, and not one of the least, as hath beene ^bbefore shewed. These sinnes are ^celsewhere reckoned up.

The particular sinnes which the Holy Ghost noteth in speciall manner to be fore-runners and causes of famine, are these that follow and such like.

1. Superstitious attributing of plenty to other authors then to the onely God from whom all plenty commeth. So did the Iewes that said, *d when we burnt incense, and powdered out drinke offerings to the Queene of heaven, we had plenty of victuals.* Hereupon ^ethe Lord sware that they should die of famine. So where *Israel* said, *f My lovers gave me my bread, and my water, my wooll, and my flaxe, mine oyle, and my drinke,* the Lord answereth, *g I will take away my corne*

h 2 Cor. 9. 6.

h Prov. 11. 25.

Vir justus providet multo antea. quos futura penuria succurrere possit. Chrys. Hom. 64 in Gen. 41. *i* Pro. 6. 6.

k Gen. 41. 48, 54.

a I. ex. 26. 26.

Deu 28. 23, 38.

Peccata gravia

nec nitra nec

herbae bovis d. lui

possunt: sed gra-

viorebus tormen-

tis indigent.

Hier. Com. lib.

1. in Hier. 2.

b S. 3. 4.

c See *A Plaster*

for the Plague,

on Num. 16. 46

S. 45.

Dei beneficia ad

illos referunt,

qui cultorum

suorum animas

perdidervunt.

Hier. Com. lib. 1. in

Of. 7.

d Jer. 44. 17.

e — 26. 37.

f Hof. 2. 5.

g — 5. 12.

in the time thereof, and my wine in the season thereof, &c. I will destroy her vines and her figtrees. &c.

2. Ingratitude. It is Gods usuall dealing to take away from ungratefull persons the blessings which he hath bestowed on them. God gavethe *Egyptians* seven yeares of extraordinary plenty. They were not thankfull. God therefore gavethem seven yeares of such scarcity, as all the former plenty was utterly consumed. God will take away all from such, that they who by plenty discernè him not to be the giver of all, may discernè it by want.

3. Perverting of plenty to gluttony, drunkenesse, and all excesse. Of them that used to *rise up early in the morning that they may follow strong drink, that continue untill night, til wine enflame them: and the Harp, and the Viole, the Tabret, and Pipe, and wine are in their feasts,* it is said, *their honourable men are famished, and their multitude dried up with thirst,* Isa. 5. 11, 12, 13.

4. Prodigality: or a lavish spending of that abundance which God giveth. Christ exemplifieth this in him that is commonly called *the prodigall child*. Thorow his prodigality he brought himselfe to such penury, as *He saine would have filled his belly with the huske that the swine did eate, and no man gave unto him,* Luk. 15. 13, 16.

5. Insensiblenesse of their misery who are in want: To them that *stretch themselves upon their couches, and eate the lambs out of the flock: that drink wine in bowles, and anoint themselves with the chiefe ointments: but are not grieved for the affliction of Ioseph:* The Lord said, *The banquet of them that stretched themselves shalbe removed,* Amo. 6. 4, 6, 7.

6. Cruelty to strangers that live among us for succour. Such were the *Gibeonites* that lived among the *Israelites*. (*Ios. 9. 15.*) Vpon these *Saul* executed much cruelty: and for that cause God sent this famine, 2 Sam. 21. 1. If uncharitablenesse to strangers, much more to our owne poore, must needs incense Gods wrath, and move him to withdraw plenty even from the rich, and make them to want.

7. Rejecting the Word of God, which is the bread of life.

^b Gen. 41. 53.

54.

Omnia auferet Deus, ut qui ex copia datorem non senserant, sentiant expenuria Aug. loca citat.

Lege Chryf. Tom. 2. Hom. 29. *Qua hunc habet titulum, Quod nemo laeditur nisi à seipso. Ibi copiose disserit contra munifarum affluentiam.* Lege item Sermonem ipsius contra luxum & crapulam. Tom. 5.

Lege Ambr. Offic. l. 3. c. 7. *De non arcenda peregrinis urbe tempore famis.*

life. To those that said to the Prophet *Jeremiah*, *Propheſie not in the name of the Lord*, thus ſaid the Lord of hoſte, *Their ſonnes and their daughters ſhall die by famine*, *Ier. 11. 21, 22.* By want of corporall food God doth viſibly demonſtrate their folly in deſpiſing ſpirituall food.

8. Miniſters ſoothing of people with conceipt of plenty, when the Lord threatneth famine. Of the Prophets that ſaid, *Ye ſhall not ſee the ſword, neither ſhall ye have famine*, the Lord ſaid, *The prophets propheſied lies in my name; I ſent them not; By ſword and famine ſhall thoſe prophets be conſumed. And the people to whom they propheſie, ſhall be caſt out in the ſtreets of Ieruſalem, becauſe of the famine and the ſword*, *Ier. 14. 13, 15, 16.*

9. Refuſing to ſubject our ſelves to that yoke and government under which God will have us to be, *Ier. 27. 8, &c.* For ſuch a government is a meanes of enjoying that which is needfull for us. But reſiſting the ſame is a meanes of ſpoiling us of all.

10. Wilfull ſtanding out againſt ſuch meanes of providiſion as God affoordeth becauſe it is not pleaſing unto our ſelves. As when an enemy beſiegeth a city, and there is no hope of meanes to raiſe the ſiege, nor ſufficient in the city long to hold out: and by the enemy conditions for preſerving of life are offered: by ſtanding out too ſtiſſly in this caſe, God is provoked by famine to deſtroy ſuch men in their city. So dealt God with the Iewes, *Ier. 21. 9. 2 King. 25. 3.*

§. 7. Of moderating a famine.

FOR moderating a famine when it is begun,

1. Proviſion muſt in time be ſent for to ſuch places as have plenty. ^a So did *Iaakob*.

2. They who are abroad muſt ſtirre up ſuch as have plenty to be mindfull of thoſe that are preſſed with famine, and ſend ſuccour to them. ^b Saint *Paul* was very diligent herein.

3. More

Quomodo quis poterit, etiam cui ſaxum cor tantum contemptum non gravatim ferre. Chryſ.
Hem. 6. in Gen. 1. de contemptu verbi.
Pſeudoprophete proſpera promittendo ſupplantat populum Dei.
Hier. Com. ment. 1. 3 in Ier. 15.

^a Gen. 42. 1, 2.

^b 2 Cor. 8. 1, &c.

3. More then ordinary diligence in every ones place and calling must be used: that all of all sorts may eate their owne bread. Thus will not some few have the burthen of many lying upon them, which much increaseth a famine.

4. Moderation in diet must be used, and that by those that have greatest store. That which is spared may be for supply to those who have nothing at all. A little scarcity by immoderate lavishing soone produceth a great famine.

5. Frequent fasts must be made by those that have plenty: and what is spared at such fasts, given to those that have not sufficiency. Thus many may be sustained by that which a few do ordinarily spend.

Luk. 14. 13.

6. Then especially must men observe the counsell of Christ, to invite to their table *the poore, the maimed, the lame, and the blind.*

Exo. 16. 18.

7. Publique provisions must be wisely distributed: according to the distribution of *Manna*, whereof they had *every one according to his eating*: that is, according to the number of persons in a family, and according to their age, stature and strength.

2 Sam. 12. 2, 3.
&c.

8. Magistrates must be more then ordinarily carefull in preserving peace and keeping good order: that neither the rich and mighty oppresse the poore and weak (as he that having *many flocks and herds* of his owne, tooke from a poore man that had but *one little ewe lambe*, that lambe to entertaine a traveller that came to him:) nor the poore and needy feloniously and violently take from the rich. In time of famine Magistrates must be the more diligent and carefull, because feare of want will make them that for the time have enough, oppresse others: and present sense of want will move them that have nothing, by hooke or crooke to get what they can. And what is violently or fraudulently gotten, wilbe lavishly spent: and so the famine prove to be the greater.

9. Ministers must be the more carefull to feed their people with the bread of life: that by the plenty and sweetnesse thereof, they may the more patiently and contentedly beare the want of bodily food. This is the means to instruct men,
both

both to be full, and to be hungry: both to abound and to suffer need. Such instruction will make famine much more tolerable.

10. All of all sorts must with patience expect the time and means which God shall give for succour, and not prescribe time or means to God. Much lesse murmur against God, or charge him with any evil, or refuse to wait on him, supposing that he can not or will not afford any succour: as he who said, *This evil is of the Lord: what should I wait for the Lord any longer?* And as the other that said (when *Elisba* prophesied of much plenty, and that suddenly) *Behold if the Lord should make windowes in the heavens might this be?* Meditation on Gods promises for succour in famine, is of special use to worke patience.

§. 8. Of removing famine.

Meanes of removing famine are such as these.

1. *Humiliation*, and that especially for ^a the sinnes wherby God hath bin provoked to send famine. ^b This means even in this case is expressly prescribed by God himselfe, and a promise made of successe therto. That it may be the more effectuell, it must arise inwardly from the soule, and be manifested and helped by *fasting, weeping, and mourning*, *Joel. 2. 12.*

2. *Confession*, and that both of our owne guiltinesse, and also of Gods justice in depriving us of his creatures. *Salomon* compriseth as much under this phrase, ^c *Confesse Gods name.* We have a worthy patterne of this kind of confession in ^d *Daniels* prayer. For this end *Examination* of our own inward corruptions, and of our former course of life, yea and due observation of the publique and common sinnes of the times and places wherein we live, is very requisite: that thus, if it be possible, we may find out those particular sinnes, which have in speciall incensed Gods wrath, and provoked him to afflict us with famine: and as we find them, so in particular to confesse them: as they, who said, ^e *We have added unto all our sins this evil, &c.*

3. *Conversion.* ^h This is also expressly prescribed: and to this promise of succour is made. Conversion must be answerable

Phil. 4. 12.

2 King. 6. 33.
7. 2.

^a S. 6.

^b 2 Chro. 7. 13,
14.

*Confessio hostia
est Deo.* Aug.
Enar. in Psal.
95.

^c 1 King. 8. 35.

^d Dan. 9. 4, &c.

^g 1 Sam. 12. 19.

^h Joel 2. 12.

ⁱ 2 Chro. 7. 14.

Ex fide paucitat:
credat hanc esse
medicinam, &c.
Aug. de vera
& falsa poenit.
cap. 13.

answerable to confession. It must be *universall*, from all manner of sinne, whereof we shall find our selves guilty, and whereto we shall find our selves addicted: and particular from those especially, for which we have cause to feare that God hath sent famine among us. To confesse such sinnes, and not to turne from them, is to mocke God, and the more to incense his wrath against us.

4. *Satisfaction* for wrongs done to man: at least if the wrong be such as God is moved to revenge. This I do the rather here note, because it is a meanes of removing the famine mentioned in my text. For when *David* had made satisfaction for the wrong done to the *Gibeonites*, God was entreated for the land, 2 Sam. 21. 14.

5. *Supplication*.^k This is the most principall meanes of all. All the other are but preparations hereunto. This is likewise prescribed, and a promise of prevailing thereby annexed thereunto. ^lIt hath bene used and proved to be effectuell.

6. *Faith* in Gods promises. This must be added to prayer. Both *Christ*^m and ⁿhis Apostles require as much. Gods promises have their true and proper effect only in such as believe: and to them they are effectuell, either for sufficient supportance, or for a good deliverance.

7. *Charity* to the poore. For God will succour such as are ready with their uttermost ability to succour others. This is especially for such as have corne, or other provision in store: to bring it forth, and give it freely, or at least to sell it at a cheape rate to the poore. Blessing is promised to him that selleth it: namely, to the poore, and at a reasonable rate, Prov. 11. 26.

^k Joel 1. 14.

^l Chp. 6. 23,

^{29.}

— 7. 13, 14.

^l 1 Sam. 5. 18.

^m Mar. 11. 24.

ⁿ 1 Sam. 1. 6.

§. 9. Of promises for succour in famine.

Quest. **A**Re there any particular promises for helpe in famine, and deliverance from it?

Ans. Yes, very many : as many as in any other like case. Some of the particulars are these. ^a *If I shut up heaven (saith the Lord) that there be no raine, or if I command the locusts to devoure the land, if my people shall humble themselves, and pray, and seeke my face, and turne from their wicked wayes: then will I heare from heaven, and will forgive their sinne, and will heale their land.* ^b *In that day I will heare, saith the Lord, I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezreel.* ^c *Then will the Lord be jealous for his land, and pitie his people, yea the Lord will answer and say unto his people, Behold, I will send you corne, and wine, and oyle, and you shalbe satisfied therewith.* ^d *Now will I not be to the residue of this people, as in the former dayes, saith the Lord of hosts. For the seed shalbe prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew.* ^e *Aske ye of the Lord raine in the time of the latter raine: so the Lord shall make bright clouds, and give them showers of raine, to every one grasse in the field.* ^f *Prove me now saith the Lord of hosts, if I will not open you the windowes of heaven, and powre you out a blessing, that there shall not be roome enough to receive it.*

^g *In famine he shall redeeme thee from death.*

^h *The Lord will not suffer the soule of the righteous to famish.*

ⁱ *Behold the eye of the Lord is upon them that feare him: upon them that hope in his mercy: to keepe them alive in famine.* ^k *In the dayes of famine they shalbe satisfied.*

^a 2 Chro. 7. 13, 14.

^b Hos. 2. 21, 22.

^c Joel 2. 18, 19.

^d Zac. 8. 11, 12.

^e Zac. 10. 1.

^f Mal. 3. 10.

^g Job 5. 20.

^h Pro. 10. 3.

ⁱ 1 Sal. 33. 19.

^k — 37. 19.
See A Plaster
for the Plague.
on Numb. 16.

45. 5. 12, 13, 14.
15.

§. 10. Of instances of Gods preserving in famine,
and removing famine.

How the righteous are exempted from judgement.

^a Gen. 12. 10, 17

^b — 26. 1, 2.

^c — 45. 5.

— 50. 20.

Psa. 105. 16, 17

^d 2 King. 8. 1.

^e 1 King. 17. 4.

16.

^f Exo. 16. 13, 14

^g — 17. 6.

^h Judg. 15. 18,

19.

ⁱ 1 King. 18. 42

^k 2 King. 6. 28.

— 7. 6, &c.

THAT the fore-mentioned promises may with the stronger confidence be rested upon, take instance of Gods performing them. ^a When in *Abrahams* time there was a famine in the land where he sojourned, he went downe into *Egypt*, where the Lord kept him and his wife in safety. ^b When again there was a famine in *Isaaks* time, God directed him whither to go. ^c God sent *Ioseph* purposely before hand into *Egypt* to preserve *Iaakob* and all that were with him in famine. ^d By his *Prophet* God adviseth the *Shunemite* with her house to sojourn where was plenty, when he intended to bring a famine on *Israel*. ^e Miraculously did the Lord provide for *Eliab* and the widow of *Zarephats* in famine. So did he for the *Israelites* in the wilderness. ^f When they wanted bread and meat, extraordinarily he provided *Manna* and *Quailes* for them: and ^g when they wanted water, he brought it out of a *rocke* for them. So ^h for *Sampson*, when he was ready to die for thirst, God extraordinarily provided water. ⁱ At *Eliahs* prayer, after Gods wrath was pacified, on a sudden, raine, having beene with-held three yeares and an halfe, fell downe abundantly. ^k *Samaria* being so long besieged as they began to eat their children, the Lord on a sudden with an extraordinary terrour caused the enemies to flee, and to leave all their provision to the *Israelites*, soas they had all manner of food in great plenty.

These visible and extraordinary evidences give sensible demonstration of Gods power and pity: how able and ready he is to succour people in their extremities. And due notice is the rather to be taken of these, that we may know that when by more ordinary meanes succour is afforded, it is the Lord that ordereth and disposeth those meanes: and his providence is to be acknowledged therein, as much as if extraordinarily he did what is done.

§. 11. *Of famine in a pious polity.*

II. * **F**amine may be under a pious Governour. Besides the instance of David mentioned in this text, it is expressly noted of the three great Patriarchs, who in their dayes were the supreme Governours of Gods Church, that ^a there was such famine in each of their times, as they were all of them forced from their owne habitations, and sojourned in strange countries. ^b In the dayes of the Iudges there was a famine in the land. Now all the Iudges (except Abimelech, a cruell and tyrannicall usurper) were pious Governours, extraordinarily stirred up by God, and extraordinarily gifted and assisted by him. Yet in their dayes there was a famine: and that as the ^c generation of Pharez giveth evidence, in Deborahs time, who (though a woman) was one of the best Iudges.

* §. 2.

*Ecce in adventu
iusti famēs, &
fames valida: &
non turbatur iu-
stus, neq; aliquid
humani patitur:* Chrys.
Hom. 32. in
Gen. 12.

a Gen. 12. 10.

— 26. 1.

— 46. 5.

b Ruth 1. 1.

c Ruth 4. 18,
&c.§. 12. *Of the causes of judgements under good Governours.*

I. **T**he best Governours have many times most impious subjects under them: the cry of whose sinnes, they being many and impudent, mote incenseth Gods wrath against a nation, then can be pacified by the piety of a righteous Governor, or of a few righteous subjects, though they be men of extraordinary endowments. For thus saith the Lord by one prophet, ^a Though Moses and Samuel stood before me, yet my mind could not be towards this people. And by another thus, ^b Though these three men, Noah, Daniel, and Iob were in the city, they should deliver neither sonne nor daughter. ^c In Davids time the anger of the Lord was so kindled against Israel, as he moved David against them. ^d In the dayes of good Iosiah Iudah waxed rebellious: so rebellious, as that pious King was so farre from preserving that sinfull people, as he himselfe died for their sinnes. No marvell then that God send famine, and other sore judgements upon a laud in the

a Jer. 15. 1.

b Ezek. 14. 14,
16.

c 2 Sam. 24. 1.

d Jer. 3. 6, 10.

*Iosias vir sanctus
non solum peccato-
rem populum
suis virtutibus
non salvavit, sed
& ipse in peccatis
illius mortuus est.*
Hier. Commēt.
l. 4. in Ezek. 14.

time of pious Governours to punish such subjects.

2. The most pious Governors do oft also themselves give too just cause unto God to say, *e I have somewhat against you.* It is in the register of truth recorded, what he had against *f Moses* and *Aaron*, against *g Elie*, against *h David*, *i Salomon*, *k Asa*, *l Iehosaphat*, *m Uzziab*, *n Hezekiab*, and *o Iosiah*. And without all contradiction these were some of the best Governours that ever the Church had.

3. God doth sometimes treasure up the sinnes of predecessors, and extend his wrath unto succeeding generations. Excellent things are spoken of *Iosiah* and his Government; yet at the end of all this dismall doome is added, *p Notwithstanding the Lord turned not from the fiercenesse of his great wrath, wherewith his anger was kindled against Iudah, because of all the provocations that Manasseh had provoked him withall.* In our text we see how God treasured up *Sauls* bloody sinne till *Dauids* time.

§. 13. Of punishing predecessors sinnes in their successours time.

Quest. **H**OW can it stand with Divine equity and justice that succeeding ages should be punished for the sinnes of their predecessors?

Ans. They are not simply and onely judged for their predecessors sinnes. The sinnes of predecessors do onely aggravate judgements inflicted on successours.

True is that of *Ezekiel*, *a If a wicked father beget a sonne that seeth all his fathers sins which he hath done, and considereth and doth not such like, he shall not die for the iniquity of his father. He shall surely live.* Yet withall is that of the Law as true, *b the Lord visiteth the iniquity of the fathers upon the children.* We must therefore distinguish betwixt children. There are children which no way make themselves accessary to their fathers sinnes: but rather abhorre them, and pray that they may not be laid to their charge. These shall not beare their fathers iniquity.

There

* Rev. 2. 4.

^f Numb. 20. 23.

^g 1 Sam. 2. 29.

^h 2 Sam. 12. 9

ⁱ 1 King 11. 9.

^k 2 Chro. 16. 10

^l — 19. 2.

^m — 26. 16.

ⁿ — 32. 25.

^o — 33. 22.

^p 2 King. 23. 26

^a Ezek. 18. 14,
17.

^b Exo. 34. 7.

There are other children which tread in their fathers steps, and commit like abominations, or at least do not consider their fathers sinnes, to be humbled for them, or to make such satisfaction for them as is meet, and to remove the evil effects of them: but some way or other make themselves accessory thereto: and in that respect are visited for them. As the vertues of predecessors descend to their posterity, as *Dauids* and others: so the wickednesse of sinners shall fall upon their posterity, if their children, and childrens children do the like things.

In *Iosiahs* dayes, ^c though he himselfe did what lay in him to redresse the remainder of his fore-fathers abominations, yet ^d the people were not thorowly reformed: ^e That therefore which is noted of Gods remembring *Manassehs* abominations in *Iosiahs* daies, was not in regard of *Iosiah*: for it is said, that ^f he should be gathered into his grave in peace: but it was in regard of the people who continued to cleave to the sinnes of *Manasseh*, notwithstanding all the care that *Iosiah* tooke for an universall reformation. For God will not accept the intercession of his best Saints, when the wickednesse of a sinfull nation is full, and in that kind perfected.

As for *Sauls* sinne, 1. *David* had not redressed it as he might and should have done. The slaying of the *Gibeonites* was a publique fact, and that against a publique agreement, and oath: so as *David* could not be ignorant thereof. He might therefore, and ought to have enquired of the remnant of the *Gibeonites* what satisfaction he should make: as he did being put in mind of *Sauls* sinne by Divine oracle.

2. It may be thought that the people had their hand as accessories in slaying the *Gibeonites*. For it is said that ^d *Saul* sought to slay the *Gibeonites* in his zeale to the children of *Israel* and *Judah*. They therefore are justly punished with this famine.

3. *Sauls* sonnes were a wicked of-spring of a wicked stocke: and retained their fathers evil disposition. For *Sauls* house is stiled ^e a bloody house. Under his house, his children

*Quomodo San-
ctorum merita
descendunt ad
posteritas, sicut
David & cate-
rorum: sic pecca-
torum flagitia, si
liberi, nepotesq;
similia gesserint,
ad posteritas per-
veniant. Hier.*

Comment. l. 3.
in Hier. 15.

^e 2 King. 23. 29.
&c.

^d 1 Cor. 3. 6. 10.

^e 2 King. 23. 26.

^f 2 King. 22. 20.

*Dens non exau-
diat Moysen aut
Samuelem, quon-
iam consumma-
ta sunt scelera
populi delinquen-
tis. Hier. Com-
ment. l. 3. in
Hier. 15.*

^d 2 Sam. 21. 2.

^e ——— 1.

In hoc Dei Creatoris clementia demonstratur.

Non enim truculentia est & severitatis, irā tenere usq; ad tertiam & quartam generationem: sed signum misericordie penam differre peccati, &c. Hier. Comment. lib. 5^m Ezek. 18.

children are comprised. The Lord therefore purposing to root out all his posterity, taketh this just occasion. And by this meanes *David's* fact in rooting them out is more justified before all the people: the envy thereof taken from him: and his kingdome the more secured to him and his posterity.

Herein therefore the clemency of the Creatour is manifested: for it is not a part of severity and cruelty to withhold wrath till the third and fourth generation, but a signe of mercy to deferre the punishment of sinne. For when he saith, *The Lord God, mercifull, and gracious, long-suffering, and abundant in goodnesse, and addeth, visiting the iniquity of the fathers upon the children, and upon the childrens children,* he sheweth that he is of such compassion, that he doth not presently punish, but defers the execution of punishment.

§. 14. *Of mis-judging a profession by outward judgements.*

Audiant qui temere & incircūspectē loquuntur, & divinant, dicentes quoniam quispiam advenit fames facta. Ecce etiam in adventu justī fames, &c. Chrys. Hom. 32. in Gen. 12. 1 Cor. 11. 30.

IT being so evident that famines befall pious polities, it must needs be a perverse ground of censure, to question Religion and the truth thereof by reason of such an event. Was there any true Church in the world, but the Church of the Iewes, while that politie stood? Yet was there no externall judgement from which that was not exempted. A Religion may be sound and good, though the Professours thereof (thorow their unworthy walking) pull many judgements upon their owne heads: ^aThe Church of Corinth in the Primitive and purest time thereof, provoked God to judge them in this world. Yet was the Religion which they professed, taught them by an Apostle: the Religion I say, not their abusing thereof. There is a better touch-stōe to try the truth of Religion by, then externall events. ^bIndgement must begin at the house of God. ^cThe righteous shall be recompenced in the earth. Shall then that be accounted no Church where judgements are? Or they not righteous, who on earth are recompenced?

^a 1 Pet. 4. 17.

^c Pro. 11. 31.

penced? Well may we judge, that God inflicteth no judgement without a just cause. But a false Religion is not the onely cause of judgement. Wherefore neither judge other Churches in their Religion because of famine, plague, or other like judgements befall them: nor thinke the worse of thine owne profession, especially when thou hast evidences of the correspondency thereof to Gods Word, for such causes.

§. 15. *Of duties which judgements under pious Princes require.*

Worthy directions are afforded even to pious Governours and their people, by this publique judgement which God laid on *Israel* in *Dauids* time.

Governours must therefore

1. Make the best enquiry they can into former times: and take notice of such publique crying sinnes as have beene committed, and not expiated either by any publique judgement on Gods part, or by any publique humiliation and satisfaction on peoples part. Such sins are treasured up. Vengeance may be executed for them in succeeding times. Successours therefore ought to do what lieth in their power to make an attonement in such cases.

2. Be carefull over their people to keepe them in good order: That as they themselves professe, affect, and maintaine true Religion, so their subjects may subject themselves thereto, and shew forth the power thereof. Not common and ordinary works onely are required of Governours: but that they be wise for others, live for others, and shine out to them in every kind of vertue. Otherwise, the sinnes of subjects (notwithstanding the piety of their Governours) may pull downe publique vengeance.

As for people under pious Governours,

1. They may not be secure and carelesse, much lesse dissolute and licentious, because they have such Governours, as if no judgements could fall on a land in the time of good

A Principibus non requiruntur opera tantum trita & vulgaria, sed ut sapiant alij, ut vivant alij, ut illis præluceant omni virtutum genere. Martyr. Comment. in 2 Sam. 21. 17.

Governours. God hath many wayes to punish such people even in such times: As by inflicting such judgements, as prove greater plagues to the common people, then to their Governours: as this famine was. (For famine for the most part lieth most heavy on the meaner sort:) Or by giving over their Governours to commit such sinnes as will pull downe publique judgements: as he gave over *David*: or by taking away their Governours, as he tooke away *Iosiah*, and then powring out the vials of his indignation.

2. They must live in obedience to the pious lawes that are made by their pious Governours. For continuance of Divine blessing upon a land, there must be like Governours, like Subjects: each worthy of other.

Finally, Governours must pray for their subjects: and subjects for their Governours: that thus one may be heard for another, and one keepe judgements from another. Otherwise, *A famine may be in the dayes of David.*

§. 16. Of long continued famine.

III. * **A** Famine may long continue without intermission. Here was a famine of three yeares, yeare after yeare. ^a In *Eliab's* time a famine continued three yeares and six months. ^b In *Egypt* and all the land of *Canaan* a famine continued seven yeares together. ^c The like was in *Israel* in *Eliab's* time. In the time of the *Judges* a famine continued ten yeares, as by probable arguments may be conjectured. For, ^d *Eliemelech* with *Naomi* his wife went into *Moab* to sojourn there by reason of a famine in *Israel*. ^e When *Naomi* heard that the Lord had visited his people in giving them bread, she arose to go into her owne country. But from the first coming of her husband into *Moab*, to this her returning, she had dwelt ^f about ten yeares in *Moab*.

1. God suffers famine to lie the longer on men, that the smart of his stroke might be the more sensibly felt: and his judgement not lightly regarded. For they who at first thinke nothing of famine, supposing that they have store enough

^a 2 Sam. 24. 1.
^b 2 King. 23. 26,
29.

* § 2.
^a 1 King. 18. 1.
^b Luk. 4. 25.
^c 1 Sam. 5. 17.
^d Gen. 41. 30.
— 45. 6.
^e 2 King. 8. 1, 2.

^d Ruth 1. 2.
^e — 6.

^f — 4.

Why famine is long continued.

enough laid up till the famine be gone, by the long continuance of it are brought to exhaust all their store : and when they know not whither to turne their eyes, to lift them to God in heaven.

2. Mens continuance in sinne many times provoketh the Lord to continue his judgements on them. ^h While the *Israelites* continued in *Eliab's* time to worship *Baal*, the famine continued. But ⁱ so soone as they acknowledged *the Lord to be God*, raine fell downe from heaven abundantly, whereby the famine was removed.

3. It is long, in famine, as in other judgements, before men use to seeke after the true cause thereof. But they are ready to lay it on this wrong cause, or that wrong cause. As ^k *Ahab* laid the cause of the famine in his dayes on *Eliab* : and ^l *Iehoram* his sonne on *Elisha*. And ^m the *Jewes* in *Ieremiab's* time, on the reformation of their idolatry : and ⁿ the *Heathen* in the time of the Primitive Churches, on *Christians*. Men are more prone to pick out false causes, then to search out the true cause. It appeares to be long ere *David* tooke a right course to find out the true cause. Three yeares had first passed over. But when men have long wearied themselves in searching after false causes, and observe by continuance of famine that they misse of the right cause : they are forced to take another course, and to fly to God for help. On this ground saith the Lord, *I will go and returne to my place, till they acknowledge their offence, and seeke my face : in their affliction they will seeke me early.*

§. 17. Of duties by reason of long famine.

Much wisdom may be learned from this kind of Gods dealing with men, in long continuing famine; as the directions following demonstrate.

1. When there is any cause to feare a famine, ^a do what lieth in thee to prevent it, and that so much the rather, because it may long continue if once it begin. Evils that long continue are the more to be feared, and (if it be possible) prevented.

2. When

^h 1 King. 18. 18

ⁱ ————— 39. 41

^k 1 King. 18. 17

^l 2 King. 6. 31

^m Jer. 42. 18.

ⁿ Tertul. Min. Apolog ad-
vers. Gent c. 40
Cypr. Tract. 1.
contr Demetr.
Euseb. Ecclef.
Hist. lib. 9. cap.
7.

^a See §. 5. 6.

^b See *A Plaster*
for the Plague.
on Numb. 16.
46 §. 50, 51.

^c Gen. 41. 48.
Ioseph sanctus
quemadmodum
fames in poste-
rum vincetur
provida ordinati-
one disposuit.
Amb. Offic. 13.
c. 6.

Quamdiu est
tempus famis, to-
lerandum est, du-
randum est,
perseverandum
est usque in finem.
Aug. Enar. in
Psalm. 32.

^d Lam. 3. 26.

2. When a famine is begun, ^b in the beginning thereof humble thy selfe before God: seeke to pacifie his wrath betimes. Thus maist thou at least prevent the extremity of famine: and move God the sooner to remove it.

3. Provide before hand, for a long time. ^c We have herein a worthy patterne in *Ioseph*. Many cities besieged by enemies have been forced to surrender themselves to the enemy for want of laying up sufficient store for a long siege: which if they had done, the enemy might have been forced to raise his siege, before the city were taken.

4. In famine possesse thy soule with patience, (*Luke* 21. 19.) Such judgements as use long to continue, require the more patience. He that by reason of the extremity of a famine said, *This evill is of the Lord: what should I wait for the Lord any longer?* (*2 King*. 6. 33.) wanted patience. Had he waited a little longer, he should have had good experience to say, ^d *It is good that a man should both hope, and quietly wait for the salvation of the Lord.*

§. 18. Of searching out causes of judgements.

IIII. * **C**auses of judgements are to be sought out. ^a The advice which God himselfe gave to *Ioshua*, when the *Israelites* fled before the men of *Ai*, tends herunto. So doth this exhortation of the Prophet, ^b *Let us search and try our ways.* It was a usuall course with the people of God so to do. ^c When *Rebekah* felt children struggling together in her, she said, *Why am I thus?* ^d When the *Israelites* were twice overthrowne by the *Benjamites*, they both times asked counsell; namely, about that matter. Though *Saul* were a notorious hypocrite, yet herein he imitated the custome of Gods people, ^e in searching out the cause of Gods displeasure. The frequent expostulations of Gods people in time of judgements, adde further prooffe hereto: such as these, ^f *Wherefore hast thou so evill entreated this people?* ^g *Why doth thy wrath waxe hot against thy people?* ^h *Why is this come to passe in Israel?* ⁱ *Why is Israel spoiled?* The

Psalmes

* See §. 2.

^a Ios. 7. 13, &c.

^b Lam. 3. 40.

^c Gen. 25. 22.

^d Iudg. 20. 23,
27.

^e 1 Sam. 14. 38,
&c.

^f Exo. 5. 22.

^g — 32. 11.

^h Iudg. 21. 3.

ⁱ 1 Cr. 2. 14.

Psalms and Prophets are full of such.

The finding out of the true cause of a judgement, is a ready way to remove a judgement: we find this true in bodily diseases. Such physicians as are most skilfull in searching and finding out the cause of a disease, are most successfull in curing the disease. For it is a principle verified by all sciences, *Take away the cause, the effect followes.* They that well find out the cause of a judgement, wilbe carefull (if they feele the smart of a judgement) to pull away that cause. Which if it be rightly done, the end why God inflicted the judgement is accomplished. God having his end, he will soone cease to strike.

That which was* before noted of the reason of the long continuance of judgements on children of men, is here further confirmed: namely, mens negligence in searching after the true causes of them: The power, jealousy, and justice of that God (whose mercy moveth him upon removal of the cause to remove the judgement) will not suffer him to take away a judgement till the cause thereof be taken away. And how shall it be taken away if it be not knowne? How shall it be knowne if it be not searched after? Wherefore let all diligence be hereunto given, whensoever we see any evidences of Gods wrath: or have any just cause to suspect that it is incensed against us.

§. 19. Of Governours care in publique judgements.

V. * **C**hiefe Governours ought to be most solicitous in publique judgements. So have been such as have been guided by the Spirit of God: as ^a Moses, ^b Ioshuah, ^c Deborah, ^d Samuel, ^e Asa, ^f Iehosaphat, ^g Hezekiah, and others.

1. To the charge of chiefe Governours belong all that are under their government. So as the care not only of their owne soules, but also of all their subjects soules lieth on them. They are as shepheards to their flocke. Therefore

* Christ

*Auferamus malorum fontem,
& omnia morborum sistunt fluenta. Chrys.
ad Pop. Rom. 46.
Sublata causa tollitur effectus.*

* §. 16.

* See §. 2.
a Numb. 16. 46
b Ios. 7. 6.
c Iudg. 4. 6.
d 1 Sam. 7. 5.
e 2 Chro. 14. 11
f — 20. 3.
g — 32. 2, &c.

* ἀρχιεπίσκοπος.

1 Pet. 5. 4.

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Isay 44. 28.

Ἀρχιεπίσκοπος

μὴν λαῶν. Homer

Iliad. α.

Πατριάρχης Ἰσραήλ

ἐστὶν ὡς ἀρχιεπίσκοπος

ἡ βασιλῆος ἀρχιεπίσκοπος

ἢ. Xenophon

dium,

h 2 Chro. 34. 32

Ragum ac Principum, & praepositorum scelere, populi plerumque delentur. Hier. Comment. in Ier. 15. lib. 3.

* Christ the King of Kings and most supreme Governour over all is stiled *the chief Shepherd*: and other Governors are called *Shepherds*, both by the Holy Ghost, and also by other authors. For the charge and care of a good shepherd and a good King are much alike. If any throw their neglect of any warrantable meanes perish, their blood shalbe required at their hands.

2. Chiefe Governours have not onely liberty themselves to use such meanes as are prescribed for removing publique judgements; but also power to enjoyne and command all under their authority to do what in such cases the Lord requireth. ^h *Iosiah caused all that were found in Iernsalem, and Benjamin to stand to the covenant which he had made with God.*

3. They being publique persons, their example is a great inducement to others to imitate them. So as their care provoketh many to be carefull in using all good meanes to remove the judgement.

4. They beare Gods image, and stand in Gods roome: in which respect their solicitous care is both more acceptable unto God, and more availeable for effecting that which they aime at. For on the contrary side, their sinnes are more hainous and more pernicious then the sinnes of private persons. In somuch as a whole people is oft destroyed by the wickednesse of Governours.

Oh that such as are in high and eminent places, that are set over others, and are as Gods on earth, were of the same mind that *David* was! That they were thorowly affected with the publique judgements that are from time to time inflicted on their land! That they were carefull and conscionable in using the meanes which in Gods Word are sanctified for removing judgements! Then assuredly would publique judgements be neither so fierce, nor so long.

Let our prayer be to God daily for our governours, that the Lord would make them especially sensible of publique judgements, and conscionable in doing their parts for removing them. So shall God have the honour, they the comfort,

we the profit and benefit. Otherwise, if Governours sinne, their people are like to feeble the smart of it, as in *Dauids* time, 2 Sam. 24. 1, &c.

§. 20. Of seeking to God for removing judgements.

VI. * **G**OD is to be sought unto for removing judgements. Observe all the instances * before given of seeking out the causes of judgement, and you shall find them all to prove the point propounded of *seeking to God*. Vnto all which ^a the worthy patterne of *Salomons* prayer made at the dedication of the temple may well be added. ^b God himselfe directs us to seeke succour of him. ^c His Prophets do much presse as much. ^d This is made a property of such as are effectually called of God, and ^e on whom judgements do kindly worke. ^f The contrary, that men should seeke of others, rather then of God, is justly and sharply upbraided to them.

It is God that inflicteth judgements on children of men: Who then but he should be sought unto for removing them but the Lord? No creature can take away that which the Creatour sends, but the Creatour himselfe. As this is most true of all manner of judgements: so in particular of that which we have in hand, which is famine: whereupon I will a little more insist in the Scissions following.

§. 21. Of Gods causing famine.

THAT God sendeth famine upon a land, is most evident by these and other like proofes.

1. Gods owne testimony. For expressly he saith of himselfe, ^a *I have given you cleanness of teeth in all your cities, and want of bread in all your places, &c.*

2. ^b Gods threatnings of this judgement. The things which God threatneth come from God.

3. Pre-

*Quicquid delirant Reges
plebsuntur Achivi.*
vi. Hor. Epist. 1.
1. Epist. 2. ad
Lol.

* See §. 2.

* §. 18.

a 1 King. 8. 35.
&c.

^b Psal. 50. 15.

Amos 5. 4.

^c Isa. 8. 19.

— 55. 6.

Zeph. 2. 3.

^d Jer. 50. 4.

Zac. 8. 21.

^e Hos. 5. 19.

^f 2 King. 1. 3.

Isa. 9. 13.

— 30. 1.

^g Isa. 45. 7.

Amos 3. 6.

a Amos 4. 6, 7.

^b Deut. 28. 23.
38.

c Gen. 41. 16,
&c.

1 King. 17. 1.

2 King 8. 1.

A& 11. 28.

d Deut. 11. 14, 15

Pfal. 145. 16.

e See § 6.

Deut. 11. 16, 17

1 King. 8. 36.

Pfal. 107. 34.

f See § 3.

g Psal. 119. 91.

a Lev. 26. 19.

b Ifay 5. 6.

3. ^c Predictions of famine, by such as were indued with the spirit of God. For God reveales to such what he intends to do. And upon such revelations men of God have foretold famines.

4. ^d The plenty which commeth from God. For if God be the giver of plenty: surely the want of plenty, yea and famine too, must needs be from him. For what is famine, but a want of such things which the Lord giveth to sustaine us? And whence commeth that want, but from Gods with-holding and not giving such things?

5. The causes of famine; ^e which are sins against God. Sinnes against God provoke Gods wrath. Gods wrath incensed inflicteth judgements. ^f Among other judgements which are effects of Gods wrath, famine is one of the principall. Famine therefore must needs come from God.

6. The meanes and secondary causes of famine, which are all ordered by God. For secondary causes do all depend on the high primary cause, which is Gods will. ^g *All are his servants.* That this may more evidently appeare, I will instance it in such particular meanes as are registred in Scripture, and there noted to be ordered by God.

§. 22. Of the meanes of famine ordered by God.

Meanes of famine are such as these.

1. *The heavens with-holding raine.* For the earth is drie of its owne nature: being drie it can yeeld no fruit. The ordinary meanes of watering and moistening it, is raine from heaven. Where that is with-held, the earth waxeth drie and barren: and living creatures want that sustenance which should maintaine their life. But it is God that causeth the heavens to with-hold raine. ^a *I (saith the Lord) I will make your heaven as iron, and your earth as brasse.* Iron can not dissolve into water, nor brasse yeeld out fruit. The meaning then is, that heaven over them should yeeld no raine, nor the earth under them, fruit. More plainly saith the Lord in other places, ^b *I will command the clouds that they*

raine

raine no raine upon it. c I have with-holden the raine from you. I caused it to raine upon one city, and caused it not to raine upon another city. As an evidence hereof, d Elias prayed earnestly that it might not raine: and it rained not on the earth by the space of three yeares and six moneths.

2. *The heavens shewring downe raine in such unusuall abundance, as thereby the fruits which the earth hath brought forth are destroyed: especially in harvest time. We have few instances hereof in Scripture: For Indea was under an hot climate: so as oft they wanted raine, but seldome had too much. Our Northerne, cold Regions of the world are most punished with over-much raine: which oft causeth dearth and famine. Yet that this unseasonable and overflowing abundance of water is ordered by God, is evident by that great instance of the e generall deluge: and by that extraordinary instance of f thunder and raine, that at Samuels prayer fell in a day of wheat-harvest. This phrase, g A sweeping raine which leaveth no food, sheweth that of old there was such immoderate raine as caused famine. And this speech of the Lord himselfe, h I will raine an over-flowing raine, and great haile-stones, sheweth, that God ordereth immoderate raine.*

3. *Barrenesse of the earth. For i God bringeth forth food out of the earth. And for their sustenance, k The earth hath begiven to the children of men. If therefore the earth where men abide be barren, there must needs be dearth and famine. But it is the Lord that maketh a land barren. l He turneth a fruitfull land into barrenesse. In this respect it is said, m Neither be that planteth is any thing, nor he that watereth: but God that giveth the increase.*

4. *Very sharpe winters, extraordinary frosts, snow, haile, blacking, mildew, rotting of seed under the clods, and such like meanes as destroy corne and other fruits before they come to maturity for mans use. These are expressly noted to n cause famine, and to be o ordered by God.*

5. *P Locusts, grasshoppers, cater-pillars, canker-wormes, palmer-wormes, and other like hurtfull creatures which oft by their*

c Amos 4. 7.

d Iam. 5. 17.

i King. 17. 1.

e Gen. 7. 11, 12.

f i Sam. 12. 17.

g Pro. 28. 3.

h Ezck. 38. 22.

i Psal. 104. 14.

k Psal. 115. 16.

l Psal. 107. 34.

m i Cor. 3. 7.

n i King 8 37

Joel 1. 17.

o Amos 4. 9.

p Psal. 105. 34.

Nah. 3. 15.

9 Joel 1. 4.
f — 2. 25.

Judg. 6. 4.

2 King. 6. 25.

* Deut. 28. 33.

2 King. 6. 29.

1 Sa. 10. 5, 15.

1 Jer. 50. 23.

* 1 Sa. 34. 5, 6.

Jer. 12. 12.

* Jer. 43. 10.

Pestis fami im-

plicata sepiissime

grassatur. Nic-

ceph. Ecclef.

Hist. l. 7. c. 28,

* 1 King. 8. 37.

Ezek. 7. 15.

Jer. 24. 10.

b *λιμὸς* famis

λεπιδὸς pestis

utroque a λεῖψω

deficiere.

Vide supr. §. 4.

distinct. 10.

their innumerable multitudes eate up all the grasse, corne, herbes, and fruits of the earth whereby men and beasts are nourished: and so cause famine. These God calleth his *great army*. They are therefore at his command, disposed by him.

6. *Enemies*. These oft bring great famines: and that by *destroying the increase of the earth*, and all manner of cattell, and leaving *no sustenance*: For they kill, and burne, and spoile all that they can, when they enter into others lands. Yea and by blocking up people within narrow compasses: girting and besieging their townes and cities, so as they can not go abroad to use any meanes for supply of their wants. The worst famines that ever were, have beene caused this way. *Enemies* long besieging a place, force the inclosed to eate *the flesh of asses, the dung of doves*, and any thing that they can chew or swallow. Yea, it forceth them *to eate their owne children*. Now enemies which so afflict others, are Gods *rod, staffe, axe, saw, hammer, sword, servants*.

7. *The plague*. Many are thereby taken away: others moved to depart from their callings, and meanes of maintaining themselves, and providing for others. Whence followes pennury and famine. We oft in Scripture reade of plague and famine joyned together. For the one is a cause of the other. Famine breedeth pestilence: and pestilence causeth famine. *The ancient Græcians* do set them out by words very like, which come from the same root.

8. Perishing of graine, fruit, and other kinds of food in store: or in the places where it is laid up. For it oft falleth out that *Monopolists*, and ingrossers of corne, and other commodities, do heape up, for their owne private gain, all the provision they can get: which being so heaped together, by heate, or moisture, or some such other meanes, mustieth, putrifieth, and is made unfit for use: or by mice, rats, and other vermine is consumed: or by fire devoured: or some other way destroyed: whence followeth famine. That such courses of engrossing commodities have

fold benedicted, is evident by this proverb, *He that with-
draweth corne the people shall curse him.* That God hath an
hand in the spoile of such treasures is evident by *Gods*
threatning to *spoil*, where there is *no end of store.*

9. Deficiency of vertue in such meanes as men have. This
is comprised under this phrase of *breaking the staffe of bread:*
and *Taking away the whole stay of bread, and the whole stay of*
water. That Metaphor is taken from an old man, who be-
ing not able to stand upright of himselfe, hath a staffe to
lean upon, and thereby is supported: or from a tent which is
held up by the staffe in the midst of it: if ye breake, or take
away that staffe or stay, downe will the old man, or the
tent fall. This staffe of bread, and stay of water, is that ver-
tue which by the Divine providence is in them of nourish-
ing such as eat the one, and drink the other. It is there-
fore by some translated, the strength of bread, and the
strength of water. By others the vigour and power of
bread and water. Take away this vertue from bread and
water, they are as if they were not: of no use, of no benefit.
Now it is God onely that gives, or takes away this staffe:
and in that respect causeth famine:

As in these, so in all other meanes of famine the Lord
hath an over-ruling providence: so as these secundary cau-
ses give witness to this, that God sendeth famine: and
that therefore God is to be sought unto for removing, and
taking away famine.

§. 23. Of enquiring of God in and by his Word.

Quest. **H**OW may we now seeke of God? *a* The
meanes of old used, are now no more of
use.

Ans. In generall, God requireth no other meanes of
seeking him, then what he himselfe hath ordained. In par-
ticular, we have as sure and certaine a meanes for enquiring
of God, as ever the Church had: which is his written
Word. This meaneth he who saith, *We have a more sure*
word,

c Prov. 11. 26.

d Nah. 2. 9.

c Lev. 16. 26.

Psal. 105. 16.

Isa. 3. 1.

*Fortitudo panis,
& fortitudo
aque. Item robur
panis & robur
aque. Hier in
Esay 3.*

*Vis & vigor
panis & aque.
Calvin in Isay
3. 1.*

*Fulcimentum.
Vatab.*

Habent ubi qua-
rerent Christum.
Habent, inquit,
Moysen & Eli-
am, id est, Legem
& Prophetas
Christum tradi-
cantes: secundum
quod & alibi
aperit, Scrutamini
Scripturas, in
quibus salu-
tem speratis.
Illa enim de
me loquuntur.
Hic erit. Quærite
& invenietis.
Tertul. de
Præscript.
Hæret.

word, (2 Pet. 1. 19.) And he who long before that said, *To the law and to the testimony, If any speake not according to the word, it is because there is no light in them, 1 say 8. 20.* This was it which he, who in this text is said to enquire of the Lord, made his counsellor, his lamp and light, *Psal. 119. 24. 105.*

This oracle of God first declareth the causes of famine: whereof before, §. 6. If hereunto we impartially bring the testimony of our owne conscience, we may soone find what causes hereof are in our selves: and how farre we in our persons have provoked the Lord to judge us. If further we bring a wise observation of the times wherein, and of the persons among whom we live, we may also find what are the common and publique causes of the judgements which God inflicteth.

2. This oracle sheweth what means may be used for well ordering or removing that judgement whereof the causes are found out. The means noted before, §. 8. are all prescribed in Gods Word.

3. It also revealeth such Divine promises of blessing a right use of such means as are therein prescribed, as we may with much confidence rest on a good issue.

Let this therefore be the generall use and close of all, that in famine and other like judgements we do as *David* is here noted to do, *enquire of the Lord*: enquire of him in and by his word: and withall, as *David* here also did, follow the directions prescribed by the Lord in his Word; then shall we be sure to have such an issue as *David* had, expressed in these words, *God was intreated for the land.*

§. 24. *Of the extremity of famine in the last siege of Ierusalem.*

BEcause reference is often made to the history of *Flavius Iosephus* of the warres of the Iewes concerning the extremity of famine in the last siege at Ierusalem, by the Romanes in the dayes of *Vespasian* the Emperour, I think it meet in the end of this Treatise distinctly to relate the said history so farre as it concerneth the famine.

The famine of the City, and the desperation of the theeves both increased alike, every day more and more; so that now there was no more corne found. Wherefore the seditious persons brake into the houses, and searched every corner for to find corne; and if after their search they found any, then they did beat the owners for denying it at the first; and if they found none, they tortured the householders, as having more cunningly hidden it: And whosoever was yet strong of body and well liking, him they presently killed; for hereby they deemed him to have store of food, or els he should not have been in so good plight of body as he was. And they that were pined with famine, were by these barbarous seditious people slaine, who esteemed it no offence to kill them, who would shortly after die, though they were left alive. Many, both rich, and poore, secretly exchanged all that they had for one bushell of corne, and presently shutting themselves in the secretest roome of their houses, some of them did eate the corne as it was unground: others made bread thereof, as necessity and feare required. No man in the whole city sate downe to eate his meate on a table, but greedily taking it, not boiled from the fire, they (even raw as it was) did eate it. Most miserable was this manner of living, and a spectacle which none without teares was able to behold; for the strongest still got the most, and the weakest bewailed their misery: for now famine was the greatest calamity they endured. And nothing doth arme men more then shame: for during this famine no reverence was had towards any man: for wives tooke the meat even out of their husbands mouthes, and children from their parents,

Iosephi de Bello Iud. lib. 6. cap. 11.
Houses broken up and searched for corne.

All exchanged for bread.

Food snatched out of one anothers mouths.

rents, and mothers even from their infants, which was the most lamentable thing of all. No body had now any compassion, neither did they spare their dearest infants, but suffered them to perish even in their armes, taking from them the very drops of life. Yet could they not eate thus in such secrecy, but presently some came to take away from them that whereon they fed. For if in any place they saw any doore shut, presently hereupon they conjectured that they in the house were eating meat, and forthwith breaking downe the doores, they came in; and taking them by the throat, they tooke the meat out of their mouthes already chewed, and ready to be swallowed downe. The old men were driven away, and not permitted to keepe and defend their food from being taken from them: the women were drawne up and downe by the haire of the head, for that they hid betweene their hands some part of their meat, and would not forgoe it. No pitié was now remaining, neither to old age, nor infancy, but they tooke young babes eating, their mouth full of meat, and not permitting it to be taken out of their mouthes, and threw them against the ground. Now if any one had prevented these theeves, and eaten their meat before they could come at them, then they were more cruell; and the other so much more tyrannously handled, as having committed some greater offence against them. They also devised most barbarous and cruell torments to extort food from others: for they thrust sticks or such like into the cavity of mens yards, and sharpe thorny rods into their fundaments: and it is abominable to heare what the people endured to make them confesse one loafe of bread, or one handfull of corne which they had hidden.

The restraint of liberty to passe in and out of the City tooke from the lewes all hope of safety, and the famine now increasing, consumed whole households and families, and the houses were full of dead women and infants: and the streets filled with the dead bodies of old men: And the young men swollen like dead mens shadowes, walked in the market place, and fell downe dead where it happened.

And

Cruelty used
to get food.

Ibid. cap. 14.

Multitudes die
of famine.

And now the multitude of dead bodies was so great, that they which were alive could not bury them, neither cared they for burying them, being now uncertaine what should betide themselves. And many endeavouring to bury others, fell downe themselves dead upon them as they were burying them. And many being yet alive, went unto their graves, and there died. Yet for all this calamity was there no weeping nor lamentation, for famine overcame all affections. And they who were yet living, without teares beheld those, who being dead, were now at rest before them. There was no noise heard within the Citie, and the still night found all full of dead bodies: and which was most miserable of all, the theeves at night came and tooke away that which covered the dead bodies nakednesse, and went laughing away, and in their bodies they proved their swords, and upon pleasure onely thrust many through yet breathing. Yet if any have desired them to kill him, or to lend him a sword to kill himselfe, that so he might escape the famine, they denied him.

What need I recount every particular miserie? *Mannas* the sonne of *Lazarus* flying to *Titus* out of the gate, that was committed unto his custody, and yeelding himself unto him; recounted unto *Titus*, that from the time that the *Romans* army was placed neare the City, from the foureteenth day of Aprill, unto the first of Iuly, were carried out of that gate he kept, a hundred, fiftene thousand, and fourescore dead bodies; yet was nor he the keeper of the gate, but being appointed to pay for the burying of the dead at the charges of the City, was forced to number the dead bodies. For others were buried by their parents, and this was their buriall, to cast them out of the City, and there let them lie. And certaine noble men flying unto *Titus* after him, reported that there were dead in all the City six hundred thousand poore folks which were cast out of the gates, and the others that died were innumerable: and that when so many died that they were not able to burie them, that then they gathered their bodies together in the greatest houses

Death desired
by the famished.

Ibid. cap. 6.

Multitude die
of famine.

Dung eaten.

Ibid. lib. 7. cap.

7. 8.

Food violently
snatched awayThings loath-
ed eaten,A mother kills
and eats her
owne child.

houses adjoyning, and there shut them up. And that a bushell of corne was sold for a talent, which is six hundred crownes: and that after the City was compassed with a wall that now they could not go out to gather any more herbs, many were driven to that necessity, that they raked sinkes and privies to finde old dung of oxen to eate; and so the dung that was loathsome to behold, was their meate.

An infinite multitude perished within the City thorow famine, so that they could not be numbered: for in every place where any shew or signe of food was, presently arose a battell, and the dearest friends of all now fought one with another, to take the food from other poore soules, neither did they believe them that were now a dying for famine, but the theeves searched them, whom they saw yeelding up the ghost, thinking that they dying for famine, had bid about them some food, but they were deceived of their hope, being like mad dogs, greedy of meate, and fell against the doores like drunken men, searching the self-same houses twice or thrice together in desperation, and for very penury they eate whatsoever they light upon, gathering such things to eat, as the most filthy living creatures in the world would have loathed. In briebe, they did eate their girdles and shoes, and the skins that covered their shields, so that a little of old hay was sold for foure Attiques. But what need is it to shew the sharpnesse of this famine by things that want life? I will recount an act never heard of, neither amongst the Greekes, nor any other barbarous people, horrible to be rehearsed, and incredible, so that I would willingly omit this calamity, least posterity should thinke I lie, had I not many witnesses hereof, and perhaps should incur reprehension, not fully recounting all accidents of them that are dead.

A certaine woman named *Mary*, dwelling beyond *Jordane*, the daughter of *Eleazar* of the towne of *Kitozphie*, which signifieth the house of *Hysope*, descended of noble and rich parentage, flying with the rest unto *Ierusalem*, was there

there with them besieged. Her other goods the tyrants had taken from her, which she had brought from beyond the river into the City, and whatsoever being hid, escaped their hands, the thieves daily came into her house, and tooke it away, whereat the woman greatly moved, cursed them, and with hard speeches animated them the more against her, yet no man either for anger or compassion would kill her, but suffered her to live to get them meate, but now could she get no more, and famine invaded her with rage and anger more then danger. Wherefore by rage and necessity she was compelled to do that which nature abhorred, and taking her sonne unto whom she then gave sucke, O miserable child (quoth she) in warre, famine, and sedition, for which of these shall I keep thee? If thou continue amongst the Romans, thou shalt be made a slave, yet famine will prevent bondage; or else sedition worse then them both. Be therefore meate for me, a terrour unto the seditious, a tragicall story to be spoken of by posterity, and that which is onely yet heard of amongst the calamities of the Iewes. Having thus spoken, she slue her sonne, and did seeth the one halfe of him, and did eat it, the rest she reserved covered. Presently came the seditious, smelling the sent of that execrable meat, threatening presently to kill her, except she forthwith brought some of that unto them which she had prepared. Then she answered that she had reserved a good portion thereof for them, and presently uncovered that part of her sonne which she had left uncaten; at which sight they trembled, and a horror fell upon them. But the woman said, this is truly my sonne, and my doing, eat you of it, for I my selfe have eaten thereof. Be not more effeminate then a woman, nor more mercifull then a mother. If Religion make you refuse this my sacrifice, I have already eaten of it, and will eat the rest. Then the seditious departed, hereat onely trembling, and scarcely permitting this meate to the mother. Presently the report of this hainous crime was bruited all about the City, and every man having before his eyes this execrable fact, trembled as though himselfe

Chryf. ad verf.
vitup. vitæ mo-
nast. l. 1.

Euseb. Hist.
Ecclef. l. 3. c. 6.
Niceph. Hist.
Ecclef. l. 3. c. 7.

selfe had done it. And now all that were vexed with this famine, hastned their owne deaths, and he was accounted happy that died before he felt this famine.

This history of a mothers eating her own child; is related also by *Chrysestome*, *Eusebius*, *Nicephorus*, and other ancients.

§. 25. *Of extremity of famine, where were no invasions of enemies, nor sieges, but immediately from Gods hand.*

FO the fore-mentioned extremity of famine caused in *Ierusalem*, by reason of enemies blocking them up, it will not be unseasonable to adde a relation, out of our Ecclesiasticall histories of extreme famine where were no enemies: that we who perhaps do (by reason of our long continued peace) thinke our selves secure enough from feare of enemies, may notwithstanding feare Gods more immediate revenging hand, even by famine now beginning, after that the plague is mitigated. The history is this.

Euseb. Ecclef.
Hist. l. 9. c. 8.
Niceph. Ecclef.
Hist. l. 7. c. 28.
Famine and
Plague toge-
ther.

Dearest things
sold for slender
food.

Vnwholsome
things eaten.
Noble women
forced to beg.

The inhabitants of the cities of *Maximinus*, sore pined away with famine and pestilence, so that one measure of wheat was sold for two thousand and fifty Attiques. An infinite number died throughout the Cities, but more throughout the countries and villages, so that now the sundry and ancient demaines of husbandmen were in a manner quite done away, for that all suddenly through want of food and grievous malady of the Pestilence were perished. Many therefore sought to sell unto the wealthier sort, for most slender food, the dearest things they enjoyed. Others selling their possessions by peeces, fell at length into the miserable perill of extreme poverty: others gnawing the small shreded tops of greene grasse, and withall confusedly feeding on certaine venomous herbes, used them for food, whereby the healthy constitution of the body was perished and turned to poison. Diverse noble women throughout the cities, driven

driven to extreme need and necessity, went a begging into the country, shewing forth by their reverend countenance and more gorgeous apparell, an example of that ancient and free manner of feeding: Certaine others whose strength was dried up, tottering to and fro, nodding and sliding much like carved pictures without life, being not able to stand, fell downe flat in the midst of the streets, groveling upon the ground, with their faces upward, and stretched out armes, making humble supplication that some one would reach them a little peece of bread: and thus lying in extremity, ready to yeeld up the ghost, cried out that they were hungry, being onely able to utter these words. Others which seemed to be of the wealthier sort, amazed at the multitude of beggers, after they had distributed infinitely, they put on an unmercifull and sturdy mind, fearing least they should shortly suffer the like need with them that craved. Wherefore in the midst of the market place, and throughout narrow lanes, the dead and bare carcasses lay many dayes unburied, and cast along, which yeelded a miserable spectacle to the beholders. Yea many became food unto dogs, for which cause chiefly such as lived, turned themselves to kill dogs, fearing least they should become mad, and turne themselves to teare in peeces and devoure men. And no lesse truly did the plague spoile every house and age, but specially devouring them whom famine through want of food could not destroy. Therefore the rich, the Princes, the Presidents, and many of the Magistrates, as fit people for a pestilent disease (because they were not pinched with penury) suffered a sharpe and most swift death. All sounded of lamentation, throughout every narrow lane, the market places and streets. There was nothing to be seene but weeping, together with their wonted pipes, and the rest of Minstrels noise. Death after this (waging battell with double armour, to wit, with famine and pestilence) destroyed in short space whole families.

Cries of the
starved.

Famine makes
unmercifull.

Dead lie in
streets.

Men food for
dogs.

Plague kills
such as are
kept from
famine.

§. 26. Of famines in England.

TO other instances of great famines let me adde such as have hapned in *England*: that therby we may the better discern what we in this our owne country are subject unto.

In *King William the Conquerours* daies there was such a dearth thorow all *England*, especially thorow *Northumberland*, and the countries next adjoyning, that men were faine to eate horse-flesh, cats, dogs, and mans flesh. For all the land that lay betwixt *Durham* and *Yorke* lay waste without Inhabitants, and people to till the ground for the space of nine yeares, except onely the territory of *Beverlake*.

In *King Henry the thirds* raigne was a great dearth and pestilence: so that many poore folks died for want of victuals: and the rich men were stricken with covetousnesse, that they would not relieve them. Amongst these is to be noted *Walter Grey*, Arch-Bishop of *Yorke*, whose corne being five yeares old, doubting the same to be destroyed by vermine, he commanded to deliver it to the husbandmen that dwelt in his mannours, upon condition to pay as much new corne after harvest; and would give none to the poore for Gods sake. But when men came to a great stack of corne nigh to the towne of *Ripon* belonging to the said Arch-bishop, there appeared in the sheaves all over the heads of wormes, serpents, and toads. And the Bailiffes were forced to build an high wall round about the corne, and then to set it on fire, least the venomous wormes should have gone out and poysoned the corne in other places.

In *King Edward the second* his daies a great dearth increased through the abundance of raine that fell in harvest, so that a quarter of wheat was sold before Mid-sommer for 30 shillings, and after, for 40 shillings. An high rate in those daies. The beasts and cattell also, by the corrupt grasse whereof they fed, died: whereby it came to passe, that the eating of flesh was suspected of all men. For flesh of beast not corrupted was hard to find. Horse-flesh was counted

great

Stow in his
generall Chro
of Engl. In the
5. yeare of W.
Cong. 1069.

Ibid. H. 3. 18.

1234.
Vermine in
corne hoarded
up in time of
dearth.

Ibid. Edw. 2. 9.

1315.

Dearth tho-
row abun-
dance of
raine in har-
vest.

Horses, dogs,
children, men
eaten.

great delicacies. The poore stole fat dogs to eat. Some (as it was said) compelled thorow famine in hid places, did eat the flesh of their owne children: and some stole others which they devoured. Theeves that were in prison did plucke in peeces those that were newly brought amongst them, and greedily devoured them halfe alive.

When *Henry 6.* reigned, scarcity and dearenesse of corne forced men to eat beanes, pease, and barley, more then in an hundred yeares before. Bread-corne was so scarce in *England*, that poore people made them bread of Fern-roots,

In the time of *King Henry the eight* there fell such raine in November and December, as thereof ensued great floods, which destroyed corn-fields, pastures, and beasts. Then was it dry till the 12 of Aprill: and from that time it rained every day and night till the third of Iune, whereby corne failed sore in the yeare following.

Againe in the time of the said *King*, such scarcity of bread was in *London*, and in all *England*, that many died for default thereof, The King of his goodnesse sent to the City, of his owne provision 600. quarters, or else for one weeke there had beene little bread. The bread-carts coming from *Stratford-Bow* towards *London*, were met at *Mile-end* by the Citizens: so that the *Major* and *Sheriffs* were forced to go and rescue the said carts, and to see them brought to the markets appointed.

Many more instances of exceeding great dearth in other Kings times might be added, but these are sufficient.

§. 27. *Of uses to be made of the terriblenesse of famine.*

BY the forementioned instances of famines in this our Iland, it is manifested what may befall us: how patient the Lord is toward us: what cause we have to feare God, and to take heed how we provoke him to inflict even this judgement, which may prove very fearefull, as hath beene proved: and finally, how it standeth us in hand, when there is cause to feare a famine, or when a famine is begun, to search

Ibid. H. 6. 18.
1440.

Ibid. H. 8. 18.
1527.
Famine caused
by much raine.

Ibid. H. 8. 19.
A president
for Princes.

Search out the causes thereof, to confesse before God our
sinnes, to turne from them, humbly, heartily, earnestly, ex-
traordinarily, with weeping, fasting, and prayers to suppli-
cate mercy of the Divine Majesty. We have a late evidence
of the efficacy of such meanes used. For in the yeare 1626
it rained all the spring, and all the summer day after day for
the most part, untill the second of August, on which day
by publique Proclamation a Fast was solemnly kept thorow-
out the whole Realme of *England*, and Principality of *Wales*,
as it had by the same Proclamation beene solemnized in the
Cities of *London* and *Westminster* and places adjacent, on the
fift day of Iuly before. On the said second of August the
skie cleared, and raine was restrained, till all the harvest was
ended: Which proved a most plentiful Harvest. Thus
the famine threatned and much feared was
with-held. So as Gods ordinances duly
and rightly used are now as ef-
fectuall as ever they
were.

FINIS.



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FINIS.

THE CHVRCHES CONQVEST

over the SWORD :

*Set out on EXOD. Chap. XVII. Verse
VIII, &c. to the end.*

Hereunto is added,

THE EXTENT OF GODS
PROVIDENCE: *On MAT. Chap. X. Vers.
XXIX, XXX, XXXI, Occasioned by a
Downe-fall of Papists.*

AND,
THE DIGNITIE OF CHIVALRY:
Raised out of II. CHRON. VIII. IX.

By WILLIAM GOUGE.



LONDON,

Printed by *George Miller* for *Edward Brewster*, and are to be sold
at his Shop at the Signe of the Bible, at the great North
doore of *Pauls*. 1631.



TO
THE RIGHT
HONOURABLE,

ROBERT, Lord RICH,

Baron of LEEZ, and Earle
of WARWICK.

AND,

TO THE RIGHT
Honourable, the Countesse

of WARWICK, His most wor-
thy Consort.

All Honour that may make to their true Happiness.

Right Honourable,



THE Divine Providence (where-
by all things are wisely ordered)
hath by a most sacred, neare,
firme, and inviolable band knit
you two together, and made you
one. Most meet it is therefore
that the like honour be done, and
the like respect testified to the one as to the other:

THE EPISTLE

especially where there is just cause of an answerable respect: as the Author of this Treatise here dedicated to your Honours, hath for the dedication thereof to you both.
For,

SIR,

THis Treatise treateth of Warre. Your Lordship is knowne to be a Man of Warre. It setteth out Ioshua, a Generall of an undaunted spirit. Your spirit hath been proved to be such an one. It sheweth how Moses, when he tarried at home, was very solicitous for his countrymen in the field. And is not such your care? Upon mention made of Moses, there cometh to my mind this great commendation (He is faithfull in all my house) given to him by God himself. Faithfull he was in his own observation of all Gods ordinances which belonged to him who of so eminent a place, more eminent then your Honour. Faithfull he was also in deputing to the Lords

MADAM,

THere are in this Treatise many points concerning Devotion: not unfit for a devout Lady: such an elect Lady as S. John dedicated his Second Epistle unto: a Lady whom all that knew the truth loved in the truth, and for the truths sake: a Lady whose children walked in the truth: an evidence that the Lady who loved the truth her selfe, was carefull to communicate that to her beloved children, which she had found to be sweet and comfortable to her own soule. And this for the Mothers honor doth the Apostle there mention. I that have long knowne your Honour (even from the child-hood of your
now

DEDICATORIE.

service men fit for their function. The abundance of able and faithfull Ministers in Essex, and other places where the Patronage of Church-livings appertaineth to y^r Honour, is the scale of your Faithfulness in this respect. The greater is the glory of this kind of piety, because therein you do patrifare, tread in the steps of your worthy Father of blessed memory. What infant could not be copious in setting out the dignity of this piety, whereby God is so much honoured, his Church edified, many distressed consciences comforted, and millions of soules saved. There is yet further a more particular bond of relation which bindeth me in person and paines to yeeld all homage unto y^r Honour, that is, the small inheritance I hold within your Lordships Royalty at Hadly in Essex. Hereto I might adde the benefit of

now well grown daughters, two worthy Ladies, and beene acquainted, as with your religious care in their good education, so with your owne pious course of life, wherein I make no question but that still you continue) could not omit so faire an opportunity of testifying that duty which I owe you. Hereby that which is made publique for the view of all, is in speciall dedicated to your Honour, that having a particular interest therein, you may be more diligent in perusing it. The principall points herein handled, which may best whet on your pious devotion, concerne Prayer, the Manner of performing that Heavenly duty, the Power and Efficacy thereof, when it is made in faith, and

THE EPISTLE, &c.

your Predecessours charity on the Free-Schoole at Felsted in Essex, where I was trained up three yeares together: and the continuall favours which from your youth you have shewed to me, your selfe as well as I being trained up at Eaton, and thence coming to Cambridge.

the benefit of persevering therein, at least so long as just occasion giveth occasion of persisting without fainting. These and other like points are handled in this Treatise, which may be (as I suppose) usefull to your devout mind.

By these and many other enducements hath he been emboldened to tender this small evidence of much respect to your Honours, who, as he humbly craveth a gracious acceptance, so he faithfully promiseth to continue at the Throne of Grace

Your Honours Sollicitour,

WILLIAM GOUGE.



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THE CHVRCHES CONQUEST over the Sword.

Set out on *Exod. Chap. 17. Vers. 8, &c.*
to the end of the Chapter.

§. 1. *Of the Resolution of the whole Historie.*

THE history of the *Israelites* in the wilderness is a visible representation of Gods governing his Church in this world. The Apostle therefore having culled out sundry choice instances, maketh this inference upon them, *These things were our examples: And this, These things hapned to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.* Wherefore, as other histories of holy Scripture, so these especially, are to be read and heard, not as meere records of ancient times, but as presidents wherein we may learne what God expects of us, and what we may expect of him.

Among other particulars, the history recorded in the

P

latter

1. Cor. 10. 6.

— II.

latter part of the 17. chapter of *Exodus*, from the beginning of the 8. verse, to the end of the chapter, is very remarkable in it selfe, and very seasonable for our times, wherein so many *Amalakites* assault the *Israel* of God.

The Summe of this historie is

A Narration of a glorious victorie.

The parts are two { 1. A Description of the Battell.
2. A Declaration of the Event.

In setting out the Battell, he sheweth { 1. The Assault.
2. The Defence.

The Assault is { 1. Expressed in two words { Came.
Fought.
2. Amplified by the { Persons.
Place.

The Persons are { Assaulting. *Amalek*.
Assaulted. *Israel*.

The Place was *Rephidim*.

In the Defence are noted { 1. The Meanes.
2. The Success.

The Meanes are of two sorts { 1. Externall.
2. Internall.

The Externall meanes { 2 charge, vers. 9.
are set out by { obedience thereto, vers. 10.

The Internall by { Promise. vers. 9.
Performance. vers. 10.

In the Charge are expressed the { Persons.
Matter.

The Persons { Giving { The charge, { Moses
Receiving { Ioshua.

The Matter is { 1. To prepare for warre. Choose us out
men.

{ 2. To wage warre { Go out.
Fight with *Amalek*.

The more to encourage *Ioshua* herunto, *Moses* addeth his promise of using internall means. In which promise are foure observable points.

1. The Action promised. *I will stand*.

Vers. 8.
Then came
Amalek and
fought with
Israel in Re-
phidim.

Vers. 9.
And Moses
said unto Io-
shua, Choose
us out men,
and go out,
fight with
Amalek.

To morrow
I will stand on
the top of the
hill with the
rod of God in
mine hand.

2. The *Time* when. *To morrow.*
3. The *Place* where. *On the top of the hill.*
4. The *Instrument* with which. *With the rod of God in mine hand.*

Ioshuahs obedience to the fore-mentioned charge being every way answerable thereto, is set downe,

1. Generally. *So Ioshua did as Moses had said unto him.*
2. Particularly in the most principall branch thereof, *And fought against Amalek.*

The Performance of the Promise is {

1. Generally pro-
2. Particularly ex-

pounded.
emplified.

In the *Generall* we have {

1. The *Persons.*
2. The *Preparation.*

The *Persons* are {

- Principall. *Moses.*
- Assisting. {
 - Aaron.*
 - Hur.*

The *Preparation* is by ascending to a fit place where they might see the Armies. They *went up to the top of the hill.*

Before the particular exemplification of the foresaid promise, The *Issue* thereof is inserted; which is different according to the occasionall signes. Here therefore are

1. *Two differing signes.*
2. *Two differing issues.*

Both these do answer each the other.

The first signe is of a steddý faith, *Moses held up his hand.*

The second is of a weake faith, *He let downe his hand.*

1. The issue answerable to the first is that *Israel prevailed.*
2. The issue answerable to the second, that *Amalek prevailed.*

In the particular exemplification of the performance of the foresaid promise the *actions* of two sorts of persons are described.

1. Of the Principall: *Moses.*

Verf. 10.

So Ioshua did as Moses had said unto him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.

Verf. 11.

And it came to passe when Moses held up his hand that Israel prevailed: and when he let downe his hand Amalek prevailed.

Verf. 12.

And Moses hands were heavy, and they tooke a stone and put it under him, and he sate thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: and his hands were steddý unto the going downe of the Sun.

2. Of the Assistants $\left\{ \begin{array}{l} \text{Aaron.} \\ \text{Hur.} \end{array} \right.$

The Actions of the *Principall* are actions of $\left\{ \begin{array}{l} 1. \text{Weaknes.} \\ 2. \text{Steddines} \end{array} \right.$

His *Action of weaknesse* was before expressed, vers. 10. (*He let downe his hand*) but is here implied,

1. By the *cause* thereof, *Moses hands were beavie.*

2. By the *means* he used. *He sat on a stone.*

The *Actions* of the *Assistants* are of two sorts. Both which are amplified by the benefit that thereupon followed.

The first kind of action was to procure him ease, in two phrases

{	1. <i>They took a stone.</i>
	2. <i>They put it under him.</i>

The *second* was, to *assist* him themselves.

In this latter is expressed

1. The Matter, what they did. Aaron and Hur staid up his hands.

2. The Manner, how they did it. *The one on the one side, and the other on the other.*

In the benefit that followed thereon, is noted

1. The *Steddineffe* of the Principall. *His hands were steady.*

2. The Continuance thereof. Untill the going downe of the Sun.

The *Successe* was very successfull. It was *Victory*:
which is

1. *Implied*, in this word *discomfited*.

2. Amplified by the $\left\{ \begin{array}{l} \text{Persons.} \\ \text{Meanes.} \end{array} \right.$

The *Persons* are the $\left\{ \begin{array}{l} \text{Conquerour. } \textit{Iosua.} \\ \text{Conquered } \left\{ \begin{array}{l} \textit{Amalek} \\ \textit{His people.} \end{array} \right. \end{array} \right.$

The *Means* was, with the edge of the sword.

The *Event* following upon this *Battell*, was a Memorial of it.

The *Memoriall* was of two kinds.

One enjoyned by *God*.

The other made by *Moses*.

Verf. 13.
And Ioshua
difcomfited
Amalek and
his people
with the edge
of the fword.

Verf 14.
And the Lord
faid unto Mo-
fes, write this
for a memorial
in a booke,
and rehearfe it
in the eares of
Iofhua.

In the former there is { 1. A charge.
2. A reason thereof.

In the Charge we have { 1. The Persons.
2. The Matter.

1. The Person who gave the charge. God.

2. The Person to whom it was given. Moses.

The Matter consisteth of two { 1. The thing enjoined.
branches. The former noteth { 2. The end thereof.

In the thing enjoined is noted { 1. The action. Write this.
in. In a booke. The end is, For a Memoriall. { 2. The Instrument wher-

The latter { 1. The action to be done. Rehearse it
noteth { 2. The person before whom. In the ears of
Joshua.

The Reason is taken from Gods purpose against Amalek,
which was utterly to root him out.

In setting downe hereof are noted the { Persons
Action.

The Persons are { 1. Destroying. God. I will.
2. Destroyed. Amalek.

The Action is a severe judge- { 1. The kind. Put out the
ment. Whereof we have { remembrance.
2. The extent. Utterly
from under heaven.

The Memoriall made by Moses is { 1. Related. vers. 15.
2. Justified. vers. 16.

In the Relation is expressed

1. The Thing done. Moses built an altar.

2. The Title given to it. He called the name of it Icho-
vab-Nissi.

The Memoriall which Moses made is Justified by the
Reason thereof. Which is 1. Generally implied in
these words. For he said, Because. 2. Particularly ex-
pressed, and taken from Gods implacable wrath against
Amalek. In expressing whereof is declared

1. The Ratification { of the Doome.
2. The Aggravation {

For I will ut-
terly put out
the remem-
brance of
Amalek from
under heaven.

Vers. 15.
And Moses
built an altar,
and called the
name of it Ie-
hovah-Nissi.
Vers. 16.
For he said,
Because the
Lord hath
sworn that the
Lord will have
war with
Amalek from
generation to
generation.

The Ratification is by Gods oath. *The Lord hath sworn.*
 The Aggravation is

1. By the kinde of judgement. *The Lord will have warre with Amalek.*

2. By the Continuance of it. *From generation to generation.*

§. 2. Of Amaleks malice against Israel.

EXOD. XVII. VIII.

And Amalek came, and fought with Israel in Riphidim.

THE first point in the Narration of this glorious victory, is the *Assault*. Wherein the *Assaulter*, *Assault*, *Assaulted*, and *Place of Assault* being all expressed, I will begin with the *Assaulter*, who is here said to be *Amalek*.

As his name was, so was he. The name *Amalek* hath a double notation applied to it. The first is this, *a smiting people*. The other, which is given by an ancient Father, is this, *A King of the wicked*. That which shall further be spoken of *Amalek*, will give evidence to both these notations, and demonstrate that he was *a smiting people*, and *a King of the wicked*.

Amalek (as also *Israel*) is a collective word: it compriseth under it the posterity of *Amalek*, even that people, that nation that descended from him. Now *Amalek*, the man that was the first head, and stock of this distinct nation, from whom the name was primarily taken, was *Esaus* grand-child, or nephew. For *Amalek* was the sonne of *Eliphaz*, and *Eliphaz* the sonne of *Esaus*, and *Esaus* the sonne of *Isaak*, and brother of *Isaak*, who was also called *Israel*. So as the *Amalakites* were within three degrees of the same stock whereof *Israel* was.

1. *Ob.* The posterity of *Esaus* were called *Edomites*. How then can the *Amalakites* be thought to come from *Esaus*?

Ans. The legitimate posterity, such as were borne of his wives,

propter compem
videtur a m.
populo, & m.
Chald. in Hi-
phil, percussit.
Atq, ita dicitur,
populus percusi-
ens,
Ambr. Hexam.
l. 1. c. 4. sic,
Per interpreta-
tionem, Amalech,
rex accipitur
iniquorum.
Who meant
by Amalek.

Gen 36. 4, 12.
1 Chro. 1.
34. 35. 36.

Gen. 36 8, 9.
— 25-30.

wives, or his sonnes wives, were indeed called *Edomites*. But *Amalek* was the sonne of *Esaus* sonne by a concubine : and therefore severed from *Esaus* stock : so as he himself was counted head of a stock.

2. *Ob.* *Moses* maketh mention of the *Amalakites* above an hundred yeares before *Amalek* the sonne of *Eliphaz* was borne.

Ans. *Moses* useth that title *Amalakites* by way of *Anticipation* : which is to give that name to a place, or to the Inhabitants of a place, whereby they were called, when the history that maketh mention of them was written, though at that time whereof the history writeth they were not so called. Now *Moses* lived long after *Amalek* was borne : and because the posterity of *Amalek* in *Moses* his time lived in that country which *Cheder-laomer* and the Kings which were with him, destroyed, he saith that they destroyed the country of the *Amalakites* ; that is, the Country where the *Amalakites* afterwards dwelt. *Kadesh* is so named in that place. * Such figurative phrases are frequent in Scripture.

It remaines then that the *Amalakites* and *Israelites* came all from *Isaak* : so as in relation to him they were of the same stock. Yet were the *Amalakites* as malicious enemies against the *Israelites* as ever were any. He therefore spake a truth, that said, *Amalek* carrieth the shape of the Devil. Of their enmity the Holy Ghost giveth these evidences.

1. They were the first that enemy-like set upon *Israel*, after their escape out of *Egypt* thorow the Red Sea. This *Balaam* acknowledgeth where he saith, *Amalek* was the first of the nations, meaning (as our last English Translators have noted in the margin of that place) *The first that warred against Israel*.

2. They could not long keepe in their malicious mind against *Israel* : for before the third moneth of their being in the wilderness they assault them.

3. They set upon *Israel* without any cause, or provocation on *Israels* part. *Israel* had not as yet taken armes against any.

Gen 36. 12.

Gen. 14. 7.

*De exemplis
Anticipationis
tum nominum
tum rerum, vide
Prolegomena
Perkinsi
præfixa Har-
monix Bibl.*

* Gen. 21. 14, 31

Amalech figuram portat Diaboli. Cypr de Exhort. Mort. cap. 8.

Evidences of Amaleks malice against Israel. Num. 24. 20,

Exo 19. 1.

1 Sam. 15. 2.
Deut. 25. 18.

4. What they did they did most basely. For *they laid wait for Israel in the way when he came up from Egypt: and smote the hindmost of them: even all that were feeble behind them, when they were faint and weary.*

Num. 14. 45.

5. Notwithstanding that they were herediscomfited by *Israel*, yet after this they take advantage against them: and when some of *Israel* went up to the top of the hill without *Moses* their guide, and the *Arke* their confidence, the *Amalakites* with the *Canaanites* smote them, and discomfited them even to *Hormah*.

Judg 3. 12, 13.

6. They joyned with the *King of Moab*, and with the children of *Ammon*, and went and smote *Israel*.

Judg 6. 3, 4.

7. They joyned with the *Midianites*, and with the children of the *East* to spoile *Israel*, leaving them no sustenance, nor sheep, nor ox, nor asse.

Judg 10. 12.

8. The answer which *God* made to *Israel* in these words, *The Zidonians, and the Amalakites, and Moabites did oppresse you, &c.* And this phrase which *Samuel* useth to *Agag*, *thy sword hath made women childlesse*, imply many mischiefs which *Amalek* did to *Israel*.

1 Sam. 15. 33.

1 Sam. 30. 1, &c.

9. In *Dauids* absence, and while the *Israelites* are in camp against the *Philistines*, the *Amalakites* invade *Ziklag* that belonged to *David*, and burne it, and take the women captive, and go away with all the spoile thereof.

Esa. 3. 1.

10. *Haman* that cruell enemy of the *Jewes*, who sought utterly to root out the whole nation, was an *Amalakite*. For their Kings were called *Agag*, as the *Egyptian* Kings, *Pharaoh*. Hereupon is *Haman* stiled an *Agagite*, who was an *Amalakite*.

Psal. 83. 7.

11. The *Psalmist* putteth them into the Catalogue of *Israels* implacable enemies.

EXO. 17. 16.

12. *Gods* oath against them giveth evidence of their malicious mind against *Israel*.

— 14.
Deut. 25. 17.
1 Sam. 15. 3, 26
— 28. 18.

13. So do the many charges which *God* giveth for their utter destruction: and *Gods* displeasure against *Saul* for sparing them.

These evidences do sufficiently shew what malice *Amalek* had

had against *Israel*: whereof no just cause was given on *Israel's* part: but such as these on *Amaleks* part.

1. The brood was a bastard brood. It issued from an illegitimate stock. Now commonly such as are basely borne, even they and their issue are of ill dispositions. Instance *Ismael*, *Ammon*, *Moab*, *Abimelech* the base sonne of *Iscrubbaal*, and many others. God therefore would not have a bastard enter into his congregation, even to his tenth generation.

2. The inveterate hatred of their ancient predecessour *Esa* against *Iacob* was propagated to this his posterity.

3. There was no feare of God in them. Now where no feare of God is, there is no restraint of malice, or of any other corruption.

4. The divine blessing which accompanied *Israel*: for an envious eye is evill because of others good.

5. The *Arabians* (among whom the *Amalakites* are reckoned) living much on spoile, the *Amalakites* saw that good booties might be had from *Israel*: and at this time they well understood what jewels and treasures *Israel* had brought out of *Egypt*.

6. The *Amalakites* had forsaken the God of *Abraham*, *Isaac*, and *Iacob*, whom *Israel* still professed: and so were of a contrary religion.

From that which hath been delivered concerning *Amaleks* malice, this may well be inferred, that Malice is the fountaine of all evill.

§ 3. Of inveterate hatred.

THE implacable hatred of the *Amalakites* giveth evidence, that

Inveterate hatred is hardly satisfied. It endeth not with a mans life, but is oft propagated to posterity. *Amalek* received it from his grand-father *Esa*, and propagated it to his posterity. The forementioned instances give abundant proof hereof. The like may be exemplified in the other branch of *Esa*

Reasons of
Amaleks hatred of *Israel*
Gen. 36. 12.

Deut. 23. 2.

Gen. 27. 41.

Deut. 25. 18.
Gen. 20. 11.

Mat. 20. 15.

Malicia sons
peccati est. Amb.
Serm. 15 in
Psal. 18. v. 3.

Malicia si c. fi
ne si. Hier. Cō-
ment. in Eccle.
Malicia nun-
quam corrigitur,
maximè eorum
qui proposito
male peccant.
Chrys. Domi-
nic. 22. post
Pentecost.

Pfal 83. 6, 7.

Ier. 48. 27.

— 49. 1.

Ezek. 25. 3, &c.

Am. 1. 11, 13.

Obad. 10.

Zeph. 2. 8, 9.

: Thes. 2. 15.

Malice of an
increasing na-
ture.Semper contra
virtutem infant
malicia. Chrys.
in Gen. 6.

Hom. 23.

The power of
Sathan, and
depth of cor-
ruption in na-
tural men.

Esaus posterity, the *Edomites*; and in the *Ishmaelites* and *Hagarens*, the offspring of *Hagar*, *Abrahams* concubine; and in the *Moabites* and *Ammonites*, the progenie of *Lot*. The Prophets are full of expostulations and exclamations against all these, for their bitter hatred against *Israel*, manifested by all the occasions that they could take of doing any mischief unto them. Though there was a nearer propinquity betwixt all these and the *Iewes*, then betwixt them and other nations, yet their hatred was more against the *Iewes* then against any other nation; so as they were ready to joyne with others against the *Iewes*, and when by others the *Iewes* had beene overthrowne and captivated, they would insult. How implacable and insatiable was the hatred of the *Priests*, *Scribes*, *Pharisees*, and other *Iewes* against *Christ* and his *Apostles*? To omit the many instances that for prooffe hereof might be gathered out of the histories of the *Evangelists*, of the *Acts of the Apostles*, *S^t. Paul* beareth this witnesse against them, *They killed the Lord Iesus, and their owne Prophets, and have persecuted us, &c.* Ecclesiasticall histories give instances of like hatred and malice of others in succeeding ages. And we in our age have found wofull experience of as much in the hatred of *Papists* and others against us.

Wrathfull and revengefull affections, whereof malice and hatred are not the least, are of a spreading and increasing nature: like fire, the longer it continueth (especially having matter to work upon) the further it spreadeth it selfe, and the hotter it waxeth. But the fore-named affections can never want fuell. Goodnesse it selfe, by reason of the malignant disposition of such as are malicious, becomes fuell to the fire of malice and hatred. These fiery affections therefore may fitly and justly be added to the number of those things that are *never satisfied*, nor will say, *It is enough.* (Pro. 30. 15.) Especially against truth and vertue is malice alwaies mad.

Both the power which the God of this world hath over the men of this world, and also the deep rooting that corruption

ruption hath taken in the hearts of naturall men, is hereby manifested. That which so farre spreadeth it selfe, which so long continueth, which is so unsatiable, as we heard malice and hatred to be, must needs have fast and deep rooting. And the fire which is ever and anon flaming forth, must needs be blowne up by some means or other. Now the Devill is he, that is ready at all turnes, where he observeth fire to be, to blow it up. And, where he is suffered so incessantly to incense the fire of malice, what can we els thinke but that he there beareth a great sway; yea that he hath the whole rule? A matter of much humiliation. For what is more contrary to the Divine nature? Surely in this respect there is a great gulf betwixt it and us. For where he is alwaies delighted in doing good, on the contrary, the pernicious affection of malice doth worke in us a desire to do wrong even to such as are harmlesse.

How wise and circumspect ought we to be, that are of the Church of God, so long as we live in this world, that we give not unnecessary advantages to such malicious persons, whose wrath is implacable, whose hatred is unsatiable? So long as there are *Israelites* in the world, there wilbe *Amalakit*es. So long as there are people that professe the name of the true God, there wilbe malicious enemies that for their profession sake will worke them all the mischief that possibly they can. As there is a direct contrariety betwixt truth and error, so there is an imbred antipathy betwixt professours and maintainers of the one and the other (as is betwixt the wolfe and the lambe) by reason of that malicious and mischievous disposition that is in enemies of the truth. The nearest bonds of nature are in this case little or nothing regarded. For, *the brother will betray the brother to death: and the father the sonne: and the children will rise against the parents, and cause them to die.*

Among other reasons of this immortall fewde against worshippers of the true God, and professours of the true Religion, this is one of the chiefe, that Truth is a light, that discovereth the evils that lie hid in darknesse. Now the nearer

Quid longius à voluntate divina quam malicia? Planè chaos magnum inter nos & illam fir-matum est in hac parte: cum semper cum detestet prestare benefici- & ingrat- nobis è contra suggerat affectio crudelissima & innoxys velle nocere. Bern. in Quadrag. Sermon. 6.

Others malice must make us the more wary

Mat. 10. 21.

nearer that such as are of the light are to such as live in darkness, the more conspicuously are their evill deeds discovered: which makes them the more fret and fume.

What wonder is it, if the like fall out in our daies? Before our daies it was so: and after our daies it is like to be so, *Papists to Protestants* are as *Amalakites to Israelites*. We see therefore that no propinquity of country, kindred, neighbour-hood, or the like, can restrain their malice, but they are ready to take all advantages they can against us. Their profession being palpable *Antichristianisme*, this their malice against us is an evidence that our Religion is true, and Orthodoxe Christianity: which may minister untous no small comfort against their bitter hatred of us.

§. 4. Of undue beginning warre.

II. **T**He evidence of the Amalakites malice is noted in these two words, *came, fought*. The first word, *a came*, implieth that the *Amalakites* first set upon the *Israelites*. The other, *and fought*, importeth an hostile attempt against them, whereby the *Amalakites* thought to have utterly destroyed the *Israelites*. ^b The word signifieth to devoure and consume, as well as to fight against; or to joyne both together, it signifieth by fighting to consume. In allusion whereunto *David* saith of the ordinary instrument of war, *The sword devoureth one as well as another*. And where ^d *Moses* speaketh of devouring, he useth this word.

From this evidence of their malice we may inferre, that

It is a property of a malicious enemy first to seeke others destruction: or causelessly to begin warre. This is noted as an evidence of the malicious mind of the ^e *Egyptians*, ^f *Canaanites*, & *Amorites*, and of all those enemies which invaded and annoyed the *Israelites*, in the time of the *Judges* and *Kings*. On this ground the Prophet makes this complaint, ^h *I am for peace, but when I speake they are for warre*. And oft doth he complaine that ⁱ *without cause they laid a net for him*,

א ויחם
ויחם

חם ב

^e 2 Sam. 11. 25

^d Deut. 32. 24.

חם

absumpti,

comelli,

exesi.

Malice provokes to do wrong.

^e Exo. 14. 5. 6.

^f Num. 21. 1.

g ——— 23.

——— 33

^h Psal. 120. 7.

i ——— 35. 7. 12.

——— 69. 4.

him, without cause they digged for his soule : wrongfully they were his enemies, they hated him without cause : ^k they fought against him without cause : ^l they persecuted him without cause : ^m They chased me sore (saith the Church) like a bird without cause.

Malice hath no respect to equity or honesty, nor to honour or reputation. It onely careth to satisfie its owne venomous humour, which (as we heard before) can never be satisfied. It is therefore impatient at all delays. It is ready to take all opportunities of doing mischief, whether they be just or unjust : whether there be cause or no cause. And whereas that light of understanding which is in men, even as they are reasonable creatures, might somewhat direct them in points of common equity and policy, malice, like a thick cloud, ariseth before that light, and so obscureth and hideth it, as no direction can from thence be taken. Herein then men offend against the light of nature. For the Heathen Philosophers who had no other light, accounted that which was just and honest to be profitable: and nothing but that. Profit is alwaies a companion of honesty: and honesty of profit.

Ob. Were the two sonnes of *Jacob*, who first set upon the *Shechemites* and slew all the males among them, (*Gen.* 34. 25.) and *Ioshua*, who went and fought against the *Canaanites*, and utterly destroyed them, (*Ios.* 12. 7, &c. and *David*, who went and smote the *Philistines*, *Moabites*, *Edomites*, *Syrians*, and other nations, (*2 Sam.* 8.) were these and others of the people of God blinded with hatred, and whetted on with malice, in that they first set upon their enemies?

Ans. 1. All particular actions of such as are otherwise good men are not every way justifiable, and imitable. Instance that of *Simeon* and *Levi* which their old good father by divine instinct cursed.

2. That which those sonnes of *Jacob* did, they did not altogether without cause. They did it in revenge of the dishonour done to their sister. But this is not altogether to excuse

^k — 109. 3.

^l — 119. 161.

^m Lam. 3. 52.

End that malicious aime at.

*Summa quidem
authoritate
Philosophi, quic-
quid justum sit,
id utile etiam
esse censent. Cic
Offic. 1. 2.
Complex est ho-
nestatis semper
utilitas, & utili-
tatis honestas.
Amb. Offic.
1. 3. c. 14.*

¹ Gen. 49. 7.

¹ Gen. 34. 31.

How warre
justly begun.

'Ios. 1. 1.

Nunquam Da-
vid nisi laceſſitus
bellum intulit.
Amb. Offic.
lib. 1 cap 35.
Deus hoc provi-
dit ne David
prior illis inferret
bellum, ne vide-
retur ingratus.
P. Martyr.
Comment. in
2 Sam. 5. 17.
Fortes & mag-
nanimi sunt ha-
bendi, non qui
faciunt, sed qui
propulsant inju-
riam. Cic Offic.
1. 1.

The issue of
unjust war
begun.

excuse them. For their *anger* was *ferce*, and their *wraith* was *cruell*.

3. As for *Ioshuaes* rooting out of the *Canaanites*, he was not moved thereto by malice, because he did it not of his owne motion, but by expresse charge from God himselfe. For the *Canaanites* by their extreme wickednesse had deserued utterly to be rooted out of their land: God therefore (the supreme Lord over all nations) made *Ioshua* his Minister to execute his just judgement upon them.

4. The enemies whom *David* subdued, had before his time done exceeding great wrong to *Israel*; that therefore which he did was partly as a just punishment of their unjust wrongs, (for lawfull warre is a publique execution of publique justice) and partly as a means to secure *Israel* for the time to come from further wrong. These premises duly considered, it may truly be said that *David* never began warre, but provoked thereto. Of the *Philistines* it is in speciall said, that when they heard that *David* was annointed King over *Israel*, all the *Philistines* came up to seeke *David*, (2 Sam. 5. 17.) that is, to prevent *David* by giving the first on-set, and beginning warre. For God so ordered it, that *David* should not begin warre against them, least he might seeme ungratefull.

By these answers the difference betwixt warres begun lawfully on just causes, and unlawfully and maliciously upon no just ground, may be discerned.

The application of this point especially concerneth Kings, Princes, States, Generalls, Captains, Souldiers, and all such as wage warre, to take heed that inward passion, hatred, malice, undue desire of undeserved revenge, or any such like unjust and unwarrantable provocation whet them not on to begin warre. They are to be accounted truly valorous, and magnanimous, not who offer, but who protect from wrong. I shall afterwards (§ 18.) have occasion to treat of the just causes of lawfull warre. In the meane let notice be taken of the ill successe that such warres have. Not to insist on this of *Amalek*, or of other malicious enemies of the Church,

Church, let the wofull issue of *Iosiah* his going to fight against *Necho King of Egypt* without any just cause on *Necho's* part, be noted. If God punished this fault so severely in such a worthy, such a beloved one as *Iosiah* was, who not in hatred, or malice, but upon rash suspicion, and unadvised policy went out and fought against *Necho*, how can they, whom malice sets on worke in like cases, looke to escape the revenging hand of a just God? *Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner: Pro. 11. 31.*

§. 5. Of the title *Israel*.

III. **T**He party assaulted was *Israel*. *Israel* was a name given to *Abraham's* grand-child, who was first called *Iacob*. But in memory of his stedfast faith, whereby he is said to *prevaille with God*, who wrestled with him, hee was called *Israel*, *Genesis 32. 28*. The word is compounded of two words, the one signifieth to *obtaine principality*, or to *prevaille*: the other is the name of *God*: so as it signifieth (as the Holy Ghost himselfe expoundeth it) *a Prince that hath power with God*. So doth the Prophet *Hosea* also expound the meaning of this word: for in relation to this name *Israel* he saith of him that was so called, *He had power with God, or he behaved himselfe princely with God*. This being a title of much honour, and a name which gave evidence of Gods great favour to him, and of his strong faith in God. It was first given to *Iacob* himselfe.

2. To an altar that *Iacob* built to God, which was called, *God, the God of Israel*, or (as some by inserting the word, *altar*, expound it) thus, *The altar of the strong God, the God of Israel*.

3. To all the Posterity of *Iacob*: who as they are called *The children of Israel*, so also are they called *Israel*. And this name was in common given to all the twelve Tribes that descended from the twelve sonnes of *Iacob*, till the Tribe of *Judah* together with the Tribe of *Benjamin*, that bordered

2 Chro. 35. 20.
&c.

Cum Deo in va-
liscens, est inter-
pretatio Israelis.
Tertul advers.
Marcion l. 4.
ישראל ב
compositus ex
ישראל principa-
tum obtinuit, &
Deus. Est
igitur ישראל
Princeps Dei,
aut qui princi-
palem potentiam
obtinuit à Deo.
Hof. 12. 3.
ישראל
היה
principem se
gessit cum Deo.
Gen. 32. 28.
ע — 33. 20.
היה
ישראל
Deus, Deus Isra-
elis. Vel, ut
Trem. & Iun.
sic Altare Dei
fortis, Dei Israe-
lis.
Gen 32. 32.
ג — 47. 27.
— 49. 20.

^b 1 Sam. 18. 16.² Sam. 4. 5.¹ 1 King. 12.

19, 20.

^k Lev. 20. 2.¹ Gal. 6. 16.^m Isa. 37. 16.ⁿ ——— 21.^o Isa. 1. 4.^p ——— 24.^q 1 Sam. 15. 29.

bordered next to *Judah*, and lay part within him, grew so populous and so potent, as it got a peculiar name to it selfe, which was ^h *Judah*, and the other ten Tribes retained this name *Israel*. This distinction betwixt ⁱ *Judah* and *Israel* was afterwards more inviolably ratified, when by the apostasie of the ten Tribes from the house of *David* in *Rehoboams* time, *Israel* under the raigne of *Ieroboam* and his successours became one kingdome, and *Judah* under the raigne of *David*s linage became another.

4. By a Trope the land where the children of *Israel* inhabited is stiled ^k *Israel*.

5. By another Trope the Church of God, whether *Jewes* or *Gentiles*, is called ^l *Israel*.

6. By a kind of propriety it is applied to God, who is stiled ^m *The God of Israel*, ⁿ *The Lord God of Israel*, ^o *The holy one of Israel*, ^p *The mighty one of Israel*, ^q *The strength of Israel*, &c. Or, as some interpret some of those phrases, *The holy Israel*, *The mighty Israel*, meaning the holy and mighty God.

In this place, *Israel*, being a collective word, is put for all the posterity of *Jacob* that came out of *Egypt* thorow the Red Sea, assembled in the wildernesse: which congregation was at that time the only visible Church of God on earth. So as in this instance we may behold the Condition of Gods Church in this world.

§. 6. Of the Churches assaults in this world.

GODS true Church is subject to assaults in this world. Every age from the beginning of the world giveth too evident demonstration hereof. Thus much was at first prefigured by *Cains* rising up against *Abel*, and slaying him: (*Gen.* 4. 8.) & the like hath been verified time after time, even till this our time. Fitly in this respect is the world resembled to the sea, and the Church to a ship therein. As well may a ship in the sea be free from stormes, and waves beating upon it, as the Church from assaults.

That enmity which is betwixt the seed of the serpent, and of

Turbabatur mare, sicut tuabat navicula. Navicula Ecclesia est, Mare seculum est. Aug. Enar. in Psal. 92.

of the woman, (*Gen. 3. 15.*) is an especiall cause hereof. The seed of the one is of a contrary disposition to the seed of the other: and there is an inbred antipathy betwixt them (as we heard before, §. 3.) This is not so much to be understood of the visible serpent, as of the spirituall serpent, to whom it doth much more agree. As well therefore may calves where lions, and lambs where wolves, and hares where hounds, and mice where cats, and birds where buzzards are, thinke to be quiet, secure and safe, as the Church in this world. *The Devill himselfe as a roaring lyon walketh about seeking whom he may devoure, 1 Pet. 5. 8.* And he is *the God of this world, 2 Cor. 4. 4.* As a God he raigneth and ruleth in this world: and the men of this world do subject themselves to him as to their God: wherefore he is also stiled *the Prince of this world*, and his hellish brood *worldly governors*. By this spirit are all the men of this world guided, he *worketh* in them. He is their father, and *the lusts of their father they will do*. Prince and Subjects therefore will (in what they can) annoy the Church, which is the kingdom of Christ

Ob. Is not Christ able to maintaine and preserve his Church against all that the enemies thereof can do against it?

Ans. He is able, and will so farre preserve it, as *the gates of hell shall never prevaile against it*. That therefore which is done against it, is done by his *k* permission, and that with respect had to *l* his owne glory, and his Churches good. Many reasons tending to those ends may be gathered from this particular instance of suffering *Israel* to be assailed by *Amalek*.

He suffered this in regard of his owne glory, to manifest

1. His *providence* in taking care of them, as to provide things needfull, as *Manna*, and *water*, which he had done not long before, so to protect them from things hurtfull, as the attempt of *Amalek* was.

2. His *power* in enabling them who were unacquainted with warres, and destitute of warlike preparations, (being lately delivered from a long bondage wherein they and their

Quod si de sensibili serpente hæc dicta sunt, multo magis accipienda sunt hæc de spiritali serpente.

Chrys in Gen. 3. Hom 17.

c Ioh. 12. 31.

— 14. 30.

f Eph. 6. 12.

g Eph 2. 2.

h Ioh. 8. 44.

i Mat. 16. 18.

k See *The whole armour of God* Treat. 1. Part. 3 §. 22, 27.

l Ibid Part. 2. §. 2. & Treat. 2. Part 5 §. 13.

Gods glory set out by attempts against his Church.

fathers had lien) to vanquish so potent, and well prepared an enemy.

3. His *truth*, in beginning to accomplish that promise which was made to him that was first called *Israel*, to him, I say, and to his seed that should also be called *Israel*, *Thou shalt prevaile with men.*

4. His *justice* in revenging so malicious an enemy as *Amalek* was: and causing him to fall into the snare that he laid for *Israel*.

5. His *wisdom*, in turning that to *Israel*'s advantage, which the enemy intended to his great damage: as is manifest by the reasons following, which shew how God herein aimed at *Israel*'s good. For hereby

1. At their entrance into the wilderness an evidence is given of that successe they should have when they should come into *Canaan*: so as their faith might thus be much strengthened.

2. A means was afforded to furnish them with armour. For *Amalek* comming prepared against *Israel*, by the victory which *Israel* had, was spoiled of all his preparation.

3. An occasion was given of exercising them to warre before they entred into *Canaan*.

4. *Ioshua*, their Generalls authority and courage was evidenced before hand.

5. The power and efficacy of prayer was demonstrated. The fore-mentioned condition of the Church, to be subject to assaults,

1. Discovereth the uncertainty of that note which by many is pretended to be a note of the true Church, *Temporall felicity*. If this were so, *Israel* was no true Church, nor they of whom Christ said, *In the world ye shall have affliction*, *Ioh. 16. 33.*

2. It instructeth us in the difference betwixt the Militant Church here on earth, and the triumphant in heaven. Nor Satan, nor any other enemies of the Church can enter into heaven to assault it there.

3. It putteth us in mind to be alwaies well prepared against

Gen 31. 28.

Enemies of
assaults prove
good to the
Church,

Vses of the
Churches
assaults.

*Ultima Ecclesia
nota est felicitas
temporalis. Bel-
larm. contro-
vers. 2. l. 4 c. 18.
de notis Eccles.
At contra, Au-
gust. de Civit.
Dei l. 2. c. 23.*

*Ne magni pen-
damus terrenam
felicitatem, que
malis etiam ple-
runq; conceditur.*

against assaults. The greater danger we are subject unto, the better furnished, and fore-armed we ought to be. This providence must be manifested in regard both of corporall, and also of spirituall dangers whereunto we are subject. Yea the *Israel of God*, they who are of the true Church must apply this to themselves. For it was *Israel* against whom *Amalek* fought.

4. It affordeth comfort to such as are assaulted, that notwithstanding God suffer *Amalek* to come and fight against them, yet they may be Gods *Israel*.

5. It is a means of making Christian unity more firme and perfect; yea, and of causing more and more to increase. For the more fiercely Christians are assaulted, the more closely will they cling together.

6. It is a motive to make us willing to be dissolved, when it shall seeme good to the Divine providence, because so we shalbe translated to the Triumphant Church, where is freedom from all assaults.

§. 7. Of *Amalek*s inhumanity.

IIII. **T**He place where the assault is here said to be, was *Rephidim*. This was the name of one of the places where the Lord was pleased that *Israel* should make a station in the wilderness. It was in number the ^a tenth from their coming out of *Egypt*: but the seventh from their passage thorow the Red Sea. For they had made three stations before that passage thorow the Sea. All these journeyes were made within the space of two moneths. For ^{*} in the beginning of the third moneth after their escape out of *Egypt*, they went from *Rephidim* to ^b *Sinai*.

The name of the place is here expressed,

1. In generall, to verifie the truth of the history. For, circumstances of *Persons*, *Times*, *Places*, and such like, make much to the confirmation of the truth of an history.

2. In particular, to aggravate the malice of the *Amalekites*, who set upon them so soone after their coming out

See The whole
armour of G. d.
Treat. .I. Part
3. §. 2. & Part 4
§. 10.

*Ubi cumq; à per-
ditis ista com-
missa sunt, ibi
feruentius atq;
perfectius unitas
christiana profici-
cit.* Aug. Bo-
nesac, Epist. 30

^a Num. 33. 15.

^{*} מֵרֵאשִׁית
in novilunio.
^b Exo. 19. 1.

^c Exo. 15. 22.
Num. 33. 8.

^d Exo. 14. 9.
^e ——— 15. 22.
^f ——— 23.

^g — 16. 3.

^h — 17. 1.

ⁱ 1 Sam. 15. 2.
^k Deut. 25. 18.

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of bondage, before they had time well to settle themselves. For having travelled ten severall journies (whereof one was ^c *three daies* long, others might be as long, if not longer) in the space of two moneths, at the most, they could not be long settled. Besides, in their journies they were oft brought to great straits: as at the Red Sea, where ^d *Pharaoh* pursued them furiously, and had almost over-taken them: and when ^e *after three daies journey* they found no water: and ^f *the first water* that they met with, was so bitter, as they could not drink of it. And at another station they ^g *wanted bread, and meat*, having nothing at all to eat. And after that againe they came to this ^h *Rephidim*, a drie and barren wilderness, where were no rivers, springs, wells, ponds, or any other ordinary means to afford them water to drinke.

Questionlesse the *Amalakites* dogged the *Israelites* after they were come thorow the Red Sea; and thereupon knew how weary they must needs be, and to what straits they were brought, and in particular, how destitute of water this *Rephidim* (the place where they set upon them) was. For, the Holy Ghost to aggravate their malice, thus sets it out, ⁱ *Amalek laid wait for Israel in the way when he came up from Egypt.* ^k *He smote the hindmost of them, even all that were feeble behind them, when they were faint and weary.* The immediate connexion of this history with the former, thus, *And Amalek came*, (or, as our English Translatours for more perspicuity, turne it, *Then came Amalek*) importeth as much: For it is as if he had said, *Israel* had now beene wearied with much travell, and disquieted with many distresses and wants, and was now in a place destitute of all ordinary provision, And in this case *Amalek* comes and fights against him. An evident demonstration of much inhumanity, and more then savage cruelty.

§. 8. *Of the base advantages which malicious enemies take.*

Malicious enemies are ready to take all the base advantages that they can. If the particulars * noted of *Amalek* be well observed, in him we shall find the doctrine verified. The like is noted of the posterity of these *Amalakites*,^a while *David* and his men were out of *Ziklag*, the *Amalakites* surprize it, smite it, burne it with fire, and carie the women away captive. More basely dealt the *Egyptians* with the *Israelites*, when they had them fast in their own land. For first^b they afflicted them with burdens, and made them serve with rigour, and made their lives bitter with hard bondage. Then they^c tooke order with the midwives to kill all their male children in the birth. Yea, because the midwives obeyed not so cruell a charge,^d the King commanded all the people to cast all the male children of the *Israelites* into the river. It was a most inhumane, base, and barbarous advantage which the *Edomites* tooke against the *Israelites* when the *Babylonians* had overcome them, and caused them to fly hither and thither for their lives,^e to stand in the crosse waies to cut off them that did escape, and to deliver up those that did remaine in the day of distresse. The base advantages which *Saul* sought against *David*, and the *Priests*, *Scribes*, *Pharisees*, and other *Jewes* against *Christ* and his *Apostles*, and other enemies, heretiques, and idolaters against the professors of the Gospell, especially *Papists* against *Protestants*, do further give abundant prooffe of the foresaid proposition. But, not to insist on particulars, the *Psalmist* doth indefinitely thus set out the disposition of the wicked against the righteous, *He sitteth in lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poore: he lieth in wait secretly as a Lyon in his den: he lieth in wait to catch the poore: he doth catch the poore when he draweth him into his net. He croucheth and humbleth himselfe that the poore may fall by his strong ones,* Ps. 10. 8, 9, 10

* §. 7.

^a 1 Sam. 30. 1, 2

^b Exo. 1. 11, 13.

^c ——— 16.

^d ——— 22.

^e Obad. 14.

*Fraudulenta
vulpes foveis se
latibulisq; demer-
gens, nomen indi-
cio est instructio.
sic esse animal o-
dioq; dignū. Amb
Hexam. 1. 6. c. 3.
Stratagemis in
warre.
Gen. 14. 15.
Ios. 8. 3, & c.
Iudg. 1. 24.
k — 3. 21.
Cum iustum bel-
lum susceperit,
utrum aperta
pugna, utrum in-
sidys vincat, vi-
bil ad iustitiam
interest. Aug.
Quæst. super
Ios. 1. 6. c. 10.
Prudentia, &
fortitudinis est
vel decipere vel
superare adver-
sarium utcuq;
potueris. Hier.
Comment. 1. 9.
in Ezech. c. 17
Nemo qui forti-
tudinis gloriam
consecutus est, in-
sidys & maliciā
laudē est adeptus
Cic. Offic. 1. 1.
Dux Romano-
rum cum ad
cum adversarij
regis medicus
advenisset, polli-
cens daturum se
regi venenum,
vinū em ad ho-
stē remisit. Amb.
Offic. 1. 3. c. 14.*

Herein they shew themselves like to the most hatefull crea-
tures. The deceitfull Foxe hiding himselfe in ditches and se-
cret places, is he not thereby manifested to be a hurtfull and
hatefull creature.

Quest. What may be thought of stratagems used in
warre, such as *Abrahams* setting upon his enemies by
night: *h Iosuaes* sending men by night to lie in wait against
 Ai, and when the men of warre were drawne out of it, to
set the city on fire: *l* The house of *Iosephs* inticing of a man of
 Luz to shew them the way into the city where he dwelt,
whereby they had opportunity to smite the city: *k Ehuds*
sudden and secret thrusting of his dagger into *Eglons* belly:
and other like warlike wiles: what may be thought of
these, are they to be reckoned in the number of base ad-
vantages?

Answer. No, if they have any speciall direction from God,
or inward motion of his Spirit, (as *Iosua* and *Ehud* had) or
if at least the warre be just, and no falshood, envy, malice,
cruelty, or inhumanity be mixed with the wiles that are
used. For these are the things that make advantages to be
base. The mind of him that takes such advantages is a base
mind: he hath no respect to points of honour and honesty,
as was before noted. (§. 4.) * No man, no not among the
Heathen, that got the glory of valour, got praise by trea-
cheries and malice. They hated treacherie, and all base ad-
vantages. If any of the adverse part, offered to act a perfidi-
ous part, such was the true valorous mind of some of them,
as they would returne the perfidious person to his owne
Lord and Master, of him to receive condigne punishment.
Among others, memorable is the patterne of *Curius* in this
point. *b* That *Romane* Captaine, when the *Physitian* of the
adverse King came to him, and promised to poyson his Lord,
he sent him bound back again to the enemy. As memorable
is the practice of the whole *Senate of Rome* in that kind. For
when *Camillus* the *Consul* encamped against the *Falciſci*, a
traiterous Schoole-master, who had most of the Noble-mens
children committed to his tuition, under pretence of cary-
ing

ing them forth to walke, brought them into the enemies tents, that his countrimen might thereupon bee drawne to yeeld to the enemy. But the Senate of Rome so detested that treachery, as they stripped the treacherous pendant naked, gave rods to the boyes, that they might whip him backe againe to the city which he would have betrayed.

Many other like instances might be given, whereby generous Generals have shewed, that undertaking a triall of vertue and valour, they would not get the victory by fraud. For they did not place honour and honesty simply in victory, but accounted victory base, unlesse it were obtained by honesty.

This mischievous mind of malicious enemies, gives just occasion to those that have such enemies (as all true Professors of the true Religion have) to be the more prudent & circumspect in keeping themselves from their snares and gins. On this ground doth Christ give this expresse charge, *Be wise as serpents, Mat. 10. 16.* Many of *Salomons* proverbs tend to this purpose. We have worthy patternes hereof in *David*, 1 *Sam. 20*, &c. who wisely avoided *Sauls* snares; and in the *Iewes*, *Ezr. 4. 3.* that returned from the captivity in *Zerubbabels* time, and in *Nehemiahs*, *Neh. 4. 9*, &c. and sundry other true servants of God. Now because by all the wisdom that we have, we cannot avoid all their wilie and subtil plots, we must ever depend upon the Lord, and call on him as *David* did, to *turne their counsell into foolishnesse*, 2 *Sam. 15. 31.* And to *Keepe us from the snares that they lay for us, and from the grins of the workers of iniquity*, *Psal. 141. 9.* Or, if we be over-taken, then to *pull us out of the net that they have laid for us*, *Psal. 31. 4.* Thus if we make God our refuge and hiding place, we may be sure to be safe. For they are safe whom the Lord doth keepe.

Flor, Histor.
Rom, i. 1. c. 12.

Qui virtutis certamen suscepit, nollet fraude vincere. Non enim in victoria honestatem ponebat: sed ipsam, nisi honestate quaesitam, victoriam turpem pronuntiabat. Amb loc. citat.

§. 9. *Of the interpretation and observations of Moses his charge to Ioshua.*

EXOD. XVII. IX.

And Moses said unto Ioshua, Choose us out men, and go out, fight with Amalek, &c.

THE relation of the * *Defence* which was made against *Amaleks* assault here beginneth. Wherein the *External Means*, as they are laid downe in a charge, are first expressed, and that so, as both the *Persons* giving and receiving the charge, and also the matter given in charge are mentioned.

The Person that gave the charge was *Moses*. (*And Moses said.*)

^a *Moses* at that time was the *Prince*, and chiefe *Governour* over *Israel*. ^b He was called *Moses* because he was drawne out of the waters. For the * *Hebrew* root signifieth to draw out. *Iosephus* the *Iew* rendreth another reason of the name *Moses*; For, saith he, the *Egyptians* call water *moy*.

The Person to whom the charge was given was *Ioshua* (*Moses said to Ioshua.*)

The word whence *Ioshua*, or *Iehoshua* is derived according to the proper notation thereof signifieth to *save*, or *deliver*. Certainly by divine instinct this name was given to the man that is here meant. For children of old received names from their parents by divine instinct. They having knowledge of things to come before they were, by Hebrew significant names declared to future ages what they should be after some increase of age. For this particular person *Ioshua*, herein this place he was the *Generall* of that army whereby *Israel* was saved and delivered from the *Amalakites*. And after *Moses* death, he was the chiefe *Governour* and *Generall* that saved *Israel* from the *Canaanites*, and other nations that were rooted out by him. Wherein he

* § 1.

^a A.G. 7. 35.

^b Exo. 2. 10.

TRUD *
extraxit.

Moses de aqua
nomen accepit.

Amb. Hexæm.
lib. cap. 2.

Verum nomen
significat ex aqua
servatum *Moy-*
sen. Nam aquam

Egyptij *Moy*
vocant. Flav.

Ioseph cont.
Apion l. 1.

TRV
servare.

liberare.
TRVW

Ioshua.
Num. 13. 16.

Nati nomina à
parentibus acci-
piebant, non qui-
dem ex sese à
Deo mente im-
pellebantur. Qui
antequam fiant
præsej futuro-
rum, quales post
crementum eta-
tis sue futuri
essent posteriori
tempore vegeti
in nominibus
Hebr. designa-
bantur. Cypr.
Tract. de Sinâ
& Sion.

was.

was a type of *Iesus*, whose name if it were written in Hebrew, would be the very same, namely *Iehoshua*. The Greeks therefore for *Ioshua* or *Iehoshua* write *Iesus*, *Acts* 7. 45. *Hebr.* 4. 8.

At this time, when *Moses* gave this charge, *Ioshua* was none of the chiefe Princes of the Tribes. For the chiefe Prince of *Ephraim* (of which Tribe *Ioshua* was) was ^e *Elishama*. Indeed ^f *Ioshua* is reckoned among those that were sent to search the land of *Canaan*, who are called *Rulers* and *Heads*: but they were not the chiefe Rulers and Heads, but such as are mentioned to be made by *Iethroes* advice, *Heads over the people, Rulers of thousands, Rulers of Hundreds, &c.* As for *Ioshua*, he was after this, *Moses* his Minister, *Exo.* 24. 13. *Numb.* 11. 28. Yet at this time was he appointed the Generall of the Lords army: partly because of his valour, and partly because of that high calling whereunto he was to be deputed to conquer the *Canaanites*.

Ob. After, this *Ioshua* is stiled a young man. (*Exod.* 33. 11. *Numb.* 11. 28.)

Ans. 1. The latter place may word for word be thus translated, *Ioshua the sonne of Nun the servant of Moses from his youth*: that is, who had served *Moses* from his youth.

2. Servants of elder age are called lads, or youths, or young men: as some of the Lord Majors servants are called. So as this title doth oft signifie rather the condition of men, then thcir age.

The Matter of the charge containeth in it words of preparation, (*Choose us out men*) and execution, (*Go out, fight with Amalek.*)

The first word of the preparation (* *choose*) implieth a carefull and diligent choice upon good triall and prooffe. Where God saith, * *I have chosen* (or proved thee) *in the furnace of affliction*, this word is used: as also, ^k where it is said that *David gathered together all the * chosen* (or choice, or chiefe) *men of Israel*. This particle (*us*) is an usuall redundancy in the Hebrew tongue. Yet is it not without an *Emphasis*, implying thus much, *choose for us*, for our use, for our

^e Num 1. 10.
^f — 13. 23. 8.

^g Exo. 18. 21. 25

מבחרו à juvenile suâ. Trem & lun Ita etiam Chald. Paraphr.

2. Senioris ætatis servuli dicuntur fueri à Dominis: non ætatem exprimentes, sed conditionem. Amb. de Abr. l.

1. c. 9.
בחר *
1. Sa. 48. 10.
בחרהך
k 2 Sam 6. 1.
בחר *
לני
Παρισιας.

our good, for the better successe to us.

The last word of the preparation (* *men*) importeth the kind of men that were to be chosen, namely, such as might truly be called M E N, *Valiant and valorous men.*

The *Charge* for execution consisteth of two clauses. The first, (*go out.*) He meaneth, out from the congregation of the *Israelites*, or from the camp where they were, into the open field where the enemies were.

Two weighty reasons may be given hereof.

1. To prevent the enemy, and to keepe him from entring in among all the people.

2. To pitch where *Moses* (that intended to pray for them) might the better see them: that so by sight of them his spirit might be the more quickned, and his prayer the more sharpened.

The last clause of the execution (*fight with Amalek*) sheweth the maine action to be done, (*fight*) and the object or person with whom, (*with Amalek*.)

The action is expressed in the very same word that was * before applied to the enemy: but the circumstances give evidence that there it is used in one respect, here in another.

1. There for *assault*, here for *defence*.

2. There for *offering wrong*, here for *maintaining right*.

3. There for an effect of *malice*, here of *justice*.

4. There for an action *without good warrant*, here *with the best warrant* that can be, Divine precept.

Thus the same thing for substance may be done lawfully, or unlawfully. Warre may lawfully be waged: and warre may unlawfully be waged. Circumstances make much to the goodnesse or badnesse of an action.

Who are comprised under this last word *Amalek* hath beene shewed * before.

The maine scope and drift of this charge is to use fit means for preventing that mischief which *Amalek* yet further intended against them. The means was to send out a well furnished army against him.

This *Charge* then commendeth to us seven observations.

I. *Princes*

☞ *
plurali numero
ponitur pro

☞ *
See the Dignity
of Chivalry §. 3

* § 4.

* §. 2.

I. *Princes must provide for their peoples protection.* So did *Moses* whom God made a *Ruler* over *Israel*: he provided temporall and spirituall meanes. He sent forth an army, and he himselfe lift up his hands for *Israels* protection.

II. *Men deputed to weighty works ought to be prepared thereto before hand.* *Ioshua* was to be the man that should conquer the *Canaanites*; He therefore is here made Generall forty yeares before.

III. *Military men must be choice men.* The charge here given for choosing men importeth as much.

IIII. *Enemies must, as much as may be, be kept out.* The charge here given is to go out, namely to meet the enemy before he enter.

V. *Warre is warrantable.* It is here commanded by him that ordered his commands by speciall warrant from God.

VI. *Violence with violence may be resisted.* *Amalek* with open hostility fought against *Israel*: *Israel* therefore is commanded with open hostility to fight against *Amalek*.

VII. *Approved means are to be used for attaining our desired ends.* This is a generall doctrine arising from the principall intent of this charge, whereunto all the fore-named particulars do tend. *Moses* here desiring to have the *Israelites* freed from these mischievous *Amalakites*, giveth order for using the best ordinary meanes, which was by force of armes to vanquish them.

§. 10. Of Princes protecting their people.

I. **P***rinces must provide for their peoples protection.* As they who are under government must be subject, so it becommeth Governours and Princes to be watchfull for the good of those that are under their charge. So was *Moses* here: and so all good Kings, Princes, Iudges, and other supreme Rulers and Governours have beene from time to time. Many have put their owne safety in hazzard to save their people. Instance those who in their owne persons have gone to warre, and beene Generals themselves over the armies

Moses said

to *Ioshua*,

Choose us out men,

And go out,

Fight

with *Amalek*,

Sicut obedientes oportet esse qui reguntur, sic etiam Rectores & Principes vigilantes esse decet. Chrys. Hom. 34. in Heb. 13.

Judg 12. 4.

Est. 4. 16.
Neh. 2. &c.

Judg. 9. 16.

Governours
dignity is for
their subjects
welfare.
*Deus prouidit
te communi
principatus insti-
tuit.* Chrys.
Hom 6. in
1 Tim 6.

armies which they have gathered together for their peoples protection. Thus have done, not onely *Judges* who were extraordinarily and purposely stirred up to deliver the people, as *Othniel, Ehud, Shamgar, Barak, Gideon, Iephthah, Sampson*, and such others: but also *Kings*, both such as were immediately chosen of God, and such as by lineall descent came to the crowne, as *Saul, David, Abijah, Asa, Iehosaphat*, and others. *Kings* of old were wont to be *Generalls* in warre. In this respect it may be said of them, as *Iephthah* said of himsele, *They put their soules in their hands*, that is, they jeopardded their lives. It was the protection of her people wherby *Esther* was moved to attempt that which made her say, *If I perish I perish*. It was also the like cause that made *Nebemiab* undertake a long journey from *Shusban* to *Ierusalem*, and there to oppose himsele to the envy and malice of the *Jewes enemies*. That which the *Bramble* is feigned to say, is a speech proper to a King, and it properly appertaineth to him to say, *If in truth ye annoint me King over you, then come and put your trust under my shadow*. A King ought to be as a shadow under which his people may put their trust. Read *Psal. 72. 4. &c. Lam. 4. 20*.

That dignity and authority which Governours have over their people, is not simply and onely for their owne exaltation, but for the preservation and protection of them over whom they are set. *They are Ministers of God to them for good, Rom. 13. 4*. Of *David* (whom God made King over *Israel*) it is said, *The Lord brought him to feed Iacob his people, &c. Psal. 78. 71*. And to *Saul* (whom the Lord annointed King over *Israel*) it was said, *Go, and utterly destroy the sinners, the Amalakites, and fight against them, &c. 1 Sam. 15. 17, 18*. They must therefore feed their people, and fight for them: if not in their owne persons, yet by using their power and authority to leavy armies, to send forth armies, to furnish armies with all things needfull for them, and to give such directions as shalbe meet. So did *Moses* here, who went not out in his owne person: So *David*, when he saw it meet for himsele to tary at home, sometimes he sent forth *Ioab*, and

all the host of the strong men; other times he sent forth others, and gave directions what to do, 2 Sam. 10. 7. & 18. 2. & 20. 4, 6. The very order of nature accommodated to the peace of men, requireth thus much, that the authority and counsell of undertaking warre should be in the power of Princes.

Happy are those people and polities that have such Princes; that like *Mordecai*, *seeke the wealth of their people*, (Est. 10. 3.) that preserve them in peace, that protect them from perill.

Pray for such. Be thankfull for such. Be subject and obedient to such. Give to such their due. Such are worthy of double honour: and the double honour of maintenance and reverence is to be yeelded to such.

§. II. Of preparing men to great exploits.

II. * **M**En deputed to weighty works ought to be prepared thereto before hand. Thus *Jonathan*, the heire to the crowne of *Israel*, if his fathers wickednesse had not forfeited it, was in his fathers time much exercised to warre. Because God intended that *David* should be King over *Israel*, and subdue many enemies, his employments were such before hand, as he could not but be much better thereby prepared to do what he did when he was King. For first he had occasion given him to ^a grapple with a *Lion* and a *Beare*: then with a *Giant*: after that with the ^b *Philistines*, ^c and the *Geshurites*, and the *Gezrites*, and the ^d *Amalakites*. Yea, *Sauls* fierce persecuting him was no small meanes to prepare him the better for his kingdome. ^e *Rehoboam* shewed himselfe wise in making his sonne *Abyah* whom he deputed to the kingdome, *Ruler among his brethren*. The reason that moved ^f *Gideon* to carry his first borne sonne *Iether* to the warre, and to put him to *slay* the kings that were taken, was without all question to prepare him for future exploits, and to put boldnesse, courage, and spirit into him.

*Ordo naturalis
mortalium paci
accommodatus,
hoc poscit ut sus-
cipiendi belli au-
thoritas & con-
siliium penes
principes sit.*
Aug cont.
Faust. Manic
l. 22. c. 75.

* §. 9.

1 Sam. 14. 4.
—— 31. 2.

^a 1 Sam. 17. 34, 48.

^b ——— 18. 27.

—— 23. 5.

^c ——— 27. 8.

^d ——— 30. 17.

^e 2 Chro. 11. 22.

^f Iudg. 8. 2c.

To this end tend all seminaries and meanes of education, as, *Schooles, Colledges, Unversities, Innes of Court, Incorporations, Companies,* and other suchlike *Societies*, so *Artillery* and *Military* gardens, and all sorts of trainings and exercising of armes, yea and such kind of recreations as make men fitter for warre; such as the *Olympian* and *Isthmian* games: and shooting, playing at walters and foines, all manner of fencings, and other like in use among us.

Preparation before hand enableth men much better to manage matters then otherwise they could. Experience makes expert. Of those that came to establish *David* in his kingdome, it is said, that being expert in warre they could *set a battell in array, and lead an army.*

They who intend to do their country service by standing for the defence thereof against enemies, may here learne to take occasion betimes of acquainting themselves with the warre. And in case there be not enemies, by fighting with whom experience may be learned, to exercise themselves in trainings at home. * For which purpose Artillery gardens and Military fields are usefull: and therefore to be maintained, and frequented.

§. 12. Of keeping out enemies.

III. * **M**ilitary men must be choice men. Of this sufficient is spoken in the *Dignity of Chivalry.*

IIII. * *Enemies must, as much as may be, be kept out.* I say, *as much as may be*, because the power of enemies may be such, as they can not be kept from entring. Before *Deborahs* time there was *warre in the gates.* And in *Hezekiahs* time, though he did what he could to prevent the enemy, *Senacharib* tooke the strong cities of *Iudab*, and encamped before the walls of *Ierusalem.* But if possibly they can they must be kept out. The phrases of *meeting an enemy*, or *sending to him while he is yet a great way off*, used by Christ in the parable, import as much. So doth also the care that wise

Princes

us promptos facit.

1 Chro 12. 33.
38.

* See The *Dignity of Chivalry*
§. 7, 16, 17, &c.

* See §. 9.

* See §. 9.

^a Ind. 5. 8.

^b 2 King. 18.
13. 17.

^c Luk. 14. 31, 32

Princes and States have had in this case. ^d *Othniel WENT OUT to warre.* So did that wise and mighty Prince ^e *David*: he fought with many enemies on every side: but he *went out to them all.*

The many frontier townes, walled cities, forts, garri-
sons, and other provisions against enemies invasions, which
prudent Kings have in all ages beene wont to make, do ma-
nifest their care in keeping enemies from entring among
their people. *Salomon*, though he were a Prince of peace,
yet wisely to prevent the worst, ^f *Built cities fenced with
walls, gates, and barres.* And ^g he had *four thousand stalls of
horses and chariots, and twelve thousand horsemen, whom he
bestowed in the chariot-cities,* that upon all occasions they
might be ready to go out against enemies. Though *Rehoboam*
manifested much folly in rejecting the counsell of his fathers
fage counsellours, yet he shewed more after-wit and wis-
dome ^h in building fenced cities in *Judah and Benjamin,* and
fortifying strong holds, and putting captaines in them, and
store of victuall, and shields, and speares. The like is recorded
of ⁱ *Asa,* ^k *Iehosaphat,* ^l *Uzziah,* ^m *Isobam,* ⁿ *Hezekiah,*
^o *Manasseh* after his repentance, and others.

Thus many dangers and mischiefs are prevented, wherein
to people, by enemies entering in among them, might other-
wise fall. Sundry of the Tribes of *Israel*, thorow too much
security, suffered *Iebusites, Canaanites, Amorites,* and other
enemies to dwell among them (P a point of folly taxed by the
Holy Ghost) whereby they became *snakes and traps to the
Israelites, and scourges in their sides, and thornes in their eyes.*
What in the proverbe is said of a troublesome guest, may
more properly be said of a mortall enemy. *There is worse
a loe to cast him out, then to keepe him out.*

For application of this point,

1. The best care that can be must be taken for good in-
telligence: that the purposes and plots of enemies may be
prevented in the beginning before they come to any maturi-
ty. Gods care in giving extraordinary intelligence by his
Prophet to the King of *Israel,* of his enemies projects,
giveth

^d Iudg. 3. 10.

^e 2 Sam. 8.

^f 2 Chro. 8. 5.

^g — 2. 25.

^h — 11. 5. &c.

ⁱ — 14. 6. 7.

^k — 17. 2. &c.

^l — 26. 9. &c.

^m — 27. 3. 4.

ⁿ — 32. 5. 6.

^o — 33. 1. 2. 14.

^p Iudg 1. 21, 27, 29, &c.

*Turpius eicitur
quam non ad-
mittitur bespes.
Vel hostis. Ovid.
de Trist. lib. 5.
Eleg 6.*

Intelligences
usefull.

2 King 6. 8, &c

2 Sam. 15. 34
&c.

— 17. 14. &c
1 Sam. 19. 2,
11.

— 23. 9. 25.

Expedition
usefull.

Gen. 14. 15.

Ios. 10. 6, 9.

μῆτις ἀντιπαλὸς
μαχίας.

Veni, vidi, vici,
Cæsar inter pom
pe ferula trium
verborum prætu-
lit titulum,

Veni, vidi, vici,
non acta belli sig-
nificantem, sed

celeriter confecti
notam. Sueton

de 12. Cæsar.
l. 1.

Meanes to de-
scry enemies
afarre off.

Sufficient de-
fence in a land
Imminente bello,
intus fide, foris
ferro, non auro se
muniunt: quate-
nus armati &
non ornati hosti-
bus melum incu-
tiant. Bern. ad
Mil. Temp.
cap. 4.

giveth evidence that it is a point of wisdom to get by all lawfull means what intelligence we can. The advice which *David* gave to *Hushai* concerning intelligence was not unlawful, but very usefull, as the issue proveth. *David* was oft preserved by that intelligence which he had of *Sauls* purposes against him.

2. So soone as any true notice is given of an enemies purpose against us, all good speed must be used to withstand him. Expedition is a principall point of warlike policy. Hereby *Abraham* soone recovered what five Kings had lost in battell. When the *Gibeonites* sent to *Ioshua* for succour, this message they sent, *Slake not thine hand, come up to us quickly and save us. Ioshua* therefore came unto them suddenly, and went all night. *Alexander* got his many and great conquests by putting off no opportunity, nor deferring time. *Iulius Cæsar* (another great Conquerour) thus expresseth his expedition, *I came, I saw, I overcame.* I came to such a place, I saw it, and instantly set upon it and overcame it.

3. Least enemies should rise, and be upon us before we can have intelligence of their purpose, or notice of their approaching, it is very needfull to have means to descry them before they be among us. The comming of *Iehu* upon *Ioram* was very sudden. Yet by reason of the continuall watch that was kept, he was descried afarre off. And, had not God raised up *Iehu* to execute vengeance on the house of *Abab*, some mischief might have been prevented thereby.

4. So well prepared should kingdoms, nations, and cities be, as if an enemy should suddenly invade them, yet not prevaile against them, and over-run them. For this purpose (according to the situation of the place) ought they to be provided. Ilands environed by the sea, with good ship-pings. Cities and townes in Continents well fenced. Expert souldiers and munition of all sorts in all places: yea and continuall trainings, and military exercises for preserving seminaries of souldiers.

Let the issue of *Laiſh* her security, & want of intelligencers,
of

of watchmen, and of other meanes by which her people might in time have *gone out* against the *Danites*, and preserved their city, be a warning to all countries.

§. 13. *Of the lawfulnessse of warre.*

V. * **V** *Arre is warrantable.* Abundant prooffe is hereof given in holy Scripture, (whence all sufficient warrant for any thing is to be fetched) as appeareth by these arguments following.

1. Saints not ignorant of Gods will, nor reprov'd of God in this case, have waged warre: as *Abraham*, *Ioshua*, extraordinary *Judges*, and the best of the *Kings*, with many others.

2. They have asked counsell, and received direction from God for waging warre, *Judg.* 1. 1. & 20. 28. *1 Sam.* 23. 2. & 30. 8. *2 Sam.* 5. 19.

3. They have prayed for assistance herein: their prayers have in this case beene heard: and they answerably have beene thankfull for successe herein, *Num.* 21. 2. *2 Chro.* 14. 11. & 20. 6. *Psal.* 18. 1. &c.

4. Their wars are testified to be waged in faith, *Heb.* 11. 33, 34.

5. God hath of himselfe (when no prayer hath for that end beene made by man) expressely commanded his people to fight against enemies, *Num.* 31. 2. *Ios.* 6. 2.

6. God hath visibly shewed himself a principall party in war, and is stiled a *Captaine* of his peoples host, *Ios.* 5. 14. *2 Chro.* 13. 12.

7. God hath given directions for well waging warre, *Dent.* 20.

8. Part of the spoiles taken in war were to be dedicated to God, *Numb.* 31. 28.

9. The Lords holy Priests were appointed to go with their holy trumpets unto the warre for the souldiers better encouragement, *Numb.* 10. 9. *2 Chron.* 13. 12, 14.

* See §. 9.

illi bella gesserunt, ut tales victorias appareret Dei voluntate prestari.
Aug. contr. Faust. Manich. lib. 22. cap. 76.

10. Victory in warre is promised as a blessing, *Lev. 26. 7, 8, &c.*

11. God is said to *teach mens hands to warre*, and fingers to fight, *Psal. 18. 34. & 144. 1.*

12. Battels are stiled *warres of God*, and the *Lords Battels*, *1 Sam. 18. 17. & 25. 28. 2 Chro. 20. 15.*

13. God himselfe is stiled *A man of warre*, and the *Lord of hosts*, *Exo. 15. 3. 1 Sam. 1. 11.*

§. 14. *Of the lawfulnessse of warre under the New Testament.*

1. Ob.
No prooffe for
war out of the
New Testamēt
Anfw.

1. Ob. **A**LL these proofs are taken out of the Old Testament, which gives not sufficient warrant to Christians.

Answ. 1. The ground of the objection is unsound. For in many things the Old Testament gives even to Christians as good warrant as the New. * The Old Testament is as truly divine as the New. And many things therein contained concerne all ages of the Church to the end of the world.

2. The kind of the fore-mentioned reasons is such as is agreeable to common equity, and must in that respect be extended to all times.

3. Though no particular arguments could be diducted out of the New Testament, yet because the Old is so plentifull in proofs for warre, the New is the more sparing. For the New Testament useth lesse to insist on those points whereon the Old hath much insisted. Instance the *Sabbath*, *usury*, *removing land-markes*, and other the like.

4. The Church in those times whereof the New Testament recordeth the history, had no outward settled state; but was under such civill Governours as were of a contrary profession, as Heathen Emperours and Lords. No marvell then that the New Testament speaketh no more then it doth of warre.

5. The scope of the New Testament is rather to set out the

* 2 Tim. 3. 16.
2 Pet. 1. 21.

the spirituall kingdome of Christ, and the spirituall government of the Church, then civill outward polities and kingdomes of men: and therefore is the more sparing in this point of warre.

6. The New Testament doth also afford sufficient warrant for war: as is evident by these following reasons.

1. ^a When professed Souldiers, who lived on that profession, being powerfully wrought upon by *John the Baptists* ministry, asked him (for their future course of life) *what they should do*, he counsels them not to leave that profession, but well to use it, to be content with their wages, (*Luk. 3. 14.*) not to returne their wages back againe. Thus he justifieth their calling. For in an unlawfull calling they might not continue, nor receive wages for it.

2. ^b *Centurions*, who were principall persons in warre, are commended for those graces which were in them, and for the evidences they gave thereof, without any reproofe or disallowance of their warlike profession, *Matth. 8. 10. Acts 10. 4.*

3. Warres waged in the Old Testament are commended in the New, *Heb. 11. 33, 34.*

4. *Michael* and his Angels are brought in fighting with the *Dragon* and his Angels, *Rev. 12. 7.*

5. The victories which the Church under the New Testament shall have over her enemies is foretold, *Rev. 17. 14. & 19. 19.*

6. The Magistrates sword is justified. But he beareth the sword as well to subdue open enemies abroad, as to punish evill subjects at home, *Rom. 13. 4.* With that publique sword when he slayeth a malefactor he is not to be counted a slayer of men, but a destroyer of evill men, and Christs avenger of those that do evill, and a protector of Christians.

Arguments in the New Testament for warre.

^a *Si percutere gladio omnino fas non est Christiano, cur ergo Præco Salvatoris contentos fore suis stipendijs militibus indicat, & non potius omnem militiam interdixit.* Bern, ad Mil. Temp. c. 3. Vide Aug. contra Faust. Manich. l. 22. c. 74.

^b *Fidem laudavit Centurionis, non illius militie defectionem imitavit.* Aug. loc. citat. *Sane cum occidit malefactorem, non homicida, sed, ut ita dicam, malicida, & plane Christi vindex in his male agunt, & defensor Christianorum reputatur.* Ibid.

§. 15. *Of other objections against the lawfulnessse of warre, answered.*

2. Ob.
See §. 20.

2. Ob. **C**H R I S T threatneth that *All they that take the sword shall perishe with the sword.*

Answ. 1. That and such like principles concerned the Jewes, and others that lived before *Christ* as much as Christians.

2. They all are against private revenge. But warre is a publique execution of justice.

3. The fore-mentioned threatning is in speciall to be applied to the houre, wherein *Christ* would give himselfe to the power of his enemies, and would not be rescued by the power of Angels: much lesse by the sword of man.

4. He would shew how his kingdome was protected: not as humane kingdomes, by dint of sword.

3. Ob.
Heb. 12. 14.
Rom. 12. 18.

3. Ob. We are commanded to have *peace with all men.*

Answ. That, and other such like precepts are limited with such provisoes as these, *If it be possible, and, As much as lyeth in you.* On our part there must be no occasion of breaking peace, or making warre. Yea if we can on lawfull and meet termes make peace, we must do our best therein.

4. Ob.
Isa. 2. 4.

4. Ob. It was foretold of Christians that they should *beate their swords into plough-shares, and their speares into pruning-hookes: and that nation should not lift up a sword against nation, nor learne warre any more.*

Answ. Those and such like propheticall phrases are somewhat *hyperbolicall*; they expresse that iustire amity that should be betwixt true Christians: and the alteration of their nature by the Spirit of grace. So as the difference betwixt nature and grace is very lively set out thereby: to which purpose tend those other high transcendent hyperbolicall phrases of the Prophet *Isay*, Chap. 11. Vers. 6, 7, 8, 9.

§. 16. Of warring with Christians.

5. Ob. **T**O yeeld that warre may be made against Infidels, Idolaters, and other open enemies of the Church, yet may it not be made against Professours of the Christian Faith.

Ans. 1. Some that outwardly professe the Christian Faith may be as great enemies to the true Faith, as plaine Infidels. *I know* (saith Christ) *the blasphemy of them that say they are Iewes, and are not, but are the synagogue of Satan.* Papists professe the Christian Faith, yet are *Anti-Christians*, the directest and deadliest enemies that Christs true Church ever had. The ten Tribes that with *Ieroboam* revolted from the house of *David*, professed themselves to be the people of the true God, the *God of Abraham, Isaac, and Iacob*, and yet were deadly enemies to *Iudah*, and the children of *Iudah* oft waged warre against them; and that justly and lawfully: and the Lord helped them therein. What can *Papists* plead more then the revolting *Israelites* could. *Papists* professe the true God, *Father, Sonne, and Holy Ghost*: So did the *Israelites* the *God of Abraham, Isaac, and Iacob*. *Papists* are baptized: *Israelites* were circumcised. *Papists* retaine the holy Scriptures; so did the *Israelites*, as much of them as was then written. Were it not too great a digression, I could easily demonstrate how *Papists* have much further started from the true Christian Faith, then the *Israelites* did from the Law of *Moses*.

2. The cause of warre is more to be respected then the persons against whom it is waged. If *Protestants* should give just occasion of warre, warre might justly be undertaken against them. Before the division of the ten Tribes from the rest, the rest of the *Israelites* fought against the *Benjamites*, and that by Gods advice. *David* also was forced to fight against the men of *Israel* that tooke part with *Ishbosheth*: and after that with *Absalom*; and after that with *Sheba* the sonne of *Bichri*.

Rev. 2. 9.

2 Chro. 13. 15.

Iudg. 10. 28.

2 Sam. 2. 13.

2 Sam. 18. 7.

— 20. 6. &c.

§. 17. *Of the necessity and benefit of warre.*

WArre is a kind of execution of publique justice: and a means of maintaining right. For oft there is such conspiracy of many men together in doing wrong, and so obstinate and violent they are therein, as by no admonitions, perswasions, threatnings, penalties of Law, or ordinary means of executing justice they wilbe restrained. And so insufferably ambitious are some, & so insatiably coverous, as no dignities or jurisdictions will content them; no reuenues or profits will satisfie them. Were not such men restrained, and suppressed by force of armes, none should live in quiet, none should possesse or enjoy any thing besides themselves. So as the iniquity of men causeth a necessity of warre: and the benefit that thence ariseth causeth pious and righteous men to use it. By it a free and quiet profession of the true Faith is maintained: peace is settled: kingdomes and common-wealths are secured: lands and inheritances quietly possessed: all manner of callings freely exercised: good lawes put in execution: due justice executed: ill minded persons kept under: and many evils prevented. I deny not but by warre the cleane contrary is oft effected, and all things thereby put out of order. But then warre is abused. We speake of the just and right use of warre. For this is inwarlike affaires especially to be considered, whether the warres undertaken be just or unjust.

§. 18. *Of just warres.*

Quest. **W**Hat warres may be counted just and lawfull?

Ans. To make a just and full answer, warres must be distinguished.

1. There have been wars extraordinarily made by expresse charge from God. As the wars in *Moses* his time against *Sihon*, and *Og*, and the *Midianites*, (*Num.* 21. 21,

*In ipfis rebus
bellicis iusta
bella, an iniusta
sint, spectandum.
Amb. Offic. l. 1
c. 35. Ita ferè
Aug. Quest.
super Ios. l. 6.
c. 10.*

*Ne bella per
Moyſen geſta
mireretur aut hor-
reat, quia & in
illis diuina ſecu-
tus imperia non
ſeruans ſed obe-
diens fuit. Aug.
cont. Fauſt.
Manich. l. 22 c.
74.
Et Quæſt. ſu-
per Ios. l. 6. c. 10*

33. & 31. 1.) and the warres in *Ioshuabs* time. No question must be made of them, because they had the best warrant that could be, *Gods command*. If any will make those wars a patterne to root out kingdoms and nations as *Moses* and *Ioshua* did, let them shew the like warrant.

2. Ordinary warres are either defensive or offensive.

Defensive warre is that which is undertaken to defend our selves or friends from such wrongs as enemies intend, or attempt against us or them: whether the enemies be forraigne or domestique.

This warre whereunto *Moses* sendeth *Ioshua*, was defensive, against a forraigne enemy which wronged these *Israelites* themselves, and first set upon them.

The warre wherein *Ioshua* aided the *Gibeonites* against the five Kings that besieged them, was defensive in the behalfe of friends against forraigne enemies.

Dauids warre against the house of *Saul*, and against them that tooke part with *Abisalom*, and *Sheba*, was defensive against domestiques.

No question can be made of the lawfulness of such wars as these are. Necessity forceth men thereto.

Offensive warre is when enemies are first set upon: which according to the causes given of offending an enemy, may be as just as defensive warre. The causes are such as these.

1. Maintenance of Truth, and purity of Religion. This moved the *Israelites* in *Canaan* to think of making warre against their brethren on the other side of *Iordan*, *Ios. 22. 11*. In this respect the warres of the Kings of the earth against *Anti-Christ* are commended, *Dan. 11. 40. Rev. 17. 16*.

2. Recovery of that which is unjustly taken away. For this end the *Israelites* in *Samuels* and *Dauids* time set upon the *Philistines* to recover the cities which they had taken away, *1 Sam. 7. 14. 2 Chron. 18. 1*. This also was the cause of *Abijahs* war against *Ieroboam*, *2 Chro. 13. 5*.

3. Execution of vengeance on such as have done publique wrong.

Defensive war

Ios. 1. c. 7.

2 Sam. 3. 1.

— *18. 7.*

— *20. 6.*

Offensive war.
The causes thereof.

Bellum ipsius pietatis materiā fēbat. Chrys.
ad Pop. Hō. 14.

Si quā gens vel civitas quā bello petenda est, vel vindicare neglexerit quod a suis improbē factum est, vel redere quod per iniurias ablatum est, bellum est iustum. Aug.
Quæst. super Ios. 16 c. 10.
Iusta bella defiri solent, quæ ulciscuntur iniurias. Ibid.

wrong. This reason doth God render of sending *Saul* against *Amalek*, 1 *Sam.* 15. 2. For such a cause *David* made warre against the *Amonites*, 2 *Sam.* 10. 7.

4. Drawing away enemies from some dangerous plot that they have in hand. Thus to draw *Saul* from pursuing *David*, God stirred up the *Philistines* to invade *Israel*. Thus *Asa* set upon *Baasha*, to hinder the bulwarks which *Baasha* was making against *Judah*. If *Asa* had not distrustfully hired wicked instruments, he had done well in his warre.

5. Weakning the power of open and profest enemies. For this end *David* set upon all enemies of *Israel* round about.

6. Subduing of rebellious subjects that gather head, and will not be brought under law. For this end *Abel of Beth-maacchab* was besieged by *David's* men.

7. To helpe and assist friends and allies in like cases. So *Abraham* fought against them that with other *Sodomites* had taken *Lot* captive.

Provided notwithstanding that before men enter into warre, whether defensive or offensive, all good and faire meanes be used, to move enemies voluntarily to do what is just and equall. The advice which the Apostle giveth about going to law, (1 *Cor.* 6. 1, &c.) may fitly be applied to going to warre. We have good patternes herein, not onely in the *Israelites* towards their brethren, (*Ios.* 22. 13. *Judg.* 20. 12, 13.) but also in *Iephthah* towards the *Ammonites*, (*Judg.* 11. 12.) Yea the directions given in the Law tend much to this purpose, *Deut.* 20. 10, &c.

This caution observed, in faith may men on the fore-named grounds wage warre. But if nothing besides the motion of unreasonable passion and anger, or ambition and vaine-glory, or desire of any earthly possession whatsoever, do provoke men to warre, surely for these causes it is not safe to kill or to be killed. Souldiers were of old gravely and justly reproved for undertaking combats in such cases.

1 *Sam.* 23. 27.

2 *Chro.* 16. 3.

2 *Sam.* 8.

2 *Sam.* 20. 15.

Gen. 14. 14.

Cautions in going to war. Non sane inter vos aliud bellum movet, litescq. suscitatur, nisi irrationabilis iracundie motus, aut inanis glorie appetitus, aut terrena qualicumq. possessionis cupiditas: talibus certe ex causis neq. occidere neq. occumberet tutum est, Bern. ad Mil. Temp. c. 2, &c. Vide item Aug. cont. Faust. Manich. l. 22. c. 74.

§. 19. *Of souldiers encouragement in just warre.*

THat which hath beene delivered of the lawfulnessse of warre cannot but afford matter of much comfort and courage to such as are called to just warre. They may on this ground go in faith, with much confidence, cheerfully, and couragiously. If there be peace betwixt God and their own soules, if they have truly repented of all their sinnes, if their persons be justified as well as their cause warranted, they may not onely call upon God, and that in faith, for his assistance and blessing, and depend on him for the same, but also undauntedly meet death in the mid-way, and comfortably commend their soules into Gods hands. What need he in life or death feare, to whom *to live is Christ, and to die is gaine, Phil. 1. 21.* Though enemies destroy the body, yet no danger comes thereby to the soule: neither can they impeach eternall salvation. There is much comfort in breathing out our last breath in Gods work. It is a kind of Martyrdome. For a souldier to die in the field in a good cause, it is as for a Preacher to die in a pulpit. Vpon the cautions before noted, this assuredly wilbe the issue, If a souldier get the day, or otherwise escape with his life, they that set him on work are too too ungratefull if they do not abundantly reward him. Herein if man faile, assuredly the righteous Lord will not faile. For, *whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free, Eph. 6. 8.* In particular, *The Lord will certainly make them a sure house that fight the battels of the Lord, 1 Sam. 25. 28.* If in this worke of the Lord, in his warre, he be slaine, his soule shalbe more then a conquerour, triumphing in heaven over all sorts of enemies. They may therefore be secure. O how gloriously do such with victory returne from war! how blessedly do such as Martyrs die in battell!

*Quid vel vivens
vel moriens me-
tuit, qui vivere
Christus est,
& mori lu-
crum. Bern. ad
Mil. Temp c. 1.
Esi hostes nos
perimant, nullum
tamen ad animas
periculum mi-
grat: neq; salutem
illam semper-
nam violare pos-
sunt. Chrys.
Hom. 7. in
1 Tim. 2.*

*Quàm gloriosi
revertuntur vi-
ctores de prælio,
quàm beati mori-
untur Martyres
in prælio. Bern.
loc. citat.*

§. 20. Of opposing violence to violence.

* See § 9.

* §. 13.

Lex talionis.

* Deut 19. 21.

Exo. 21. 23, 24, 25.

b 1 Sam. 15. 33.

c Iudg 1. 6, 7.

VI. * **V**iolence may be resisted with violence. If any course may be accounted violent, surely war is one of those courses. To omit the * fore-mentioned proofes for the warrant of warre, ^a the law of requiting like for like maketh much to this purpose. Thus dealt ^b Samuel with Agag, when he said to him, *As thy sword hath made women childlesse, so shall thy mother be childlesse among women.* So dealt ^c Iudab with Adonibezek, whose thumbs and great toes they cut off: for so had he dealt with 70 Kings. Many like evidences are recorded and justified in holy writ.

Thus are violent, cruell, and hard-hearted men by a sensible demonstration brought to see their perverse and mischievous disposition. As the fore-named Adonibezek confesseth, saying, *As I have done so the Lord hath requited me.*

Ob. How can this resisting of violence with violence stand with those Christian principles, *Resist not evill, Re-compence to no man evill for evill. Avenge not your selves,* Mat. 5. 39. Rom. 12. 17, 19.

Ans. 1. The resisting of violence here intended is a publique execution of justice: but that which Christ forbiddeth is private revenge. The latter phrase, *avenge not your selves*, is an exposition of the former.

2. Christs words are to be taken comparatively, thus. A Christian must be so farre from revenge, as rather suffer a double wrong.

3. They imply a readinesse to forgive, againe and againe.

4. They import a Christian vertue, of overcoming evill with goodnesse and patience, Rom. 12. 21.

Learne wisely to discerne betwixt persons, and cases: thorowly sift and examine your owne passions: let your hearts be seasoned with a true feare of God, and love of man: let it be enflamed with a zeale of Gods glory: set good ends before

Quid est non reddere malum pro malo, nisi abhorre ab ulciscendi libidine? Quid est accepta iniuria ignoscere malle quam persequi, &c. Aug. Macellino, Epist. 5. Hoc fit ut vincatur bono malus, immo in homine malo vincatur bono malum. Ibid. Vide Aug. contr. Faust. Manich. l. 22. c. 76.

before you, and aime at them: be well instructed in the meanes whereby you may attaine to those ends; and then take courage and resolution to your selves. Deale with wicked men, as wicked men are to be dealt withall: fight against them that fight against you: with the froward shew your selves froward, (as the Lord himselfe doth:) despise them that despise you: shew as much scorne of them, as they can do of you. This is to *answer a foole according to his folly*, and to keep him from being proud in his own conceipt, from insulting over you, and from taking advantage against you. There be times & occasions when mischievous enemies are not to be yeelded unto, no nor an haire's breadth. By opposing undaunted courage against their stout boldnesse, they may be beaten at their owne weapon.

§. 21. *Of using meanes.*

VII. * **A**pproved meanes are to be used for attaining our desired ends. The parables which our Lord useth about providing that which may be sufficient for an intended building, and about casting how to meet an enemy that is comming against him, (*Luke 14. 28, & c.*) give good evidence to the truth of this point. Wherefore such Saints as have beene guided by the Spirit of God, even in those wars whereabout God himselfe hath sent them, and to which he hath given assurance of victory, have been careful to use meanes. For this end, ^b *Ioshua* required all the men of warre that were of the *Reubenites, Gadites, and halfe the Tribe of Manasseh*, that quietly enjoyed their possessions on the other side of *Jordan*, to go over before the rest of the *Israelites*, armed to helpe them. On the contrary ^c *Meroz* is cursed for not affording aid to helpe the Lord against the mighty. The meanes *before noted for keeping out enemies tend to the point in hand.

Of such use are means, as if they be wanting, God will not do the thing that is expected to be done. Though ^d *God* had given to *Paul* all that sailed with him, yet when the mariners (who

Psal 18. 26.
1 Sam. 2. 30.

Pro. 26. 5.

* See §. 9.

^b *Ios. 1. 13, & c.*

^c *Iudg 5. 23.*

* §. 12.

^d *Acts 27. 24, & c.*

(who are ordinary meanes to advise, and helpe in dangers on the sea) were about to leave the ship, *Paul said, except these abide ye cannot be safe.* So as ordinarily there is a kind of necessity that meanes be used. Yea we oft read of meanes used in extraordinary matters. ^c *The dust of the earth was stricke,* that out of it lice might arise to plague *Pharaoh.* ^f *Ashes of the fornace* were sprinkled into the aire to cause boilesto breake forth upon man and beast in *Egypt.* ^g *The rocke* was struck with a staffe to make water flow out of it. ^h *Meale* was cast into the pot, to make the pottage wholesome.

The use of meanes makes much to the manifestation

1. Of Gods providence, in affording meet means.
2. Of his wisdom, in ordering means fitly.
3. Of his goodnesse, in blessing means.

And thus more occasion is given of calling upon God for his blessing on the means which are used: and of praising him when we see the fruit and benefit of means: yea and of humiliation when we observe means to be wanting, or to be ineffectuall.

1. *Ob.* ⁱ *There is no restraint to the Lord to save by many or by few, and* ^k *by them that have no power.*

Ans. 1. In speaking of meanes no question is made of Gods power. For he that without any means made all things, can do what els pleaseth him without means. But the question is of his will; whether he that hath sanctified such and such means, for such and such purposes, will effect matters without the means which he hath appointed for effecting them.

2. The question is of Gods ordinary manner of working. Now Gods ordinary providence in ordinary matters is the ground of our faith, rather then his extraordinary power.

2. *Ob.* ⁱ *God restrained Gideon in using the means that in his case were ordinarily used.*

Ans. The Lord tieth not himselfe to ordinary courses, as he hath tied his creatures, who can not go beyond the bounds which he hath appointed to them. So as herein

lieth

^c EXO. 3. 17.

^f — 9. 8, 10.

^g — 17. 6.

^h 2 King 4. 41.

Gods glory in
the use of
meanes,

ⁱ 1 Sam. 14. 6.

^k 2 Chro. 14. 11
Meanes have
respect to
Gods will.

ⁱ Iudg. 7. 24.

God not tied
to meanes.

lieth a difference betwixt the Creatour and creatures. For the manifestation of this difference it pleased God sometimes to do great matters with small meanes, (yea and ^m with no meanes at all,) and to cause those particulars to be recorded, that all ages might know what of himselfe he is able to do.

3. *Ob.* Means use to draw mens' minds from God: and to make them dote too much on means.

Ans. That is the abuse of means. Means are by such considered onely in themselves, and not in the principall agent who makes them effectuall. Such were the *Israelites*, to whom the Prophet thus, *"Woe to them that go downe to Egypt for helpe, and stay on horses, and trust in chariots because they are many; and in horsemen because they are very strong: but they looke not unto the holy one of Israel, neither seeke the Lord."* Thus they severed things, which were to be joyned together, *God and means*: means being the hand of the divine providence whereby he worketh such and such things. Means therefore (in the right use of them) give occasion of beholding God, of calling on him, and praising him. Daily food, apparell, sleepe, works of our calling, and other like meanes wherby we are sustained, work such effects in those that are piously minded. Wherefore though we believe in God, yet let us do those things that are to be done by man for our safety, lest letting slip such means we may seeme to tempt God.

It will therefore be our wisdom in every thing that we take in hand,

1. To observe what means are warranted for the effecting thereof. Out of Gods Word we may have sufficient direction in this case.

2. To be diligent in using those means. Many promises are made to the diligent; especially in *Salamons Proverbs*.

3. *To call on God for his blessing on our endeavors. *Except the Lord keep the city, the watchman waketh but in vaine.* To neglect means is an *extremity in the defect*, implying too great

^m Exo. 17. 29.

Abuse of means.

^m Isa. 31. 1.

Quamvis credamus in Deum, faciamus tamen quae facienda sunt ab hominibus in praesidium salutis, ne praetermittentes eam Deum tentare videamur. Aug. Quæst super Gen. 1. c. 102.

Rules for using means.

Pro. 10 4.
— 12. 11.

* See S. 27.
Psal. 127. 1.

great security. To relie only on means is an *extreme in the excess*, implying too much insolvency. God is tempted both waies. The middle therefore is the best and safest course, which is, in the use of meanes to relie on God for his blessing.

§. 22. *Of the gestures of prayer.*

EXOD. XVII. IX.

To morrow I will stand on the top of the hill with the rod of God in mine hand.

* Vide §. 1.
& 9.

*Metonymia
adynsti-
Signum prout
significat.*

Gestures of
prayer.

* §. 23.
1. Bowing.

2. Prostrating.

3. Lifting up
eyes.

* **T**He *Internall* meanes, as promised on *Moses* part to be used by him, are here set downe. Wherein 1. the action undertaken by him is thus expressed, *I will stand*. This gesture of the body is put for an action of the minde signified thereby, which is prayer. For standing was of old an usuall gesture of prayer. It never was the onely gesture. For the Scripture expresseth many other: whereof some were gestures of the whole body; others of particular members thereof.

There are three especiall gestures of the whole body.
1. Standing. 2. Bowing. 3. Prostrating, or lying all along.

1. Of *Standing*, * more anon.

2. *Bowing* was used as an action of much reverence: and that for the most part, when they testified their thankfull acceptance of some speciall favour. Read for this *Exo. 4. 31. & 12. 27. 2 Chro. 29. 29, 30. Neh. 8. 6.*

3. *Prostrating*, or lying all along testified much humiliation, and dejection of the soule. Read for this, *Ios. 7. 6. 2 Sam. 12. 16. Exa. 19. 1. Mat. 26. 39.*

The gestures of the particular parts of the body are many more: as,

1. *Lifting up eyes*. This giveth evidence of our expectation of helpe from above: and of our faith fixed on him who

who is in heaven. For the eye in prayer when it is lift up
 nseth to stand fixed : in which respect *Christ* is said to lift
 up his eyes, and to looke to heaven, (*Ioh. 11. 41. Mat. 14. 19.*)
 and *David* expressing prayer by this phrased, addeth the rea-
 son thereof, thus, *I will lift up mine eyes unto the hills from
 whence cometh my helpe, &c. (Psal. 121. 1, 2. & 113. 1, 2.)*
 Herein lieth an apparent difference betwixt man and other
 creatures. For where other creatures looke downeward,
 mans countenance is made more erect. And where other
 creatures have but foure mustles in their eye, man hath a fift
 to lift the eye upward.

2. *Lifting up hands, or spreading them abroad.* Hereby
 we manifest that we can find no succour in our selves : but
 are ready to receive it from him on whom we call, and to
 whom we stretch our hands. Thus *Salomon* in his solemne
 prayer, *spread forth his hands towards heaven*, and under this
 phrased setteth out the prayer of others. (*1 King. 8. 22, 38,*
54.) So doth *David*, (*Psal. 141. 2.*) and *Jeremiah*, (*Lam.*
3. 41.)

3. *Castling downe eyes.* This testifieth an holy shame, and
 confusion of face by reason of a mans unworthinesse, and un-
 fitnessse to appeare in Gods sight. Take instance hereof in the
 penitent publicane, (*Luk. 18. 13.*) and in devout *Ezra*,
Ezr. 9. 6.

4. *Knocking the breast.* Contrition of heart, and com-
 punction of spirit, godly sorrow and griefe is hereby mani-
 fested. In such respects the fore-named Publican is said to
smite his breast, Luk. 18. 13.

5. *Renting clothes, pulling haire off the head and beard :*
 these are gestures which *Ezra* used, (*Ezr. 9. 3, 5.*) to which
 may be added the penitent womans teares; with which she
 washed the feet of *Christ*, and her wiping them with the
 haire of her head, *Luk. 7. 38.* Deep apprehension of sin, and
 much aggravation of griefe is by these and other like unu-
 suall gesturs declared.

6. *Kneeling.* This is the most usuall and proper gesture
 for prayer. For examples, read *2 Chro. 6. 13. Ezr. 9. 5.*
Dan.

*Prænaq, cum
 sp: fient anima-
 lia cetera terrā;
 Os homini subli-
 me dedit, cœ-
 lumq; videre
 iussit, &c. Ovid
 Metamorph. l. 1
 Sec 1 he Saints
 Sacrific. e on
 Psal. 116. §. 25.
 4. Lifting up
 hands.*

5. Castling
 downe eyes.

6. Smiting
 breast.

7. Renting
 garments, &c.

8. Kneeling.

8. Kneeling.
*Deum genua posito
 adoramus, &
 fixo in terram
 poplite magis
 quod ab eo peti-
 mus, impetra-
 mus. Legimus
 enim & Pauli in
 litore sic orasse:
 & genuculationes
 in oratione
 preceptas. Hier.
 Comment lib.
 2, in Eph. 3.*

9. Standing.
*Stantes oramus
 quod est signum
 resurrectionis.
 Aug. Ianuario
 Epist. 119. Et de
 Serm. Domin.
 monte 12.*

Dan. 6. 10. Luke 22. 41. Act. 7. 60. & 9. 40. & 20. 36. & 21. 5. The very act of prayer is implied under this gesture, *Eph. 3. 14. Psal. 95. 6.* That homage which we owe to God, that reverend respect which we beare to him, that honour which we desire to yeeld to him is hereby testified.

All these gestures (as occasions serve) well besee me those that call upon God. But because here mention is made only of standing it shalbe sufficient to have named the other.

§. 23. Of standing in prayer.

EXOD. XVII. IX.

I will stand.

FRrequent mention is made of standing at prayer. For prooffe whereof, among others, take notice of these Scriptures, *Gen. 18. 22, 23. & 24. 13. 1 Sam. 1. 26. Neh. 9. 2, 4, 5. Mat. 6. 5. Luk. 18. 11, 13. Mar. 11. 25.* Christians in the Primitive Church on the Lords daies, and also on sundry other Festivals did use to pray standing.

In many respects doth this gesture well become the divine exercise of prayer.

1. It is a reverend manner of presenting ones selfe to God.

2. It is an outward means of raising mens hearts and thoughts from earth to heaven. For in this kind of gesture is the head raised furthest from the earth, nearest to heaven. It is not so in bowing, sitting, kneeling, lying.

3. It is a testification of our acknowledgement of Gods Sovereignty, authority, and dignity. Therefore among men, inferiours stand before them under whose command they are, *1 King. 3. 16. & 10. 8. Dan. 7. 10.*

4. It is a signe of stedfast faith in prayer. It is oft put for a gesture of steddinesse: and opposed to leaning, wavering, reeling, *1 Cor. 16. 13. Eph. 6. 13, 14.*

Hereby *Moses* might then imply

1. That

1. That he would present himselfe before the throne of God for them.

2. That he would elevate his heart, and lift up his desires to heaven.

3. That he would do what he did with due reverence, and respect to Gods excellency and sovereignty.

4. That he would with the best stedfastnesse of faith that he could pray for them, expecting the truth of divine promises.

Thus he sheweth that on his part he would not be wanting to do what belonged to him, that they might be the more stirred up to do on their part what belonged to them, and that all might with the stronger confidence expect a good issue. Therefore this he professeth to do before hand, thus, (as our English translates it) *I will stand*. Or, (to turne it word for word) **I standing*, which implieth a continuance in doing what he undertooke to do, together with an outward manifestation thereof. For by saying, *I will stand*, he meaneth as much as if he had said, *I will pray, and you shall see that I pray*.

This gesture of *standing* being proper to prayer, sheweth what they may do who are so thronged as they cannot kneele. They may stand. So as it taketh away their pretext who in strait pewes sit at prayer, because forsooth they cannot kneele. But I conceive that where a man can sit, he may much better stand.

§. 24. Of the time and place of Moses his prayer.

THe time which he limiteth for performing the forementioned duty is not much delayed, nor farre put off: but rather the first opportunity is taken. For this word, **to morrow*, hath relation to *Amaleks* setting upon them, and implieth the next day: sooner then which, an army could not have bene gathered together.

The place also is expressed. (*On the top of the hill.*) At the time that *Amalek* set upon them they were in a vallie, or in a plaine.

*Stabat Moyses
expectans fidem
caelestium pro-
missionum. Amb
Comment in
Psalm. 118. Ser.
19.*

צב *
in Niphol Be-
noni,
Me consistente.
Trem. & Iun.

7m

Why Moses
went up to the
top of an hill,

*Quando stamus
ad orationem,
vigilare & in-
cumbere ad pre-
ces toto corde
debemus. Cypr.
Ser. 6. de Orat.
Dom.
Utiliter orationis
tempore etiam
corporalis loci se-
cretum quæri-
mus. Bern de
Ascens. Dom.
Serm. 4.
Clamat cor no-
strum sublimita-
te cogitationum.
Amb. Cōment.
in Psal. 118.
Ser. 19. vers. 1.*

plaine, and there *Ioshua* went out against them. But *Moses* goeth to the top of an hill neare to that vallie, and that for sundry just and weighty reasons: as,

1. That he might the better discern the battell, and know whether *Israel* or *Amalek* had the better, and answerably order his prayer.

2. That *Ioshua* and his souldiers might behold *Moses* lifting up his hands: and thereby be the more encouraged.

3. That he might be the more quiet and free from disturbance and distraction, (which he could not have beene, if he had remained in the plaine among the people: or if he had been in the army.) For when we set our selves to prayer, we must set our selves therto with the whole heart. Therefore in time of prayer we may usefully seeke secrecy of place.

4. That by the open sight of heaven, his spirit might be the more cheared, his thoughts more elevated, and so his prayer the more sharpned, and his faith the more strenghtened. For by the sublimity of our thoughts our heart is enlarged.

By all these we see that he chose a very fit place for his purpose.

§. 25. *Of the rod which Moses used.*

EXOD. XVII. IX.

With the rod of God in mine hand.

Much is spoken of the rod here mentioned. But what kind of rod it was, is not agreed upon by all. * The word, according to the notation of it, signifieth a thing to leane on. The strength of bread is set out by this word, and stiled *a the staffe of bread*. That also whereupon wicked men do repose their trust and confidence, is by this very word expressed, and called *b the staffe of the wicked*. *c* A bed, whereupon a man lieth and resteth himselfe, is signified by a word which commeth from the same root, and hath the
very

*מִסָּבָה *
מִסָּבָה
inclinauit,
declinauit.
מִסָּבָה א
panis baculum.
Lev. 26. 26.
-מִסָּבָה ב
baculus impiorum
Isa 14. 5.
מִסָּבָה ג
cum chirik signi-
ficat testum.
Cum patach, ba-
culum.*

very same letters, though not the same points: wherein the LXX being somewhat mistaken, do translate the Hebrew word that signifieth a bed, by a Greeke word that signifieth a staffe: which gave occasion to that seeming difference betwixt *Moses* and him that wrote the Epistle to the Hebrewes, about *Israels bowing himselfe* ^d upon the beds head, (as it is in *Gen.* 47.31.) and ^e Upon the top of his staffe (as it is in *Heb.* 11.21.) Both which may well stand together. For, being an old man and weake, he was faine to have a staffe to rest on, and leaning thereon, he bowed towards the beds head. By the fore-named notation, and usuall acceptation of the word it appeareth that that which is here translated a rod, was not a wand, (as some wou'd have it) or a riding stick: such rods are not to be leaned upon: * The Prophet *Isaiab* (where he maketh an expresse difference betwixt a rod and a staffe) useth ^f another word to set out a rod, and ^g the word of this text to set out a staffe. The rods which the chiefe of every Tribe used to have, have this ^h title: which questionlesse were such as prime Officers at Court use to have, called *White-slaves*. The first time of mentioning the rod here spoken of, was when ⁱ God appeared to *Moses* as he was keeping sheepe. Whence some (and that not without probability) do gather, that this, which is translated a rod, was a shepherds crooke. But were it a shepherds crooke, or a staffe, or a wand, in regard of the use that we may make thereof, all is as one. This is it whereof God said to *Moses*, ^k *Thou shalt take this rod in thine hand wherewith thou shalt do signes.*

Many admirable things are noted of this rod. By it,

1. It being turned into a serpent, the rods of the inchanters, which seemed also to be serpents, were swallowed up, *Exo* 7.10,12.

2. The waters in the rivers of Egypt were turned into bloud, *Exo* 7.20.

3. Dust was turned into lice, *Exo* 8.17.

4. Thunder, haile, and lightning fell, *Exo* 9.23.

5. An East-wind was raised, which brought grasshoppers, *Exo* 10.13.

וַיִּקַּח
וַיִּשְׁתָּן
ad caput lecti.
e i o i t o a n p a c
t i n e p u b l i c a a t u.
Super extremo
baculi sui.

* Isa. 10. 15.

וַיִּקַּח
וַיִּשְׁתָּן
Num. 17. 2.

וַיִּקַּח
Num. 17. 2.

* Exo 3 1.
4. 2.

* Exo 4. 17.

Wonders done
with *Moses* his
rod.

De mirandis
factis per vir-
gam *Moyfis*. lege
Hieron. Com-
ment. in Ezek.
29. lib. 9.

Why called
the rod of God

*Virga Dei dici-
tur que primum
dicta est virga*

*Aaron, postea ve-
ro virga Moy-
sis, sicut dici-
tur spiritus He-
lie qui est spiritus*

*Dei, cujus parti-
ceps factus est*

Helias, &c.

Aug Quæst.
super, Exo. 1. 2.

q. 63.
Exo. 7. 9, 12,
19.

— 8. 16, 17.
— 9. 23.
— 10. 13.

— 14. 16.
— 17. 5.
— 20. 11.

c — 4. 2.

6. The Red Sea was devided, *Exo. 14. 16.*

7. The rock gave out water, *Exo. 17. 6.*

8. The victory here mentioned was obtained, *Exod. 17. 9.*

This rod is here, as in other places, called the *rod of God*, because

1. God appointed *Moses* to use it, *Exo. 4. 20.*

2. God promised that wonders should be done by it, *Exo. 4. 17.*

3. God wrought the miracles that were done by it: so as, it was Gods instrument, *Exo. 3. 20.*

4. It was a visible memoriall of Gods mighty power, *Exo. 17. 5, 6.*

It is also sometimes called *Aarons rod*, because God appointed *Aaron* to use it in working the first miracles that were wrought in Egypt. And it was most usually stiled *Moses his rod*, because it first belonged to him before any miracles were wrought by it: and because he most used it.

This *Rod*, *Moses* here promiseth to take with him in his hand, that being in the mount, he might hold it up as the Lords standard: and that both in regard of himselfe, and also in regard of the souldiers in the field.

For himselfe, that by looking on it he might be put in mind of Gods former works manifested by that *rod*: and so have his faith the more strengthened.

For them in the field, that they might have a visible evidence of his stedfastnesse in calling upon God for them: and so be the more encouraged.

§. 26. *Of the resolution and observations of the latter part of the ninth verse.*

EXOD. XVII. IX.

To morrow I will stand on the top of the hill with the rod of God in mine hand.

THe maine Scope of this promise made by *Moses*, is to assure those whom he sent forth into the field to fight, that he for his part would not be wanting to assist them with his best prayers. For in this promise is a description of his manner of praying for them.

More particularly we are to observe

1. The *Person* that maketh the promise. *I*, saith *Moses*, that went not with them.

2. The *Substance* of the promise. This may be distinguished into foure branches.

1. The *Matter*, or particular thing that is promised, *will stand.*

2. The *time* when. *To morrow.*

3. The *Place* where. *On the top of the hill.*

4. The *Instrument* wherewith. In setting down whereof there is noted

1. The *Instrument* it selfe. *With the rod of God.*

2. The *Manner* of using it, *In mine hand.*

1. The *Inference* of this promise upon the charge given to *Ioshua*, (the charge being for providing good outward means, the promise, of earnest praier) giveth us to understand that,

1. *Prayer must be added to other preparations.*

2. The *Person* that promiseth to pray being one of those that taried at home, and went not out to the war, giveth instance, that,

1. *Prayer for good successe in warre is to be made by such as tarry at home.*

3. The phrase whereby the thing promised is expressed (*will stand*) being an externall gesture of prayer, sheweth, that,

III. *Inward devotion of heart is to be manifested by the outward disposition of body.*

4. The Time prefixed (*to morrow*) being before the battell was ended, declareth, that,

IIII. *Succour must be sought of God in season.*

5. & 6. The Place being first *on an hill*, which was in the open field: and then *on the top of the hill*, whence the army might be seene of *Moses*, implicth, that,

V. *Any place may be fit for prayer.*

VI. *Knowledge of that for which prayer is made is an especiall meanes to sharpen prayer.*

7. The Rod which he taketh with him, being *the rod of God*, wherewith God had before wrought many wonderfull works, importeth, that,

VII. *Consideration of Gods former workes is of speciall use to strengthen faith.*

8. The Manner of using it, by holding it *in his hand*, namely to this end that *Ioshua* and other souldiers might see it, intimateth, that,

VIII. *Perswasion of others prayers addeth much courage in dangerous imployments.*

§. 27. *Of joyning prayer with other meanes.*

I. * **P**ayer must be added to other preparations. When ^a *Jacob* heard that his brother *Esau* was comming against him with 400 men, he tooke the best order that he could either by presents to pacifie his brother, or, if some of his company were slaine, yet to make an escape with others: but withall he prayeth to God for protection, yea in prayer he wrestled till he prevailed. ^b *Iphthah* leads out against the *Ammonites* a well furnished army: yet *voweth a vow unto the Lord*. Now a vow is an evidence of earnest prayer. Though his particular vow be not to be justified, yet his manner

* §. 26.

^a Gen. 32. 6, &c

^b Iudg. 11. 29, 30.

manner of going to warre is commendable. *Samuel* doth, as *Moses* here, he gathereth *Israel* together to fight against the *Philistims*, and promiseth to pray for them. The ^d number of worthies, and the ^e multitude of valiant Souldiers that *David* had, beare witnesse to his prudence in preparing externall means: and his many ^f prayers recorded in the *Psalmes*, give evidence of his piety in seeking helpe of God. ^g Very much is spoken of *Iehosaphats* great preparations: yet when he heard of the approach of enemies, by fasting and prayer he sought helpe of God. So many other faithfull Saints. After that the Apostle had exhorted Christians to be strong in the Lord, and to put on the whole armour of God, wherwith he sheweth how a Christian may be armed from top to toe, he addeth this exhortation, ^h *Pray alwayes with all prayer, &c.*

Means without Gods blessing are of no use. ⁱ *Except the Lord build the house they labour in vaine that build it: Well* therefore saith the Psalmist, ^k *I will not trust in my bow, neither shall my sword save me.* But ^{*} prayer is that which God hath sanctified for obtaining his blessing, and his helpe. To this purpose is prayer exceeding powerfull. It hath alwayes (if at least it were made aright) obtained victory.

What now may we judge of them that thinke prayer then only needfull when other means faile? To say the least of them they shew themselves apparently ignorant of the supreme power of God in ordering means: which are so subordinate to the divine providence, as without it they are of no use at all: and withall they shew very little zeale of Gods glory. For were there not an absolute necessity of prayer, and that in regard of some benefit to themselves, it appeares that prayer as it is a part of Gods worship, and a means to set out Gods honour, should never be made by them.

If in this case neglect of prayer be such a point of impiety, what is it to enterprise war with masks, enterludes, playes, and such kind of sports? Can a blessing be expected in such courses?

Set this patterne of *Moses* before you, all of all sorts.

^e 1 Sam. 7. 5, &c.

^d 2 Sam. 23. 8, &c.

^c — 24. 9.

^f Psal. 7. 1, &c.

— 25. 2, 19, 20.

— 44. 1, &c.

^g 2 Chro. 17.

12, &c.

— 20. 3.

^h Eph. 6. 10, 18.
See *The whole armour of God*, on Eph. 6. 18. § 1.

ⁱ Psal. 127. 1.

^k — 44. 6.

^{*} See *The whole armour of God* on Eph. 6. 18 §. 18, 22.

Reprehension of such as separate prayer and other means.

Nihil est tam arduum atq; difficile quod non Deo adiuvante planissimum atq; expeditissimum fiat. In ipsum itaq; suspensi, ab eo auxilium deprecantes, quo d institutus sumus. Aug de lib. arbit. c. 6.

Whether other means faile or abound, let not this of prayer be neglected. This makes a supply where other means are wanting. This makes other preparations successfull. Let therefore all armies be sent forth by Christian Princes with more then ordinary prayer. Thus may we in greatest distresses be sure of succour. For there is nothing so hard but with Gods helpe it may be made easie. On him therefore let us depend: of him let us seeke helpe, and so accomplish our purposes.

§. 28. *Of their care who tarry at home to pray for them that go to warre.*

* See, §. 16.
* 1 Sam. 7. 9.
b ——— 4. 13.

c Psal. 66.

d Gen. 14. 20.

II. * **P**ayer for good successe in warre is to be made by such as tarry at home. So did ^a Samuel. ^b Elies waiting for newes out of the army, implieth that his prayer was not wanting. ^c That solemne forme of thanks which David gave to God upon Iobbs returne with victory, giveth prooffe of his praying for the armies. ^d So doth Melchize-dechs congratulation of Abrahams victory.

1. Gods honour is engaged in the successe of such as professe Godstruth.

2. Their cause ought to be accounted a common cause of all that are of the same profession.

3. Christian sympathy, and the Communion of Saints should make us account others dangers, and others successe as our owne.

4. If they which go out to warre, be of our owne country or nation, by their overthrow we incurre hazzard: by their victory the more safety is brought to us that tarry at home, yea we all partake of the benefit of the spoiles which they make of enemies, the whole kingdome is enriched thereby if they be great.

If these be not sufficient motives to enforce the equity of the fore-named duty, what can be sufficient?

Remember therefore what Uriab said, *The Arke, and Israel, and Indah abide in tents, and my Lord Iob, and the servants*

^a 2 Sam. 11. 11.

vants of my Lord are encamped in the open fields, shall I then go into my house to eate and to drinke? He, when he was at home was as much affected with the armies in the field as if himselfe had beene there. Can any then be so carelesse of them as not to pray for them?

*Affuredly, if Magistrates, and Ministers, if great ones, and meane ones were more conscionable in performing this duty, better successe might be expected. But so farre are most from obtaining a blessing upon the armies that go forth, as rather on the contrary (Achan like) they trouble the armies that are sent out, by provoking Gods wrath against them, thorow their impiety, and prophanenesse, lewdnesse; and licentiousnesse. Such either pray not at all: or they make their prayers to be an abomination to the Lord. For, *he that turneth away his eare from hearing the Law, even his prayer shalbe abomination.* Thus wicked persons are betrayers of such as (out of the places where they dwell) goe to warre.*

§. 29. Of manifesting our inward desire by our outward gesture.

III. * **I***nward devotion of heart must be manifested by the outward disposition of body.* As the many gestures which in Scripture are recorded and approved, being used by Saints in prayer (whereof before, §. 22.) do afford good prooffe to the point, so also the manifold expressions of prayer by sundry gestures proper thereto: as such as these, *I lift up mine eyes: c I bow my knees, that is, I pray. d Let us lift up our hands: e Let us kneele, that is, let us pray. f Let the lifting up of my hands be, that is, let my prayer be.* So here in this place, *I will stand, that is, I will pray.*

As in other cases, so also in prayer, the mind appeareth in the gesture of the body: for this is a signe of that. So as by the manifestation of our inward devotion by our outward gesture, God is more honoured, others are made like minded, and our owne spirits are quickned.

Ios. 7. 1. 25.

Prov. 28 9.

* See §. 26.

Flexo corpore mens est erigenda ad Deum. Bern. medit. devo c. 6.

b Psal. 133 1.

c Eph. 3. 14.

d Psal. 95. 6.

e Lam. 3. 41.

f Psal. 141 2.

Animus in gestu corporis apparet. Gestus corporis signum est mentis. Corporis gestus animus proditur. Bern. de modo benè viv. Ser. 9. Beneficis of outward gestures in prayer

1. For God, he is by that means glorified both in soule and body: as we ought in both to glorifie him, 1 Cor. 6. 20.

Ob. God is a Spirit, and they that worship him must worship him in spirit and truth, Ioh. 4. 24.

Ans. True. But what then? Is he not therefore to be worshipped in body? Fie on such a consequence. Indeed God is most especially to be worshipped in Spirit. All outward worship without it is altogether in vaine, 1 Iay. 29. 13. But Gods delight in the spirit doth not imply a dislike, or no liking of a manifestation thereof by the body. He that said in regard of an upright manner of performing the things which we do, Take heed that ye do them not before men to be seene of them, Mat. 6. 1. said also in regard of our zeale to Gods glory, Let your light so shine before men as they may see your good workes and glorifie your father which is in heaven, Mat. 5. 16. What therefore God hath joyned together, let no man put asunder, Mat. 19. 6.

2. For others, our outward gesture manifesting our inward affection, they may be brought to adde their prayers also, and joyne with us, (as they who saw the company of Prophets prophesying, prophesied also among them, 1 Sam. 19. 20.) or at least say *Amen* to our petitions, and desire God to grant them, as old *Elie* did, when he understood how *Annah* had powred forth her soule before God, 1 Sam. 1. 17.

3. For our selves, by the outward gesture of the body our owne spirits within us are much affected. For there is a sympathy betwixt soule and body. Bowing the body in prayer, as it testifieth the humiliation of the soule, so it maketh the soule to stoupe somewhat the lower. Beating the breast doth somewhat the more breake the heart; lifting up eyes or hands raiseth up the heart; spreading the armes abroad enlargeth the desire of the heart; standing erect maketh the soule the more stiddy.

Let us on these grounds both declare and helpe the inward faith and fervency, devotion and contrition of our soules

Exhortation to
use seemely
outward ge-
sture in prayer.

soles by the outward gestures of the body. There needs no great labour after outward gesture, if at least there be true devotion in the heart. The parts of the body are so commanded by the soule, as they will soone declare the intent thereof. This is evident by the private prayers which persons truly devoted do make. For when they are alone, and no creature present to take notice of the outward gesture, according to the affection of the heart, when it is indeed fervent, the eyes wilbe cast up, or cast downe, the armes spread abroad, the hands lift up, or beating the breast, the body cast prostrate upon the ground, and other like gestures performed. They who use to pray privately and fervently, know this to be true.

I urge not this outward gesture, to make men play the hypocrites. Farre be such intents from my mind. Men are too prone to make shew of more then is in them: they need no provocations thereto. Besides hypocrisie is so odious in Gods sight, as it makes our best works abominable: But that be referred to him who searcheth the heart, and knoweth the inward thoughts of men: and to every ones conscience, that will excuse or accuse him. I urge a manifestation of inward affection, and that by such outward gestures as are

1. Warrantable by Gods Word.
2. Agreeable to the action in hand.
3. Answerable to the inward affection.

§. 30. *Of seeking helpe of God in time.*

IIII. * *Succour must be sought of God in season. ^a Before the decree bring forth, before the day passe as the chaffe, before the fierce anger of the Lord come upon you, &c. seeke the Lord. ^b Seeke the Lord while he may be found: call upon him while he is near. ^c Prepare to meet thy God, O Israel. Meet him before he is gone, meet him before he have caused his wrath to fall. ^d So soone as Jacob heard that his brother was comming against him, he makes his prayer to God. He put*

Isa. 66. 3.

Gestures in prayer how ordered.

* See §. 26.

* Zeph. 2. 2.

^b Isa. 55. 6.

^c Amos 4. 12.

^d Gen. 32. 9.

put it not off to the evening. Yet ^e when the evening was come, and so he freed from distractions, he returned to prayer againe, and more earnestly wrestled with God. ^f Before *Afa* began to fight with the *Ethiopians*, he sought assistance of God. So did ^g *Iehosaphat*, and other pious princes. So soone as ^h *Moses* heard God speake of wrath, before he went downe to see the cause thereof, he fell downe before the Lord, to turne it away: and ⁱ when he had seene the cause thereof, he *went againe unto the Lord*.

Thus, much evill may be prevented, which otherwise could not be redressed. A fire when once it begins to flame out, cannot so easily be quenched, as it might before hand have beene kept from flaming and burning. A breach, which might with small cost and paines have beene prevented, when it is made, oft proves irrecoverable. Great was the folly of the *Israelites* in the time of the *Iudges*, who used not to cry to the Lord, till they were sorely oppressed by their enemies. And this was the cause that sometimes they received (when they called upon God) such an answer as this, *Goe, and cry unto the gods which ye have chosen, let them deliver you in the time of your tribulation*.

O that we were wise to marke the opportunity and to take it! Commonly (like fooles) we thinke of our cloakes when we are well wet: and thinke of shutting the stable doore when the steed is stolne, or of making our house safe and sure from theeves when we have lost our goods. Many seeke not to God till necessity forceth them. When the enemy hath got the day, when the plague rageth and hath destroyed many, when people die every where for want, then (it may be) solemne prayer shalbe made, and a fast proclaimed. Hereby as the folly of men is discovered, so too just cause is given for their prayers to be suspected in regard of the soundnesse of them: yea God is hereby provoked to leave men without succour, because they sought it not in time.

c ——— 24.

f 2 Chro. 14 11.

g ——— 20. 3.
h Exo 32. 11.

i ——— 31.

De occurrenda
periculis in tem-
pore, lege Chrys.
in initio orat.
1. ad vers. Iud.

Iudg 10. 14.

§. 31. *Of praying in any place.*

V. * **A** *ny place may be fit for prayer.* This doctrine is to be limited according to the occasions of prayer. For, for publique prayer, at least in times and places where liberty is granted to frequent publique assemblies; * publique Churches set apart for Divine Service, are fittest. But where just occasions are offered of praying in other places, in any place may that divine duty be performed. ^b *I will* (saith the Apostle) *that men pray every where, lifting up holy hands.* The charge of ^c *praying alwaies*, and ^d *without ceasing*, implieth as much. If occasions of praying offered, we forbear to pray, because we are not in this or that place, those precepts can hardly be kept. But in particular, we read of approved prayers made, as ^e in Churches, so ^f in houses, ^g in chambers, ^h in closets, ⁱ on house-tops, ^k in fields, ^l on mountaines, ^m by rivers-sides, ⁿ in ships, ^o in a whales belly, ^p in the wilderness, and where not?

^q Wheresoever prayer is rightly made, there God after an especiall manner is present: now ^r Gods speciall presence makes any place holy; and in that respect fit for prayer.

And such respect hath God to the true desire of his Saints, as wheresoever by prayer they make it knowne, there will God most graciously accept it. Instance the fore-mentioned instances. His promises for hearing prayer are without any limitation of places: so as, in any place we may expect the accomplishment of them.

What a dotage is it therefore so to dote on any one kind of place, as never to pray but in such a place. Or superstition blindeth such mens eyes, or prophanenesse possesseth their hearts. It is much to be feared that the prayers which they seeme to make in the places which they pretend most to affect, are but cold prayers. If the Spirit of supplication had any heat in them, it would be like that hot vapor that is compassed in a cloud, or got into hollow places of the earth, which rather

* See § 26.

*Omnis locus ad
meditandum co-
gruus est.* Bern
Medit devot.
c 6.* See *The whole
amour of God*,
on Eph. 6. 18.

Treat 3 §. 84.

^b 1 Tim. 2. 8.^c Luk. 18. 1.^d 1 Thes 5. 17.

* Act. 1. 1.

^f — 10. 30.^g — 9. 39. 4.^h Mat 6. 6.ⁱ Act. 10. 9.^k Gen. 24. 63.^l Luke 6. 12.^m Act 16. 13.ⁿ Ion 1. 14.^o — 2. 1.^p 1 King 19. 4.^q Mat. 18. 20.^r Exo. 3. 5.*Magis valet pe-**tenitis affectus**quam petitionis**locus.* Aug de*unit. Ecclef.*

c. 16.

rather then not find a vent, will rent the cloud afunder with a thunder-clap, or make the earth to quake. They lose much holy acquaintance and familiarity with God, that are so nice, as not offer to meet with him except in such or such a place.

Wise Christians will rather sanctifie every place with this heavenly duty. Their house, their chamber, their closet, their bed, their table, and other like places shalbe sanctified therewith. If they be in a journey, their Innes and places of repast shall therewith be sanctified. So their ship, and cabin, if they be on the sea. So their tent, or the field, if they be in warre. So every place according to the present occasion. By a pious mind well devoted to Godwards, and by a conscionable performance of this principall duty of piety, it may be said of any place what *Iacob* said of the place where he saw his vision, *This is none other but the house of God, and this is the gate of heaven, Gen.28.17.*

§. 32. *Of taking good notice of that for which we pray.*

VI. * **K**nowledge of that for which prayer is made is an especiall meanes to sharpen prayer. That which made ^a *Iacob* to wrestle with God, was the danger wherein he saw his household to be. When ^b *Hezekiah* saw and read the letter that *Senacherib* sent, then was his spirit extended to prayer. The knowledge that ^c *Asa*, ^d *Iehosaphat*, ^e *Nehemiah*, and other good Kings and Governours had of the danger of their country, made them earnest in prayer with the Lord for succour. It is oft noted of *Christ*, that when he saw such and such miseries of people, his bowels were moved, he had compassion on them. In particular, ^g when he saw the people scattered without a shepherd, he incited his Disciples to pray for them.

Sight and other means, whereby we may have true intelligence of the needs and straits wherunto such as we respect and affect are brought, work deep impressions of compassion, which moveth our inward bowels, and after a sort enforceth us to afford them the best aid we can. Now they who know how beneficiall prayer is in all needs, are there-

upon

*Ubi cumq; fueris
intra te metipsum
ora. Si longe
fueris ab oratori-
o, noli quere re lo-
cum, quoniam tu
ipse locus es. Si
fueris in lecto, aut
in alio loco, ora:
et ibi est templum.
Bern. Medit.
devot. c. 6.*

* See §. 26.

* Gen. 32. 9.

^b 2 King. 19. 14.

^c 2 Chro. 14. 11.

^d ——— 20. 7. 33.

^e Neh 1. 4.

^g Mat. 9. 36.

upon moued as earnestly as they can to pray for them.

To stirre us up to pray for those that are in distresse, let us enquire and take notice of their estate and affaires. *Nehemiah* was very inquisitive after the estate of the Iewes that had returned from the captivity, whereby it came to passe that he was so helpfull to them both by his prayer, and otherwise. But *what the eye seeth not, the heart vnderstandeth not.* Things not knowne are not regarded. Assuredly if we saw, or on assured knowledge beleaved what the distresses of many Churches in other places are, and of many persons in our own country, our spirits would send forth more prayers for them, then now we doe, (if other succour also were not afforded them.)

Here, by the way note what wrong they do who bring false reports to mens eares: as, reports of victory, when people are overthrowne.

1. They to whom the report is brought are deceived, and made to believe an untruth.

2. They of whom the report is made, are by the false report deprived of that helpe which otherwise they might have had.

3. God himself is mocked, in that that which is not done, is acknowledged to be done by him, and so when prayer should be made, praise is given for that which is not.

We have not a mountaine to go to the top of it, and to behold all the battels of the Churches, as *Moses* here on the top of an hill beheld the *Israelites* fighting. We must have knowledge of forraigne affaires (as *Nehemiah* had) by report. If that report be false, how shall we order our prayers? Yet there is commonly such uncertainties in rumors and reports, as fame is said to be an evill thing. For even then when it declares some truth, it is not free from the blame of lying, in that it taketh away from the truth, or addeth thereto, or some way or other altereth it. It is not therefore without cause said, that fame useth to lie.

Yet if men be not rash in receiving every uncertaine report, they that with an honest heart make their prayers according

Neh. 1. 2.

The ill consequences of false newes.

Cur malum fama? quia velox, an quia plurimum mendax? quæ ne tunc quidem cum aliquid veri offert, sine mendacii vitio est, detrahens, adiciens, demutans de veritate. Tertul in Apologet. cap. 8.
Solet fama mentiri. Aug. Bonifac. Epist. 106.

according to the report which they receive, may have this comfort, that their sacrifice of prayer is acceptable to God: and that thereby God taketh notice of their disposition, how they would be affected, if it went so or so with the Church.

But for the comfort of such as are in distresse, howsoever pious and pitifull men may be mis-informed about their case, God is in heaven, and better seeth all their distresses, then *Moses* on the top of his hill could see *Israels* straits. And whereas *Moses* could onely pray for succour, God can give them succour: God, I say, who to every drop of compassion that is in man, hath in himselfe an ocean of compassion: and answerable to his compassion hath both will and power to helpe: a point of much comfort.

§. 33. *Of strengthening faith by Gods former works.*

* See § 26.

* Gen. 32. 9, 10,

b 2 Chro. 20. 7.

* Neh. 9. 6, &c.

d 1 Sam. 17. 34.

&c.

Psal 22. 4.

— 77. 11, 12.

— 143. 5.

c — 105. 5.

VII. * **C**onsideration of Gods former workes is of speciall use to strengthen faith. Hereby was *Iacobs* faith much supported, and therefore he thus pleadeth and presseth Gods former workes, when he was in danger, *O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, retorne unto thy country, &c. I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant, &c.* So *Lehosaphat*, *c* the *Levites* in *Nehemiabs* time, and many others. This was *d* *Dauids* usuall practice. Therefore *c* he exhorts others to remember the marvellous workes which God hath done, his wonders, and the judgements of his mouth.

Gods former workes give evident demonstration, as of his power, what he is able to do, (for what he hath sometimes done he is able alwaies to do) so of his will, what he is willing, as he seeth occasion to do. For the Lord never doth what he is unwilling to do. Now evidence of these two, Gods power and will, are two strong props to support our faith.

Ob. It followeth not that because God sometimes did such and such things, he will ever do the same. Never did he in any nation the wonders that he did in Egypt and in the wilderness.

Ans. Though he do not by the same visible, extraordinary, and miraculous means succour his Church and People, yet thereby his Church is taught to believe that he seeth and observeth his peoples distresses, that his compassion is moved thereat, that though in his wisdom he suffereth them to lie some time therein, yet it is not his will that they should utterly perish: and therefore he will assuredly deliver them. Thus the Apostle pressing the promise which God in particular made to *Ioshua*, *I will never leave thee nor forsake thee*, maketh this generall inference thereupon, *So that we, (we Christians that live so many yeares after Ioshuaes time) we may boldly say the Lord is my helper, I will not feare, &c.* Heb. 13. 5, 6. Though we cannot therefore expect the same particular works of God to be done for us, that of old were done for others, yet the generals we may and ought to believe, that that God which provided for, and delivered of old such as trusted in him, is still able, and willing to provide for and deliver such as now trust in him. These generals expect from God. As for the means and manner of doing it, referre them to his wisdom. He ever remaineth the same God, as in his power, so in his will, affection, and compassion towards such as trust in him. He can by sundry means bring things to the same issue. If thorowly and advisedly the usuall works of God were considered, even those whereby the whole world is ruled and governed, who would not be astonished, even as at miracles, and by the miraculousnesse of them be strengthened in faith? But many turning their faces to the works that are done, turne their backs to him that did them. Whence it comes to passe, that neither God hath the glory which belongs to him, nor man that profit which otherwise he might reape from the works of God.

Gather now, ye that trust in the Lord, gather what evidences ye can by Gods former works of his power, and will.

How Gods former extraordinary works strengthen our faith,

Quis est qui considerat opera Dei, quibus regitur & administratur totus hic mundus, & non obstupescit obruiturq; miraculis.
Aug in Ioh. 2. Tract 8;
Faciem quodam modo ponentes ad ea que fecit, dorsum ponimus ad artificem qui fecit. Ibid.

Observe Gods former works,

Ofte meditatethereon; pleadthem in prayer before God. In your catalogue of Gods former works be sure you leave not out such as are done in your daies, and to your selves in particular, whereof upon experimentall evidence you may say to God, *marvellous are thy works, and that my soule knoweth right well.* The works which were brought to *Moses* his mind by holding up this rod were such as were done in his daies, before his eyes, by his ministry. Such works as are done in our daies, and to our selves, make the deepest impression: and have the most effectuall and mighty operation. Such were they whereby *Jacob* and *David* were strengthened in their faith. Though we have not such a visible signe of Gods former works, as this rod was which *Moses* held up, yet we have as good and sure staies for our faith to rest upon. For, we have Gods works recorded in Gods Word, a Word of truth. And we may say, as the *Psalmist* doth, *We have heard with our eares, O God, our fathers have told us what works thou diddest in their daies, in the times of old.* And God hath in our dayes, and before our eyes done such works, as give us sufficient ground to trust in him. We have memories to retaine them. We have minds to meditate on them. We may (if we will) register and record them. What could *Moses* his rod do more then al these? Though we want that externall signe, yet we have the substance. And by a right use of what we have, our faith in God may be strengthened, as *Moses* was by the use of this rod. Ruminatetherefore on Gods bringing in the Gospell in King *Henry* the 8 daies. On establishing it in King *Edward* the 6 daies. On the courage, comfort, and constancy that he gave to Martyrs in Queene *Maries* daies. On the restoring of the Gospell in blessed Queene *Elizabeths* daies. On the many victories then given: especially in 88. On the many deliverances from Papists treasons: especially in 605. As occasion is offered seriously ponder and meditate on these and other like works of God, and thereby shalt thou find much vigour infused into thy faith. Withall well note the promises of God. For, this rod which *Moses* took up to the hill was a signe of Gods promise.

Psal. 139. 14.

Gen. 32. 10.
1 Sam. 17. 56.

Psal. 44. 1.

promise. *Take this rod in thine hand (saith God) wherewith thou shalt do signes.* Gods promises are the most proper ground-woke of faith: as I have * elsewhere shewed.

§. 34. *Of the benefit of a perswasion of others prayers.*

VIII. * **P**erswasion of others prayers addeth much courage in dangerous imployments. This was one reason why God in his Law ordred that his *Priests* should go with their *silver trumpets* into the armies of his people, that by that signe his people might be assured of the *Priests* prayers, and be thereby the more encouraged. ^b Thus were the people in *Abijahs* time much encouraged. This questionlesse was the reason why ^c *Barak* was so importunate to have *Deborah* go with him to the warre. Her sex might make him thinke that she was not fit to lead an army, or to fight. But he knowing her to be a Prophetesse, did also know that her prayers would be availeable with the Lord: and withall he thought that the sight of the battell would extend her spirit the more earnestly to call upon the Lord for them. Did not this perswasion encourage him, who speaking of his troubles, said, ^d *I know that this shall turne to my salvation thorow your prayer.*

Gods people being acquainted with Gods Word, thereby know that God is the fountaine of all blessing, and that prayer is the means of receiving all needfull blessing from him, and that the prayers of others are availeable with God as well as their owne, and that when others prayers are joyned with theirs, they are so much the more powerfull. How can they then but be the more incouraged by their perswasion of others prayers for them.

Good cause there is for this very cause, when any go about any weighty, difficult, or dangerous worke, or when they are in any dangers or feares, to crave the prayers of such as they count faithfull: as ^e *Hezekiah* did of *Isayah*. And for them of whom this duty is desired, by solemne promise

Exo.4.17.

* *The whole Armour of God,* on Eph.6, 16.

Treat.2.Part.6

§ 71,&c.

* See §. 26.

* Num.10.9.

^b 1 Chro.13.14

^c Iudg.4.8.

^d Phil. 1.19.

Multum valent preces in communi multorum.
Hier. Commēt. in Rom. 15.

Of craving others prayers,
See *The whole Armour of God,* on Eph.6.19.
Treat.3. §.137.

^e 2 King. 19.4.

f 1 Sam. 12. 23.

to bind themselves to do it, as *Samuel* did, that so they who desire it may have the more cause to believe that it shall be performed. And if the worke enterprised be publique, meet it is that a fast be proclaimed, and publique prayers enjoined for their good successe. By these publique prayers more notice may be taken of the many prayers that by many persons are made for them, and so they be the more encouraged.

A minori.

Christs intercession a ground of encouragement.

Merito mihi spes valida est in eo qui sedet ad dextram tuam, & te interpellat pro nobis: alioquin desperarem.

Aug. Confess. l. 11. c. 43.

By a sound and good argument from the lesse to the greater it followeth, that they who are well instructed in the articles of the Christian faith, and answerably do believe in Christ, cannot but have much comfort and encouragement in all their lawfull enterprises, be they never so difficult or dangerous, because they cannot be ignorant that Christ, in whom they believe, is on an higher hill then *Moses* here was, even in heaven at Gods right hand, making intercession for the. Who, though he be invisible, they may see him with the eye of faith, as *Moses* by faith saw him who is invisible, *He. 11* 27. Now Christs intercession is more then all the prayers of all y Saints, though their spirits were all joined together, in presenting one and the same petition to God. For Christs intercession is that sweet incense that is in it selfe acceptable to God, and that, mixed with the prayers of the Saints, makes them acceptable, *Rev. 8. 3, 4.* Let us therefore have our eye of faith fixed on Christ at Gods right hand in heaven, holding up his hands continually, and making intercession for us. The eye of faith may in this kind work as much boldnesse, as the sight of *Stephens* bodily eye did, when he saw *Iesus standing on the right hand of God, Acts 7. 55.*

§. 35. Of Ioshuaes obedience.

EXOD. XVII. X.

So Ioshua did as Moses had said unto him, and fought with Amalek.

* **T**He obedience of Ioshua to Moses his charge is first generally propounded, and then distinctly exemplified: both of them in the former part of the tenth verse, which is so expressly set downe, as there is no ambiguity at all. For all the materiall words, as ^a *Moses*, ^b *Ioshua*, ^c *fought*, ^d *Amalek*, have been before explained.

Out of the two parts of this text naturally arise these two observations.

I. *Obedience is to be yeilded to Governours.* Moses was at this time a Prince; the supreme Governour over all Israel. Ioshua therefore who was one of Israel, and under his command, did as Moses had said unto him.

II. *They who are sent by lawfull authority unto a lawfull warre, must go.* Moses his charge was a lawfull authority. Warre (for defence of a people against a malicious and injurious enemy) is a lawfull warre. Therefore Ioshua goeth. He fought with Amalek.

§. 36. Of yeelding obedience to Governours.

I. **O**bedience is to be yeilded to Governours. This is a principall brauch of that Honour which is required in the fift commandement. It is particularly and expressly enjoyned to all sorts of inferiours under authority: as to ^a *Servants*, ^b *Children*, ^c *Wives*, ^d *People* in relation to their Pastors, ^e *Souldiers* to their Generals and Captaines, and ^f *Subjjects* in relation to. supreme and subordinate Magistrates.

* See §. 1.

^a § 9.

^b Ibid.

^c § 2.

^d §. 4.

See The Plaster
for a Plague, on
Numb. 16. 47.

§. 53, 54, 55, 56

^a Eph 6. 5.

^b ——— 1.

^c — 5. 32.

^d Heb. 13. 7.

^e Act. 10. 7.

^f 1 Pet. 2. 13, 14

Rom. 13. 1.

The Apostle much presseth this point, and inforceth it by foure speciall arguments, *Rom. 13. 1, 2, &c.*

1. The *Author* of Government, and Ordainer of Governours. (*The powers that be are ordained of God.*) Though it be true which the Prophet saith, (*Hos. 8. 4.*) *They have set up Kings but not by me: they have made Princes and I knew it not:* namely in regard of particular persons set up, and in regard of the manner of setting them up: yet the *Power* it selfe, and *Government*, is of God.

2. The *good* or benefit of Government. (*He is the Minister of God to thee for good.*) Governours therefore are advanced to their eminent places, not simply for their owne honour, but for the good of their subjects. They who rightly and duly subject themselves, procure good to themselves. Such as are rebellious, are injurious to themselves.

3. The *evill* of sin in resisting Government. *Whosoever resisteth the power resisteth the ordinance of God.* He doth therefore offend thereby not men onely, but God also, which is a sinne.

4. The *evill* of punishment following thereon. *They that resist shall receive to themselves damnation.* A fearfull doome. Take for instance the examples of *Korah, Dathan, and Abiram*, *Numb. 16.* Vpon these and other like grounds Christians are exhorted to be subject for conscience sake, *Rom. 13. 5.* and for the Lords sake, *1 Pet. 2. 13.* Both which intend one and the same thing. For the conscience is subject to God alone: so as that which is done for conscience sake is done for the Lords sake.

This for the generall of yeelding obedience to Governours, may suffice. For if these motives, *Gods ordinance*, *Our owne good*, *Avoiding sinne*, and, *The punishment of sinne*, be not sufficient, what can be sufficient? I hasten to the particular, of souldiers obedience to their Governours charge about going to warre, which is here in speciall expressed and intended. For among them discipline is most necessary. Therefore in well ordered armies discipline is not wanting, nor obedience despised.

In militiâ disci-
plina non deest,
obedientia ne-
quaquam con-
temnitur. Ber. ad
Mil. Temp. c. 4.

§. 37. Of going to warre upon command.

II. * **T**hey who are sent by lawfull authority unto lawfull warre, must go. What warre may be counted lawfull, hath beene shewed. Lawfull authority, is the command of such as God hath set over us, especially of the supreme Governour: which command may come to us either immediately from the governour himself, or mediately by such as he sets under himselfe over us. For, saith the Centurion, *I am a man under authority, and have souldiers under me, and I say to one, go, and he goeth; and to another, come, and he cometh, Mat. 8. 9.* A prooffe pertinent to the point in hand. For what doth a Centurions bidding a souldier, go, imply, but a sending of him to such or such a service in warre? *Ioshua (22. 2.)* for this commends the obedience of the *Reubenites, Gadites, and halfe the Tribe of Manasseh. Uriah* so farre obeyed in this case, as he lost his life, *2 Sam. 11. 16, 17.* I say not this to justifie *Dauids* or *Ioabs* command: but to demonstrate the extent of *Uriahs* obedience.

Authority is given for this end, to observe what may be best for the state wherein they have their authority; and answerably to order matters. In ordering whereof, there being many cases wherein the very life of some particular persons is to be put in hazard for preservation of the whole state, God hath given this power to supreme Magistrates to appoint whom they see best, according to that which *Moses* said to *Ioshua*, *Chasse me out men.* If men chosen might refuse to go, to what purpose are they chosen? Souldiers owe to common peace and safety, the service of executing their Governours commands of waging warre.

Ob Hath one man power over anothers life?

Ans. 1. Going to warre doth not necessarily presuppose losse of life. Many returne home from warre, not onely with their lives, but also with much honour and wealth.

2. Many are the cases warranted by God, wherein some

* See §. 35.

* § 18.

Quando Imperator dicebat, producite aciem, ite contra illam gentem, statim obtemperabant.

Aug. Enar in Psal 124. Vide

Aug. contr.

Fault. Manich.

l. 22. c. 74.

Itur & reditur

ad nutum ejus

qui preest. Betn.

ad Mil. Temp.

cap. 4.

Exequendi iussa bellica ministerium milites debent paci salutis communi. Aug.

cont. Fault.

Manich. l. 2. c.

75.

*Miles Christi se-
curus interimit,
interit: secarius.
Sibi præstat cum
interit: Christo
cum interimit.
Cum occiditur
ipse, non perisse,
sed peruenisse
cognoscitur. Adors
ergo quam irro-
gat Christi est
luctum: quam
excipit, suum.
Bern. loc. citat.
Non est potestas
nisi à Deo, vel
iubente, vel si-
nente. Cum ergo
vir iustus, si forte
sub regē homine
etiam sacrilego
militet: recte pos-
sit illo iubente
bellare, civice
pacis ordinem
servans: cui quod
iubetur, vel non
esse contra Dei
præceptum cer-
tum est: vel
utrum sit certum
non esset: ut for-
tasse eum regem
faciat iniquitas
imperandi,
innocentem au-
tem militem
ostendat ordo
serviendi. Aug.
cont. Faust.
Manich. l. 2.
c. 75.*

hazard their lives for others, as *Esth. 4. 16. Iudg. 5. 18. Phil. 2. 30.*

3. If in this case a souldier die, he dieth in his way, and in the worke of God: so as, his death may be his best advantage. God having given his Angels charge over all his, when they are in warre, they will either keepe them from death, or when they die they will take their soules, as they did the soule of *Lazarus*, to carrie it to blisse. Therefore with much confidence he slayeth his enemy, with greater confidence he is himselfe slaine. He doth a good turne to himselfe if he be killed, and an acceptable thing to Christ if he slay his enemy. When he is slaine, he is not destroyed, but perfected. The death which he inflicteth is Christs gaine: and which he suffereth, his owne gaine.

The application of this point of obedience in particular concerneth such as are or shalbe commanded, as *Iosua* here was, to fight with the enemies of the Church and State: that they testifie their obedience readily, with good conscience and courage, and that for the Lords sake.

Quest. What if Christians be under the subjection of Idolaters, or Infidels, ought they at such a Kings command to go to warre?

Ans. An ancient Father giveth this answer. There is no power but of God, either commanding, or permitting it. Therefore a righteous man, if happily he serve as a souldier under a King that is even a sacrilegious man, he may rightly warre at his command, keeping the order of civill peace: who is either assured that that which is commanded is against no command of God, or is not sure whether it be so or no, so that, perhaps the iniquity of commanding may make the King guilty, but the order of serving may prove the souldier to be innocent.

§. 38. *Of the meaning, method, and doctrines of the tenth Verse.*

EXOD. XVII. X.

And Moses, Aaron, and Hur went up to the top of the hill.

* **T**HE performance of that promise which *Moses* made, V. 9 is here generally propounded. The performance is expressed almost in the same words wherein the promise was propounded. In the promise, *Moses* said, *I will stand on the top of the hill.* In the performance it is said, *Moses went up to the top of the hill.* Only here is not mentioned the rod of God in his hand: but here are added two Assistants that went with *Moses*, which were *Aaron* and *Hur*.

Of *Aaron* much is spoken in other places. His name was agreeable to his function. For, *Aaron* importeth a teacher; and Priests (whereof he was the first and chiefest) were teachers: whereupon it is said, *The Priests lips should keepe knowledge: and they should seeke the law at his mouth, Mal. 2. 7.* This *Aaron* was elder brother to *Moses*, Exo. 6. 20. For, they died both in the same yeare; and *Aaron* was 123 years old, Numb. 33. 38, 39. And *Moses* but a 120 Dent. 34. 7. Yet was *Moses* preferred before *Aaron*. For in that God saith to *Moses* of *Aaron*, *He shall be thy spokesman unto the people, he importeth a Principality in Moses, and a Ministry in Aaron: which is yet further confirmed, in that it is added, Thou shalt be to him instead of God, Exo. 4. 16.*

Many and great were the prerogatives conferred on *Aaron*. For,

1. He was chosen to assist *Moses* in the messages which from God were sent to *Pharaoh*, and in the wonders which were done in *Egypt*, Exo. 4. 30. & 5. 1. For, *Aaron* could speak well, Exo. 4. 14.

2. When *Moses* was absent 40 dayes, *Aaron* was appointed chiefe Governour in his roome, Exo. 24. 7. & 32. 1.

3. *Aaron*

* See §. 1.

Summum Sacerdotium ab Aaron cepisse definitum Aug. quæst. super Levit. 1. 3. q. 23.

Cum dicit tibi loquatur ad populum, satis indicat in Moysæ Principatum, in Aaron Ministerium. Aug. Quæst. super. Exo. 12. q. 10.

*Vestem sumebat
Aaron, quae eius
summitas appareret.* Aug. loc.
citat.

3. *Aaron* was the first that was annointed High-Priest, and clothed with the glorious priestly ornaments, *Exod. 29. 5, &c.*

4. The Priest-hood was conferred upon *Aaron* and his seed by a perpetuall covenant. None els might execute the services appertaining thereto, *Lev. 7. 36. Num. 18. 8. Num. 16. 40. 2 Chro. 26. 18.*

5. In testimony of Gods choice of *Aaron*, his rod onely among all the rods of the heads of *Israel*, did bud, blossome, and bring forth ripe almonds: and thereupon it was kept as a perpetuall memoriall before the Lord, *Numb. 17. 8, 10. Hebr. 9. 4.*

7. *Aaron* was to make an attonement when Gods wrath was kindled: and when multitudes died of the plague, he stood betwixt the living and the dead: and the plague was stayed, *Numb. 16. 46, 48.*

8. *Aaron* both in regard of his externall function, and also of his internall disposition is stiled *The Saint of the Lord*, *Psal. 106. 16.*

Ob. He made a golden calfe, *Exo. 32. 4.* He with *Asiriam* murmured against *Moses*, *Numb. 12. 1.* He was incredulous, *Numb. 20. 13.*

Answ. These were indeed great sinnes. and manifest fruits of the flesh: but onely particulars. The disposition of his soule, and generall course of life was holy. Which of the Saints had not their blemishes? As the flesh may be in the soule where the Spirit is: so in such a soule may some fruits of the flesh sprout out.

9. *Aaron* was an especiall type of *Christ*, *Heb. 5. 4. 5.*

Ob. *Melchizedech* was the type of *Christ*, *Heb. 5. 6.*

Answ. *Melchizedech* was a type in sundry eminent prerogatives, which are noted by the *Apostle*, *Heb. 7.* But yet in the office it selfe, the office of Priest-hood, *Aaron* was also a type.

By these particulars noted of *Aaron*, it plainly appeareth that he was a fit assistant to *Moses* in that solemne duty of prayer continued a whole day.

The other that assisted *Moses* is called ^a *Hur*. His name according to the notation of it, doth imply a *Magistrate*. The garment with which *Mordecai* was clad when King *Ahasuerus* advanced him to *Magistracy*, hath this Epithite given unto it. It is translated ^b *white*. Governours of old were wont so to be arrayed. ^c A word of the same root in the plurall number is oft used to set out *Nobles, Governours, Rulers, or Elders* in a common-wealth.

Whether this were his proper name, or a name of his place, is not very certaine: But most certaine it is that he was made a Magistrate in that State. Hereupon when *Moses* was to be absent some while from the people, he saith, (*Exod. 24. 14.*) *Behold Aaron and Hur are with you: if any man have any matters to do, let him come unto them: namely to Aaron, for matters spirituall, and to Hur for matters temporall.* ^d *Flavius Iosephus* rendreth this reason of *Moses* his taking these two, *Aaron* and *Hur* with him, that the one was his brother, the other his sister *Miriam's* husband. But of this latter we have no evidence in Scripture. Evidence we have (as hath been shewed before) that *Hur* was a Prince and Governour of the people.

The reasons of going to *the top of the hill*, are before declared, §. 14.

In setting out the *Performance* of the fore-mentioned Promise there are offered to our consideration,

1. The *Persons*.
2. Their *Preparation*.

The *Persons* are { Principall. *Moses*.
Assistant { *Aaron*.
 { *Hur*. }

Their *Preparation* is set out

1. By their Action. *Went up*.
2. By the Place. *To the top of the hill*.

The addition of two other *Persons* as *Assistants*, to the Principall, sheweth, that,

1. In extraordinary prayer mutuall assistance of Saints is usefull.

The

חור a
חור b
Hest. 8. 15.
חור c
1 Kin. 21. 2, 11.
Neh. 2. 16.
— 5. 7
Ila. 34. 12.
Quos Propheta
(Ier 27. 30) חור
cupai חור
Targum רבנו
Principes.
^d *Moses iussit
fratrem Aaron
& sororis Mariae
virum nomine
Prion sibi assiste-
re, &c. Ioseph.
Antiq Iud. 1. 3.
c. 2.*

The distinct kinds of *Persons*, as *Moses* the chiefe Prince and Prophet, *Aaron* the Priest, *Hur* a Magistrate under *Moses*, declare, that,

II. *Men of eminent place in Church and Common-wealth* are most bound to crave divine succour in time of need.

The action, together with the place, having relation to the promise made, vers. 9. giveth evidence, that,

III. *Prayer promised must be performed.*

§. 39. *Of assisting one another in extraordinary prayer.*

I. * **I**N extraordinary prayer mutuall assistance of Saints is usefull. It is expressly recorded that *Hezekiah* the King, and *Isaiah* the prophet (both of them) prayed and cried to heaven when *Sennacherib* invaded *Jerusalem* with an huge host. The destruction of that host followed thereupon, *2 Chro. 32. 20, 21.* *Esther*, as she sent to the *Jewes* to fast for her, so she and her maidens fasted together, *Esth. 4. 16.* *Daniel*, though a man powerfull in prayer desired the assistance of his three companions, when he begged an extraordinary favour of God, *Dan. 2. 17. 18.* Yea, *Christ* himselfe, the Mediatour betwixt God and man, when in the dayes of his flesh he withdrew himselfe to that extraordinary prayer which he made that very night wherein he was apprehended, took three of his prime Disciples, and calls on them to watch and pray, *Mat. 26. 37, 41.*

Mutuall assistance of Saints makes prayers much more powerfull and effectuell then otherwise they would be. For, the fervour of one mans spirit joyned with anothers, is as fire put to fire, wherby the heat is much greater. *Iron sharpeneth iron: so a man sharpeneth the countenance of his friend, Pro. 27. 17.* That is, society, and mutuall communion betwixt friends, is of as great force to quicken each others spirit, and so to cheere up their countenance, as whetting iron upon iron is to sharpen it. This proverbe is best verified in the communion

Of desiring others prayers, See The whole armour of God, Treat 3 §. 144. 148, &c.

* §. 34.

Hanc orationis legem servaverunt tres pueri in camino ignis inclusi, confortantes in prece, & spiritus consensu concordes.
Cyp Ser. 6. de Orat. Dom. Vide plura ibid. hancere.
Of ioyning together in prayer, See The whole Armour of God, Treat. 3. §. 91.

Dum in presenti seculo sumus orationibus invicem possumus adjuvari. Hier.

Comment 1. 3. in Gal 6.

Mistuiis votis nos invicem sociamus, custodiamus, amemus.
Cyp. Epist. 7. Papæ.

communion of Saints about holy duties, and especially in mutuall prayer: whereby we may much cherish, support, and encourage one another.

This pattern of these three Worthies, *Moses, Aaron, and Hur*, is most worthy our due observation, and that as oft as any weighty and just occasion is offerd. Let it not therefore be enough in extraordinary cases to make our ordinary prayers. And as we set our selves more then ordinarily to performe this duty, so let us (suspecting our owne weaknesse and dullnesse) take the helpe of some choice ones, who in such a case may be a good help unto us. Provided that the good lawes of Church and Common-wealth under which we live be not herein scandalously violated, and we our selves brought into such troubles, as the enduring thereof cannot minister unto us any sound ground of comfort. But for the point, the best that be need the prayers of others. The Apostles in their time craved and obtained this helpe. We do beyond comparison much more need the helpe of others prayers.

§. 40. *Of Magistrates and Ministers care to seeke helpe of God in publique need.*

II. * **M**En of emiaent place in Church and Common-wealth are most bound to crave divine succour in time of need. Thus have good Kings and other Magistrates, and good Priests, and other Ministers done in all ages. Instance the examples of ^a *Ioshua*, and the Elders of Israel in his time, of ^b *Samuel*, of ^c the Priests in *Abijahs* time, of ^d *Asa*, ^e *Iehosaphat*, ^f *H Ezekiah* and *Isaiah*.

Magistrates and Ministers have the charge not onely of their owne soules committed unto them, but also of all the members of the Common-wealth and Church. So as by a double bond they are tied to the fore-named duty. One, in regard of their owne safety; the other in regard of the safety of such as are committed to their charge. For the preservation hereof there is no other meanes comparable to that which

Nos incomparabiliter plus quam Peius & Paulus orationum fraternarum auxilijs indigemus. Aug. Probæ Epist. 12. cap 16

* See §. 38.

^a Ios. 7. 6.

^b 1 Sam. 7. 9.

^c 2 Chro. 13. 14.

^d — 14. 11.

^e — 20. 6.

^f — 32. 20.

Quomodo populus debitor est primitiarum offerendarum Principi sic Princeps debitor est populi offerre pro eo victimas. Hier Commēt. l. 14. in Ezec. 45 Sacerdotes debent Dominum deprecari pro populo. Idem in Joel 2.

which is here intimated, *A faithfull seeking of succour from God.*

Besides, among other persons, their prayers (*ceteris paribus*) are most likely to prevaile with God, because by vertue of their publique functions they sustaine the persons, and stand in the roome of all that are under them.

Take notice hereof you that are in eminent places either in Church or Common-wealth. By your conscionable care herein, give occasion to your people that are under you to blesse God for setting you over them: give them occasion to pray for you; yea, to pray that God would heare your prayers for them. Thus will they esteeme you, as *David's* people esteemed him, *worth ten thousand of them.* Thus will they readily, willingly, cheerefully be subject to you, and yeeld to you in every thing your due. This is the best means of knitting hearts of people to their Magistrates and Ministers.

§. 41. *Of performing the promises which we make of praying for others.*

III. * **P**ayer promised must be performed. When *Pharaoh* felt the heavy hand of God to lie upon him, he desires *Moses* and *Aaron* to pray for him. They (desirous to shew how much rather they would that he should submit himself for his owne and peoples preservation to the good pleasure of God, then by his fierce wrath be destroyed) make promise to pray for him, and answerably they made conscience to performe their promise: whereupon it is noted, that *a they went out from Pharaoh, and cried unto the Lord.* Yea, though *b* he knew that when the judgement was removed, *Pharaoh* would againe harden his heart, yet was *Moses* faithfull in performing his promise. *c Samuel* having made a promise to pray for *Israel*, when the *Philistims* were assembled against them, he so cried to the Lord, as *the Lord thundred with a great thunder upon the Philistines, and discomfited them.* Yea, he acknowledgeth it to be *d a sinne* to

6 2 Sam. 18 3.

* See §. 38.

^a Exo. 8. 12, 32.
^b — 9. 30, 33.

^c 1 Sam 7. 5, 9.
10.

^d — 12, 23.

to neglect to pray for the people.

And surely it is an hainous sinne: especially after promise of doing it, is past. For, in this case there is a double bond broken.

1. The bond of loue and mercy, whereby we are bound to pray as occasion requireth, though we have not promised so to do.

2. The bond of truth and fidelity, wherewith our owne mouth (by making promise) hath bound us. ^c Promise is to be kept in many things that are prejudiciall to us. How much more in such duties as we are necessarily tied unto, whether they be promised or no.

We have just cause, on this ground to call to mind what occasions have beene offered to draw us to make promise of this duty: and withall to consider whether we have made good our promise or no. Questionlesse, there hath beene much failing herein. It is usuall for Christians on all occasions, when they are in any want, or distresse, when they part one from another, when they write one to another, both to desire, and also to promise this mutuall Christian helpe of prayer. But if examination be made of the performance of such promises, even they that are forward and frequent in making them, wilbe found exceeding backward and negligent in performing them. Be perswaded that this carelesse neglect of that whereunto ye are so doubly bound, is a great sinne. Repent of that which is past, and for the time to come be more faithfull and conscionable. Such a promise is not far from a vow. The more tender ought we to be of breaking it. Of the two, it is better not to promise, then to promise, and not performe what we promise. But let not this keep men from promising. For mutuall prayer being in it selfe a bounden duty, we ought by promises to draw on our selves thereto. Promise therefore, and performe.

^c Psal. 15. 4.

*Melius est non
promittere, quam
promittere &
non facere. Hier.
Comment. l. 13
in Ezec. 44.*

§. 42. Of the interpretation and resolution of the eleventh Verse.

EXOD. XVII. XI.

And it came to passe when Moses held up his hand that Israel prevailed: and when he let downe his hand Amalek prevailed.

* See § 1.

THe* *Issue* of *Moses* his being upon the mount is here noted to be different, according to the steddinesse or weaknesse of his hand.

The first phrase, *And it came to passe*, or word for word, ^a *And it was*, is an usuall transition in *Scripture-dialect*, whereby one point is knit to another.

By *Moses holding up his hand* is meant the steddinesse of his faith in prayer. ^b The outward signe is put for the inward thing signified thereby. We have ^c before shewed that by *lifting up of hands* (as this action hath relation to God, and that in prayer) is meant a desire and expectation of Divine help, and a readinesse to receive it. *Holding up hands*, implieth a continuance therein without fainting. ^d The Hebrew word is of such a conjugation, as intimateth both a reciprocation, and also a continuance of the action. ^e The particle prefixed before this clause, and translated, *when*, importeth as much: for it signifieth, *so long as*: in which sense it is used in the very next clause of this verse.

^f The other word translated, *let downe*, in the conjugation wherein it is used, signifieth, *to give to rest*, or *to make to rest*. This is ordinarily done upon wearinesse.

It appeareth hereby that *Moses* waxed weary with holding up his hands, and being weary, to rest them, let them downe. Whereby it is implied, that in his continuance to pray, his spirit waxed faint, and his faith weake, which made him somewhat to intermit that duty.

As therefore *Israel* had the better, while *Moses* with a stedfast

^b Metonymia
Adiuncti.

^c §. 22.

^d ^e ^f in Hi-
phil.
קָנָה
quoad.

^f ^e ^d
Tremel.
quiesci dabat.

stedfast faith continued to pray for them: so while, thorow weaknesse, he intermitted that duty, the enemy had the better.

The Summe of this verse is, *A demonstration of the power of faithfull prayer.*

This is manifested by the difference betwixt *persisting* therein, and *desisting* therefrom. Answerably there are two parts of the forenamed Summe.

1. The joyfull effect of persisting in faithfull prayer.

2. The wofull event of desisting therefrom.

In both these there is one thing implied, another expressed.

In the former, 1. The Cause is implied; which was, that *Moses* somewhat continued stedfast and fervent in faithfull prayer, signified by *holding up his hand*. For where it is said, *When Moses held up his hand*, is it not intimated, that he did hold up his hand?

2. The Effect is expressed, *Amalek prevailed*.

In the latter likewise, 1. The Occasion is implied, which was that *Moses* somewhat fainted in spirit, failed in the vigour of his faith, and intermitted to pray as he had begun. This is signified by letting downe his hand. If he had not at all let downe his hand, why is mention here made thereof? Why was such means used to enable him to hold it up the more steddily, as is noted in the next verse? But, to put this out of all doubt, in the next verse it is expressly said, that *Moses hands were weary*.

2. The Event is thus expressed, *Amalek prevailed*.

1. From the Generall Scope of this verse, (whereunto every clause therein tendeth) I observe, that,

I. Faithfull prayer is powerfull.

2. From the Connexion of the Cause (which is, *Moses his holding up of his hand*) with the Effect (which is, *Israels prevailing*) and that by this particle of time, *when*, or, * *so long as*, I collect, that,

II. By continuance in faithfull prayer divine succour is continued.

3. From that which is implied by *Moses* letting downe his hand, I inferre, that,

III. *Saints are prone to faint in their fervency of prayer.*

4. From the *Event* following thereupon (*Amalek prevailed*) I gather, that,

IIII. *Intermission of faithfull and fervent prayer oft proves very prejudiciall.*

5. From the different issue of this warre, that one while *Israel prevailed*, another while *Amalek prevailed*, I conclude, that,

V. *Warre is wavering.* Successe therein somtimes hangs one way, somtimes another way.

§.43. Of the power of faithfull prayer.

I. * **F** *Aithfull prayer is powerfull.* By faithfull prayer I mean,

1. The prayer of a *faithfull* man, such an one as *Moses* was, *Numb. 12. 7.* *S. Iames* stileth such an one a *righteous man*, and faith of his prayer, that it *availeth much*, *Iames 5. 16.*

2. The prayer of such a man made *in faith*. For so was this prayer of *Moses*. The *holding-up of his hand* implied the *steddinesse of his faith*: and *S. Iames* giveth this title to effectuall prayer, *Prayer of faith, Iam. 5. 15.* Much in Scripture is spoken of the ^d power of prayer; and all is spoken of such prayer as is here meant. *The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight, Prov. 15. 8.* The upright use to pray in faith: the wicked cannot do so. *By faith Abel offered unto God a more excellent sacrifice (Heb. 11. 4.) then Cain.* Many and admirable are the things which the Saints in all ages have done by faith, *Hebr. 11.* But where faith hath failed, the divine power hath been stinted, *Mat. 13. 58. & 17. 20. Heb. 3. 19.* Not without cause therefore doth the Lord put in this *proviso* of faith, where he speaketh of prevailing by prayer, *Mar. 11. 24. What things soever ye desire, when ye pray, be-*

* §.42.

Dignior sequetur effectus, quem ferventior prece. dit affectus.

Aug. Probæ Epist. 121.

Impetravit efficaciter quod petijt, quia fideliter postulavit. Cypri. Serm. 6 de Orat. Dom.

¶ See The whole Armour of God, on Eph. 6. 18. Treat. 3. Part. 1 §. 22, &c.

lieve

lieve that ye receive them, and ye shall have them. So his Apostle, *Iam. 1. 5, 6.* If any man lacke, let him ask of God, but let him ask in faith, nothing wavering. The faith of those who fought and found helpe of Christ in the dayes of his flesh, giveth good prooffe hereof. *Mat. 8. 13. & 9. 2, 22. & 15. 28. Mar. 9. 23. Luk. 7. 50.* It is recorded of the Christians in the Primitive times of the Church that *When Marcus Antoninus waged warre against the Germans, his army was brought to a desperate case, thorow great and long thirst: and that the legion of Christian souldiers fell on their knees after their accustomed manner, praying and craving helpe of God; and that that thing, as a new and unaccustomed matter, stricke a great terrour into the enemies. And that, while the Christians prayed, another greater matter fell out beyond their imagination and expectation. For, the enemies were stricken downe with many stroaks of thunder: and the army being even ready to perish with thirst and want of water, was refreshed. So effectually surely were the prayers of Christians. Prophane Historians, who have written of the Romane Emperours, have related as much.* I have the rather transcribed this history, because it is somewhat pertinent to the pattern of *Moses* here noted in the text.

Faithfull prayer is that meanes which God himselfe, the almighty and all-sufficient God, the originall fountaine of all blessing, hath sanctified for receiving from him whatsoever he in his wisdom seeth meet to be done for, or given to any of his children. So that, it is as a conduit pipe, conveying all needfull blessing from that high fountaine in heaven, to us on earth. In this respect, to him, who said unto the Lord, *If thou canst do any thing helpe us*, Christ gave this answer, *If thou canst believe, all things are possible to him that believeth*, *Mar. 9. 23, 23.* On the other side, when he was among them that believed not, *He could do there no mighty worke*, *Mar. 6. 5.*

Ob. This tying of divine blessing to faith, which is a gift and grace in man, seemeth to impeach the infinite and unlimited power of God.

Niceph. Calist.
Ecclesiast. Hist.
lib. 4. cap. 12.
citat hanc historiam ex Apologiâ quæ à Tertulliano edita est pro fide ad Senatum, Rom. Vide Orof. lib. 7. cap. 15.

Faith the
meanes to receive all blessing from God
Nemo orat nisi quod credit & sperat. Bern. super Missus est, Serm 4.

Mans faith
impeacheth
not Gods
power.

Eph.2.8.

Ans. Nothing lesse. For, faith is not the proper, primary, and principall cause of any divine blessing, but onely a meanes subordinate to the divine providence. It doth therefore no more impeach Gods power, then any other meanes. There are among others, three especiall considerations which evidently demonstrate that faith more manifesteth then empaireth the power, providence, wisdom, and other attributes of God. They are these.

1. God himselfe worketh in man this gift of faith. *Faith is the gift of God.*

2. God himselfe hath appointed and sanctified this means. No creature hath imposed it on him.

3. The blessing which by faith commeth to any, is obtained, not by any worth or vertue of faith as it is an act of man, but meere by reason of that order which in wisdom God hath appointed for receiving from him such and such blessings.

Good cause we have therefore, all of us that are faithfull, in all things wherein we stand in need of any speciall favour, succour, and blessing from the Lord, to hold up our hands to God, as *Moses* here did, by faithfull prayer to seek it of him, & expect it from him. For, assuredly the prayer which shalbe faithfull and fervent, will pierce heaven: from whence, it is certain, it can not returne empty. Wherefore, when spirituall enemies assault us: when we find any effects of Gods displeasure lying on us: when we enterprize any weighty business: when we observe great need, and find want of any grace: when enemies invade us: when a plague enters among us: when a famine begins to pinch: yea when we have just cause to feare any of these: when an army by land, or a fleet by sea is sent forth for our owne defence, or for succour to our friends or allies: for obtaining or re-gaining any publique, or private blessings, temporall, or spirituall, on our selves or others: for preventing or removing like evils: on all occasions let us hold up our hands: let us make faithfull and fervent prayer to God.

Of praying we spake * before.

*Que fidelis &
fervens oratio su-
erit, calum sine
dubio penetrabit:
unde certum est
quod vacua videri
non poterit.*
Bern. in Qua-
dragess. Serm 4

* S. 27.

The manner of praying with a stedfast faith (signified by *holding up the hand*) is the point here to be especially observed. For, faith to prayer is as fire to powder. In it the life, vigour, and power of prayer consisteth. By faith prayer stieeth up to heaven, as *Daniels* did, *Dan.* 10. 12. By faith it is made acceptable to God, as *Abels* was, *Hebr.* 11. 4. By faith it prevailes with God, as *Iacobs* did, *Hof.* 12. 4. By faith it turnes away Gods wrath, as *Moses* did, *Exo.* 32. 14. By faith it obtaines sufficient grace, as *Pauls* did, *2 Cor.* 12. 9. Faith added to prayer maketh it powerfull in all things, and profitable to all things. Pray therefore, and pray in faith. Thus *hold up thy hand*.

For helpe herein, observe these directions.

1. Take good notice of Gods promises, and well acquaint thy selfe therewith. Gods promises are the only, true, proper ground of faith. What is promised, may, and must be believed. What is believed without a promise, is not justly and duly believed. It is rather rashly and audaciously presumed.

2. Meditate on Gods properties, such as these. 1. His supreme *Sovereignty*, whereby he hath an absolute command over all. 2. His *Omnipotency*, whereby he is able to do any thing. 3. His *All-sufficiency*, whereby, as he hath all treasures in himselfe, so he can give what he will to whom he will. 4. His *Omni-presence*, or *being every where*, whereby he taketh notice of all things. 5. His unfearchable *wisdom*, whereby he disposeth all things to the best. 6. His *Free-grace*, whereby he is moved for his own sake to do good to such as are unworthy in themselves. 7. His *Richmercy*, whereby his bowels are stirred at the miseries of his children, and moved to succour them. 8. His *Truth*, and *faithfulness*, which makes him perform all his promises. 9. His perfect *Iustice*, which makes him judge and revenge those that unjustly wrong and vex his Church. 10. His fierce *Wrath* and *terror*, which makes him a consuming fire to his enemies. 11. His *Immutability*, which shewes him to be such a God still to us, as of old he was to his Church.

The power of prayer consisteth in faith. *Grandis fidei clamor*; Amb. Comment. in Psal. 118. Ser. 19. ver. 1.

Directions to pray in faith. Of Gods promises, how they are the ground of faith, See *The whole Armour of God*, on Eph. 6. 16. Treat. 2. Part. 6, §. 71, &c.

3. Fixe the eye of thy faith on *Iesus Christ* thy Mediator, sitting at Gods right hand, and making intercession for thee: by vertue of which intercession thy person and prayers are made acceptable to God, so as, in much confidence and steadfastnesse of faith thou maist expect a gracious acceptance.

4. Call to mind Gods former works. How these are of use to strengthen faith hath beene shewed * before.

5. Wait and expect Gods leisure. Prescribe no time to him. *There is an appointed time.* This can not be prevented, nor shalbe overslipt. To be perswaded hereof, and answerably to wait patiently and contentedly, when at first we are not heard, will much settle and strengthen faith. Hope, like a good daughter, nourisheth faith.

6. Let thy soule be so qualified when thou prayest, as thy faith be not quailed with the evill disposition of the heart. The right qualification of the soule consisteth much in the true intent, bent, and inclination thereof, when in truth it intends that which is acceptable to God, and the bent and inclination of the will is thereunto. For, howsoever our good intents, endeavours, and performances are no causes of faith, yet, as effects and signes they so quicken the spirit, as they make a man both more shew forth, and better use his faith then otherwise he could. And on the contrary, *sin damps the spirit: and a purpose of sinning is to faith, as water to gun-powder. This he well understood, who said, *If I regard iniquity in mine heart, the Lord will not heare me.* Thus therefore he professeth to prepare himselfe, *I will wash my hands in innocency, so will I compass thyne altar, O Lord.*

7. When the spirit is heavy, and the soule perplexed; when doubting and feare ariseth in thy heart; when that sweet inward sense, joy, and comfort whereby faith useth to be supported, faileth in thee; then let thy judgement and understanding sustainethy faith: labour by evident arguments taken from Gods promises, and other grounds of faith before mentioned, to convince thy soule, that God heareth

* S. 33.

¹ Hab. 2. 3.

See *The whole Armour of God*, on Eph. 6. 17. Treat. 2. Part. 7 S. 3, 8, 9.

* See *The whole Armour of God*, on Eph. 6. 18. Treat. 3. Part. 1. S. 20.

¹ Psal. 66. 18.

1—26.6.

heareth thy prayer, accepteth thy person in Christ, and will do that which in his wisdom he seeth to be most fit for thee. Reason and expostulate the case with thy soule. Say as the Psalmist did in such a case, *Why art thou cast downe, O my soule? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God.* There are two props to support our faith. One is an inward comfortable apprehension, a sweet sense and assured perswasion of Gods fatherly love to us wrought by the spirit of comfort. The other is good knowledge and understanding of the true grounds of faith, as Gods promises, properties, and former dealings with others and our selves, the mediation of Christ, &c. When the former failes men, by the latter they may support and sustaine themselves. This latter keepes many which want the former from despaire: For it makes them not to dare to distrust.

8. To all other meanes adde prayer. Pray as he that said, *Lord I believe: help my unbeliefe.* Pray for the *spirit of supplication.* For, there is ⁿ promise made thereof. Pray for faith, which is shewed to be the life of that gift. So did the Apostles, *Lord increase our faith, Luke 17.5.* So did Christ pray for Peters faith, that it might not faile, *Luke 22.32.* In praying for faith, and for stedfastnesse thereof, pray in faith. For, where no faith is, there can be no effectuell prayer.

§. 44. Of continuing to pray.

II. * **B***Y continuance in faithfull prayer divine succour is continued.* Thus much an Angell from heaven testifieth, when he saith to Daniel, *From the first day that thou didst set thy selfe to humble thy selfe before thy God, thy words were heard.* This, as it is true in regard of long holding out, and continuing prayer at one time by reason of the need of present and continued succour from God, so also is it true in regard of frequent and constant returning unto prayer

Psal. 42. 11.

Two props of faith.

^m Mar 9. 24.

ⁿ Zac. 12. 10.

Nisi fides data esset orare non posset. Aug. Six-
to Epist. 105.

* See § 42.

^a Dan. 10. 12.

^b Exo. 30. 7, 8.

^c 2 Cor. 12. 8, 9

^d Acts 12. 5.

^e Luke 22. 42,

43, 44.

^f Heb. 5. 7.

time after time. ^b The morning and evening *incense* which was constantly to be offered every day unto the Lord, prefigured as much. ^c *Paul* being long buffeted by Satan, prayed thrice, that is, oft, and all the while found sufficient assistance. ^d Prayer being made of the Church for *Peter*, he found assistance all the while he was in prison, and deliverance out of prison. ^e *Christ* continued to pray all the while he was in his agony, and returned to prayer againe and againe, and found sufficient supportance, ^f *He was heard in that he feared.*

The delight which God taketh in faithfull prayer, the desire which he hath to give evidence of his fatherly acceptance of his childrens conformity to that order which he hath prescribed, his faithfulness in performing to the uttermost his promises for hearing prayer, together with other motives arising from his owne goodness, are the causes of his ordering and disposing his blessings according to his Saints prayers.

* §. 27.

^g *The whole Armour of God*, on Eph. 6, 18.

Treat. 3, Part 2

§. 98,

^h Ibid. §. 118,

120.

ⁱ Ibid §. 137,

&c.

Cases wherein prayer is to be continued.

As ^{*} before we were taught by prayer to seeke succour of God, so here we are further directed for continuance of succour to continue in prayer. § Of long continuance in prayer at one time: ^h Of praying every day, and keeping our set times for prayer: Of ⁱ all perseverance in prayer, I have spoken elsewhere. It shalbe sufficient here to propound some cases whereunto such continuance, as is here in my text implied, may be applied.

1. If any be in sight of an army as *Moses* here was, they must do as *Moses* here did.

2. If an army of land-souldiers, or a fleet of sea-souldiers be sent forth, prayer more then ordinary must be daily continued for them, till we heare of the issue.

3. If a Parliament, or any other solemne assembly do meet about weighty matters, while that assembly continueth, prayer for it must be continued.

4. If King, or other Magistrate of good note and name, of good use and prooffe: if a faithfull and powerfull Minister; if parent, husband, wife, master, or any to whom

we

we are by any speciall relation bound, be in any danger by sicknesse or otherwise, prayer is to be continued for them, till we see some issue.

5. If any by reason of the stone, gangrene, cancer, fistula, or any other torturing and dangerous disease be under the Chyrurgians hand to be cut, or to have any member cut off, prayer for Gods assistance and blessing is to be continued.

6. If children be put forth to be trained up to any calling, or if we be about any marriage for them, for continuance of gods blessing, continuall prayer must be made.

So in sundry other cases like unto these.

Intermitting, or ceasing prayer before it is meet, doth oft prove* very prejudiciall. It was such an occasion that made *Elisha* the Prophet angry with *Ioash* King of *Israel* for smiting but thrice with his arrowes on the ground. ^k *Thou shouldest* (said he) *have smitten five or six times: then hadst thou smitten Syria till thou hadst consumed it.* 2 King. 13. 19; Here in this place we see that *Moses* could not overcome the enemy, till with stedfastnesse he persevered holding up his hands with the rod of God in them.

§. 45. Offaiming in prayer.

III. * **S**aints are prone to faint in their fervency of prayer. These phrases (^a *I am weary of my crying: mine eyes faile while I wait for my God.* ^b *My flesh and my heart faileth.* ^c *I complained, and my spirit was overwhelmed.* ^d *O my God, my soule is cast downe within me. Why art thou cast downe, O my soule? why art thou disquieted in me?*) These and many other such like phrases used by Saints, give too great evidence of their pronenesse to faint. ^e *Peters sinking* when hee walked upon the waters. ^f The *Disciples feare* when a storme arose. ^g Their drowsinesse when *Christ* rooke them with him in the garden to pray, do all manifest their pronenesse to faint, to waxe heavy, and dull.

* See *The whole Armour of God*, on Eph. 6. 18, Treat. 3. Part. 2 §. 116. *Moses vincere adversarium non potuit; nisi postquam stabilis in signo allevatis jugiter manibus perseveravit.* Cypr de Exhort. Martyr. cap 8.

* See § 42.
^a Psal 69 3.
^b — 73. 26.
^c — 77. 3.
^d — 42. 6, 11.

^e Mat. 14. 30.
^f — 8. 25, 26.
^g — 26. 40, 41.

^h See The whole
Armour of God,
on Eph.6.18.
Treat.3.Part.5
§ 134-

Christ in that place gives this reason hereof, ^h *The spirit indeed is willing, but the flesh is weak.*

As this, it being a fruit of the flesh, an evidence of the corruption of our nature, ministreth much matter of humiliation, so, it being no other kind of corruption but that which the best Saints are subject unto, it affords matter also of consolation: so as we need not be over-much dejected at our pronesse thereto, seeing it is that condition that none (while they remaine in the flesh) are exempted from. And this is one use that we may make of such weaknesses as are noted to be in such as the Holy Ghost registreth in the Kalender of true Saints.

ⁱ Heb. 12. 12.

^k The whole Ar-
mour of God, on
Eph. 6. 18.
Treat. 3. Part. 5
§ 136.

*Periculum est si
sit oratio tepida,
& non ex viva
affectione proce-
dens. In ascensu
lingue scilicet, & de-
ficit eo quod non
habet vigorem.*
Bern in Qua-
dragesim, Serm 4

Yet are we not hereupon to sooth our selves too much in our weaknesses: but rather this pronesse to faint should make us with our uttermost power ⁱ to *lift up the hands which hang downe, and the feeble knees*: to rouse up our soules, and to quicken our spirits when we go to prayer. Directions hereunto have been given ^k elswhere. There is danger if prayer be cold. It fainteth and faileth in the ascent thereof, because it hath no vigour.

§. 46. Of the prejudice of failing in prayer.

IIII. * **I**Ntermission of faithfull and fervent prayer oft
I proves very prejudiciall. Here it was an occasion
of the enemies prevailing against his Church. It endange-
red Peters life, (*Mat. 14. 30.*) for it was the cause of his sin-
king in the water. In this kind of fainting may be reckoned
^b *Sauls* preventing the time that *Samuel* had appointed to
come to him: which cost him his kingdome: and that wea-
risonnesse which is taxed in the Jewes that said, ^c when
will the New-Moones and Sabbaths begone? and said of
the services which they performed to the Lord, ^d *Behold
what a wearinesse it is.* Of a faint spirit which ^e the Apostle
opposeth to faith, he saith, *Let not that man thinke that he
shall receive any thing of the Lord.*

1. To intermit faithfull prayer while the occasion remaineth

*Interdum gravi-
ter imbecitur
oratio a pusilla-
nimitate spiritus.*
Bern. loc. citat.
^b Sam. 10. 8.
— 13. 8, &c.
^c Am. 8. 5.
^d Mal. 1. 13.
^e 1am. 1. 6, 7.

neth, is to intermit the means whereby the blessing desired is to be obtained. It is as if (before the battell be ended) souldiers should cease to fight, or runners in a race fall downe and lie still, before they be come to the goale.

2. By such fainting and intermitting prayer, as the weaknesse of flesh in man is manifested, so the power, truth, wisdom, goodnesse, and other divine properties are impeached. How then can it be thought but that much prejudice must needs come to such men thereby.

Thereason why mens prayers do in the issue prove fruitlesse, may hence be gathered. They faint, they faile, they intermit, they give over praying before that for which they pray be accomplished. When any judgement publique or private is beginning, or is feared, as plague, famine, sword, restraint of liberty, or the like, hearty, earnest, extraordinary prayer is oft made, yea and fasting added thereto: but if God seeme to tarry long before he remove that judgement, men think it in vaine still to wait, (as he who said, *What should I wait for the Lord any longer?*) and so loose the fruit of their former prayers, by not following them, and continuing to hold out till the time appointed of the Lord. The like may be said of prayer for obtaining speciall blessings, given over.

How fitly now may that generall encouragement of the Apostle, (*let us not be weary of well doing*) yea and the reason thereof (*for in due time we shall reape if we faint not*) be applied to prayer. There is nothing whereunto continuance and perseverance is more requisite then prayer. Of the benefit of perseverance in prayer we spake ^h before. Here we see the prejudice of the contrary. If therefore desire of good, or feare of evill be motives of force, there are motives of force to provoke us to all perseverance, and in holding out to be fervent. Therefore when thou art in straits be ardent, and instant in prayer, and say to God as thou art taught, (*Psalm. 25.17.*) *O bring thou me out of my distresses.*

Information
in the cause of
fruitlesse pray-
ers.

^f 2 King. 6. 33.

^f Gal. 6. 9.

See The whole
Armour of God,
on Eph. 6. 13.
Treat. 1. Part 4
§ 12.

^h § 44.
*Necessitatibus
implicatus ora
fortiter & dic
Deo quod habes
in Psalmo, In ne-
cessitatibus meis
erue me.* Aug.
Bonifac. Epist.
70.

§. 47. Of

§. 47. Of the uncertainty of warre.

* See §. 43.

^a 2 Sam. 11. 25.^b 1 King. 20. 11.^c Eccl. 9. 11.^d Prov. 21. 31.^e Jer. 50. 23.^f 1 Sam. 15. 33.^g Judg. 1. 7.^h Ios. 7. 4.ⁱ Judg. 20. 21, 23^k Judg. 3. &c.^l 1 Sam. 21. 10.^m 2 Sam. 15. 14ⁿ 1 Sam. 30. 1.^o 2 Chro. 25. 11
22.^p Psal. 44. 7, &c.

V. * **W**Arre is wavering. Sundry proverbiall sentences are used in Scripture which give evidence hereto: as, ^aThe sword devoureth one as well as another. ^bLet not him that girdeth on his harnesse boast himself as he that putteth it off. ^cThe battell is not to the strong. Time and chance happeneth to all. ^dThe horse is prepared against the day of battell: but safety (namely in battell, or victory) is of the Lord. ^eHow is the hammer of the whole earth cut asunder and broken? ^fAs thy sword hath made women childlesse, so shall thy mother be childlesse among women. ^gAs I have done, so God hath requited me. Take for instance the Kings that upon their conquest over Sodome and Gomorrah were overthrowne by Abram, Gen. 14. 11, 15. And the Amalakites that sacked Ziklag and were surprized by David, 1 Sam. 30. 1, 17. All ages have given wofull demonstrations herof. I will (in that innumerable variety of instances which might be produced, insist only on such as shew how the Church and people of God have had the worst in battell. ^hVictorious Iosua and his army not onely here, but after he began to conquer Canaan, fled before their enemies. ⁱThe eleven Tribes were twice put to the worst by the Benjamites, and after that the Benjamites utterly vanquished by them. ^kThe Israelites were oft overthrowne by their enemies in the Iudges time, and in the Kings time. Valorous David was forced to fly from ^lSaul, and from ^mAbsalom. ⁿ Davids city was spoiled and burnt by the Amalakites. ^oAmaziah that overthrowne the Edomites was soone after overthrowne by Iosaph King of Israel. Not to insist on any more particulars, The manifold complaints of the Church in this case give further evidence to the truth thereof. They are such as these, ^pThou hast saved us from our enemies, and hast put them to shame that hated us. But thou hast cast off and put us to shame, and goest not forth with our armies: Thou makest us to turne our backs to the enemy, &c. There are many more like these

these thorowout the Scripture. The heathen by their experimentall observations were moved to acknowledge as much.

True it is that warres are ordered by God: so as this uncertainty of warre is not without him. And yet is it not thorow any neglect or impotency in him. Our God is not like the Gods of the Heathen, who by such as tooke them for gods are accounted oftentimes unable to helpe in battell: yea when they came themselves to succour such as they favoured, they are said to be wounded. But our God is farre from any such impotency. He is able at all times to make whom he will victorious. Onely in his wisdom he seeth it meet sometimes to suffer enemies to have the better over his people. Though we could see no reason why he should suffer enemies to prevaile, yet ought we to lay our hands upon our mouth, and not dare to impeach his power, wisdom, justice, truth, or any other of his infinite, excellent properties; but rather to say as good old *Elie* did, *It is the Lord, let him do what seemeth him good.* And as *David*, *If I shall find favour in the eyes of the Lord, he will bring me againe. But if he thus say, I have no delight in thee, Here I am; let him do to me as seemeth good to him.* Yet in Scripture many weighty reasons are implied, to demonstrate to us the equity of Gods providence in this particular. Some of these reasons are such as these that follow.

1. To cause his Church and people more narrowly and thorowly to search themselves. For many evils many times are so closely conveyed and concealed, as unlesse God by some visible judgement force men to search it out, it may lie and fester, and so cause the greater mischief. This was the chiefe cause that moved God so to leave *Ioshua* and his army, as they fled before the men of *Ai*.

2. To punish some scandalous sin whereby the profession of godlinesse is slandered. This reason God himselve renders of those crosses which by the sword befell *David*. Thus did God punish the *Israelites* for their presumption.

3. To bring people to sound and solemne repentance.

This

*Levissimus sepe
casus ex victori-
flore, ex victore
victum excubi-
tum reddit. Io.
vian. de bello
Neopolit.*

—antiquo me-
mores de vulnere
pœnas

Exigit alma
Venus—

Ovid. Metamorph lib. 14.

De Arte a Dis-
mede vulnerato.

Homerus Iliad. β.
Διὸς δ' ἀμείνων
ἔμπαλιν ἵππων ἰσ-
τέλλουσιν.

1 Sam. 3. 18.

2 Sam. 15. 25.

Why God suf-
fereth enemies
to prevaile
over his
Church,

Ios. 7. 10. &c.

2 Sam. 12. 10.

Num. 14. 44.

Iudg. 20. 26.

This fruit was manifested in the eleven *Tribes*, after they had been twice foiled by the *Benjamites*.

Iudg. 20. 17, &c

4. To shew that victory cometh not merely from mans preparation. For, after that the foresaid eleven *Tribes* had lost at one time two and twenty thousand men, and at another time eightene thousand, then God gave them the victory.

Isa. 10. 5, &c.

5. To turne the boasting of enemies to their greater shame and dammage: as that advantage which the *Philistims* got against *Sampson* did. Read for this purpose the just insultations over the proud King of *Assyria*.

1 Sam. 2. 6, 7.

6. To give evidence of his wisdom and power in casting downe and raising up againe; according to that which is said of him, *The Lord killeth, and maketh alive: he bringeth downe to the grave, and bringeth up: he bringeth low and lifteth up*. On this ground, when *David* was forced out of his native country, and the city which he had in a strange country was spoiled and burnt by enemies, and his owne souldiers spake of stoning him, *he encouraged himselfe in the Lord his God*.

— 30. 6.

7. To make men more fervently, instantly, and constantly to call upon God: as *Moses* here did. For observing that when his hands fell, *Amalek* prevailed, he used all the helpe he could to keepe his hands up and steddy, as is noted in the next verse.

Hope to such
as are over-
come.

Good ground of hope and comfort is hereby ministred to such as sometimes have the worst in war, and against whom enemies have prevailed, that the streame may turn, that they who are overthrowne may rise againe, and the conquered prove conquerers. For, the Lord, who is the orderer and disposer of the successe of war ever remaineth the same, as wise to know when to suffer *Amalek*, and when *Israel* to prevaile, as able to give victory to the conquered, as ready to heare the cries of those that are overthrowne, and to receive such as thereby are brought to renew their repentance, as carefull of his owne honour, as observant of enemies insultations,

tions, as ever he was. Let us wisely observe the ends of Gods permission in this case, (whereof some are noted) and answerably make use thereof. These times give just occasion to make a wise application of this point. Enemies as hateful to God as *Amalek* was, have in many places had the upper hand of such as have had as true notes of the true Church as *Israel* had. What then? shall we hereupon impeach God of injustice, or make question of the truth of their religion, or, so load them with sinne, as if they were the greatest sinners of all. Farre bee that from us.

1. Concerning God, we ought not to suffer a thought to arise in our minds, derogatory to his justice: but if any such do begin to rise, presently to quash and suppress them. God in justice may make Idolaters his rod (as he did the Heathen, *Isa.* 10.5.) to punish those that are of the true Religion. But after the rod is thus used, to what end is it but to be cast into the fire?

2. Concerning the difference of religion betwixt Protestants and Papists, we are not to judge of it by event and successe in warre. There are other more sure evidences grounded on Gods Word, which give such demonstrations of the truth of the one, and falshood of the other, as we may pawne life, soule, and eternall salvation, upon the truth of that which we professe: and renounce salvation, if Popery be the means of attaining thereto.

3. Concerning their sins, whether they be more or greater then the sins of others that are of the same profession, but not so trampled upon as they, we are to leave to the determination of the highest Iudge. The Lord hath given us a wise caveat in this case, *Luke* 13.1,2,3,4,5.

Let us believe and hope the best; and do as *Moses* here did, be more earnest in prayer for them, *Iudg.* 20.26. *Ios.* 7.6, &c. *Num.* 21.2.

To conclude, when the cause of warre is just, the danger or conquest of a Christian is to be ballanced by the affection of the heart, not by the issue of warre. The issue of the combat can

Mis-judge not
such as are
vanquished.

Ex cordis affectu
non belli eventus
se (atur vel pe-
riculum, vel vi-
floria Christiani.
Si bona fuerit
causa pugnantis,
pugna exitus
malus esse non
poterit: sicut nec
bonus iudicabitur
finis, ubi cau-
sa non bona, &
intentio non re-
cta precesserit. Si
in voluntate al-
terum occidendi,
te potius occidi
contigerit, more-
ris homicida.
Quod si preva-
les, & voluntate
superandi vel
vindictandi ferre
occidis hominem,
vivis homicida.
Non autem ex-
pedit siue vivo
siue mortuo, siue
victori, siue victo
esse homicidam.
Infelix victoria,
que superans ho-
minem, succum-
bis viro. Bern.
ad Mil. Tēp. c. 1
ayes. 11.
byes. 11.

can not be ill where the cause of the combatant is good: as the issue may not be accounted good, when a good cause and right intention hath not gone before. If with a mind of slaying men thou art kild, thou diest a murtherer. But if thou prevailest, and in desire of conquest and revenge thou slayest another, thou livest a murtherer. But it becomes not a Christian, whether he live or die, be a conquerer, or be conquered, to be a murtherer. Vnhappy is that victory where a conquerer of man is conquered by sin.

§. 48. *Of the interpretation and resolution of the twelfth Verse.*

EXOD. XVII. XII.

But Moses hands were heavy, and they tooke a stone and put it under him, and he sate thereon: and Aaron and Hur staid up his hands, the one on the one side, and the other on the other side, and his hands were steddy unto the going downe of the sun.

THe performance of *Moses* promise generally propounded in the tenth verse, is here more distinctly exemplified. Where first the cause of *Moses* letting downe his hands (whereof ^a before) is thus expressed, *Moses hands were heavy.* ^b When he spake of *holding up*, he used the singular number, *hand*: but here making mention of his *heaviness*, he useth the plurall number, *hands*: whereby we are given to understand that first *Moses* lift up one hand, and that waxing weary, he took the rod in the other hand, and lift up that: and so continued to change from hand to hand, til both hands were weary. The wearines of *Moses* hands is set out by the heavines of them. For, if a mans hand be held up long, and steddily without stirring, it will waxe numme by reason of want of bloud, and coldnesse of that bloud which is. That spirit which quickneth the members of a mans body is in the blood: blood failing, or waxing cold, the member for want

want of spirit, and the vigour thereof, becomes heavy, (as by experience we may observe in dead corpes:) and heavinesse of a mans hands makes him weary in holding them up. Wearinesse then (which is an humane infirmity) was the cause of *Moses* letting down his hands: whereby, as by an outward signe, the weaknesse of his faith, and fainting of his soule and spirit is set out: as was noted before.

To helpe *Moses* infirmity, *Aaron* and *Hur* finding a great stone (the best meanes that in that place they could find for *Moses* ease) they bring it to the place where he stood, and so set it as he might conveniently sit upon it, and continue the better to hold up the rod of God: the stone was like one of them which *Ioshua* caused to be set in *Jordan*, a masse stone. The same title is given to them and this.

That which some alledge, as the end of laying this stone by *Moses*, that he might rest his elbow on it, can not well stand with this clause following in the text, and he sate thereon.

As for means to settle his hand, and to make it the more steady, it is added, *And Aaron and Hur staid up his hands.* They put their hands under his elbow, and by their armes, the one on the one side, the other on the other side, kept his hands that they could not sway aside one way or other.

By this externall assistance, and supportance of *Moses* hands in regard of his bodily weaknesse, their joyning of spirits with his, their mutuall faithfull prayers are signified.

Such helpe did the fore-mentioned assistance bring to *Moses*, as his hands which were before so heavy and feeble as he was forced to let them fall, remained steady: and that not for an houre or two, but all the day, even untill the going downe of the sun: which implieth, that his spirit was so revived by their mutuall and joynt prayers, as with much alacrity, and great ardency he continued to pray all the day long.

Here then is declared, *The benefit of mutuall prayer.*

More distinctly here is offered to our consideration,

S 42.

Ios.
Ios. 4. 9.

1. The *Need* } thereof.
2. The *Helpe* }

The *Need* is

1. *Expressed*, in these words, *Moses hands were heavy.*
2. *Exemplified*, by the means used to supply that *Need*.

The *Means* were of two sorts.

1. One for his *Body*.
2. Another for his *Hand*.

The *Meanes* for his body was a *stone*.

In setting downe hereof is noted

1. How it was *prepared*.
2. How it was *used*.

The *Preparation* is noted in two actions.

1. *They tooke a stone.*
2. *They put it under him.*

The *use* of it is in this phrase, *He sate thereon.*

In setting downe the *means* for his *hand*, is shewed,

1. *What* was done. *Aaron and Hur staid up his hands.*
2. *How* it was done. *The one on the one side, the other on the other.*

The *helpe* received hereby was *perseverance*, and that so long as was need. Here then we have,

1. The *vigour* which *Moses* received. *His hands were steady.*
2. The *continuance* thereof. *Until the going downe of the sunne.*

The weaknesse here manifested in *Moses* giveth instance, that,

The best Saints are subject to dulnesse in pious duties. Hereof before in §. 45.

The *means* used to support him in this his weaknesse, and the benefit received thereby is here especially to be insisted upon.

Of the Persons here assistant to *Moses*, which were *Aaron* and *Hur*, sufficient hath beene spoken, §. 38, 39, 40.

1. The notice and care that *Aaron* and *Hur* tooke of, and about *Moses* weaknesse, gives prooffe, that,

I. *Due consideration is to be taken of one anothers weaknesse.*

2. The means which they use in taking a stone, and putting it under him, sheweth, that,

II. *All good meanes must be used to support our brothers weaknesse.*

3. *Moses manner of using the means (he sat upon the stone) being a gesture not very proper to prayer, yeelds example, that,*

III. *Mans weaknesse gaineth dispensation for circumstances in divine matters.*

4. The Action of Aaron and Har, who stayed up Moses hands, afford evidence, that,

IIII. *We must beare one anothers burdens.*

5. The Manner of doing it, One on the one side, the other on the other side, implieth, that,

V. *Union of spirits is very helpfull.*

6. The event following hereupon, that Moses hands were stiddy, declares, that,

VI. *The weak are strengthened by aid from others.*

7. The continuance of all that was done, untill the going downe of the sun, as it amplifieth the point before mentioned of the strength which they that faint may receive by aid from others, so it gives demonstration, that,

VII. *If need require prayer must be long continued.*

Herof read *The whole Armour of God*, on Eph. 6. 18. Treat. 3. Part. 2. §. 98. & Part. 6. §. 137, &c.

§. 49. *Of considering others weaknesse.*

I. * **D**ue consideration is to be taken of one anothers weaknesse. Many are the exhortations of Scripture tending hereunto, such as these, ^a *Looke every man also on the things of others.* ^b *Let us consider one another,* &c.

The pitifull aspect which the ^c *Samaritan* cast upon the wounded man commended by the Lord, and the Priests and Levites unmercifull passing by, reproved in the parable, do

* See §. 48.

^a Phil. 2. 4.

^b Heb. 10. 24.

^c Luke 10. 30.

further give good evidence to the equity of the duty.

Notice and consideration of our brothers need is the ground of that compassion which may be wrought in our bowels, whereby we are moved to afford the best succour that we can. It is oft noted of *Christ* that ^f he *saw* such and such, and *had compassion on them*. & Yea God himselfe thus expresseth the occasion of that compassion which he shewed to his Church, *When I passed by thee, and saw thee polluted, &c.* God here taketh upon him the affection of man, whereby he sheweth what may in man move compassion.

O that men would be watchfull one over another, to observe wherein their brother fainteth or faileth, and afford what helpe and succour they can, as *Abisbai* did to *David*; 2 Sam. 21. 15, 16, 17. Herein we should prove as Gods one to another. Thus might Governours do much good to their Subjects, and Subjects againe to their Governours: So Ministers to their People, and People to their Ministers: So, Husbands and Wives, Neighbours and Neighbours, Friends and Friends, yea all of all sorts. We are all one flesh, mutual members of one and the same body. Let us therefore be of like affection one to another, and as ready to helpe and succour each other, as one member is to succour another. Howsoever *Cain* most un-brotherly, yea very butcherly said, *Am I my brothers keeper?* yet he ought to have bene his brothers keeper, as all of us are, and therefore as keepers of one another, we ought to consider one another.

§. 50. Of supporting others weaknesse.

II. * **A**LL good meanes must be used to support our brothers weaknesse. To this tend such admonitions as these. ^a *Strengthen ye the weak hands, and comfort the feeble knees. Comfort the feeble minded, support the weak.* ^b Hereunto the Apostle puts a *must*, which imports a necessity, *ye ought* (or *ye must*) *support the weak.* The Greeke word translated, *support*, is oft used for ^c under-propping a thing ready to fall: and ^d for taking one that is weak by the

^f Mat. 14. 14.

Luk. 7 13:

^g Ezek. 16. 6.

Gen. 4. 9:

* See §. 48.

^a Isa. 35. 3.

^b 1 Thes. 5. 14.

^c Act. 20. 35.

^d *δὲ ἀσθενεῖς*

καὶ ἀσθενεῖς

καὶ ἀσθενεῖς

καὶ ἀσθενεῖς

καὶ ἀσθενεῖς

καὶ ἀσθενεῖς

καὶ ἀσθενεῖς

καὶ ἀσθενεῖς

καὶ ἀσθενεῖς

καὶ ἀσθενεῖς

the hand to raise him up. A fit Metaphor for the point in hand. That which is noted of Christs taking by the hand such as were *weake, ready to sinke, yea, and dead*, when he meant to raise them, giveth evidence of the equity of the fore-mentioned duty. God himselfe doth hereby testifie that goodnesse which is in him, and that care which he taketh of men in their weaknesse: for, saith he, *I will bind up that which was broken, and wil strengthen that which was sick*. Hereupon his people are encouraged in their weaknesse to seeke succour of him: *Come, say they, Let us returne unto the Lord: for he will heale us, He will bind us up, he will revive us, He will raise us up*. In this respect the Spirit of God hath this title *Comforter*, by a kind of property given him. For our better stability, *God hath given his Angels charge over us to keepe us, &c.* If thus the Father, Sonne, Holy Ghost, and holy Angels be so tender over us, as in our weaknesse to support us, should not we use all the good meanes we can to succour and support one another in our weaknesse?

Many motives there be to presse this point. As,

1. That *propinquity* which is betwixt children of men, who are all one *flesh*. *Hide not therefore thy selfe from thine owne flesh, Isa. 58. 7.*

2. That *Condition* wherein all are, and whereby they are subject to such necessities, as may need others succour. The Apostle therefore, where he presseth this duty of restoring others, inferreth this motive, *Considering thy selfe, least thou also be tempted, Gal. 6. 1.*

3. That *humanity* which becomes our nature, whereby we give evidence that there are such bowels in us as are moved at others necessities. Christ therefore tooke unto himselfe our nature, that he might give evidence thereby that he was mercifull, *Heb. 2. 17.* It is inhumanity not to be touched with others needs.

4. That *mercy* which is required to be shewed to asses and oxen, which, *lying under their burdens are to be helped up*. And are not men more worthy then asses or oxen? *Exo. 23. 5. Deut.*

Mar. 1. 31.

Mat. 14. 31.

Mar. 5. 41.

Ezek. 34. 16.

Hos. 6. 1, 2.

Ioh. 14. 26.

Psal. 91. 11.

Motives to
succour one
another.

Considerare debemus, quod ergitudinem sive animæ, sive corporis, quam in homine alio videmus, etiam nos habere possimus. Hoc ergo exhibeamus, &c. Aug. de verb. Apost. Serm. 21.

5. That *Sympathy*, which is in other creatures. Even unreasonable creatures are ready to run at the cry of such as are of their owne kind. Should reasonable men have lesse sympathy then unreasonable beasts? *Lam. 4. 3.*

6. That efficacy of regeneration, which of *Wolves, Leopards, Lyons, Beares, Aspes* and *Cockatrices*, maketh *Calves, Lambs, Kids*, and *Children*, *Isa. 11. 6, &c.*

7. That pity and compassion, that readinesse and forwardnesse that is in God to succour and support us in all our weaknesse, (whereof before.) *Be ye therefore followers of God. Be ye mercifull as your father is mercifull, Eph. 5. 1. Luke 6. 36.*

By our willingnesse and readinesse to succour such as need our succour, we gaine assurance and give evidence that our corrupt nature is altered.

Do they well consider the foresaid *Propinquity* or *Necessity* wherunto themselves are subject, or common *Humanity*, or that *Mercy* which should be shewed to beasts, or have they any naturall *Sympathy*, or good evidence of their *Regeneration*, or can they be thought to be children of God like to him, who see their brother fall or faint, or thorow infirmity need succour and supportance, and yet be no whit moved thereat, nor use any means, nor afford any helpe to sustaine and support him? Let such consider the end of *Di- ves*, and the *doome* denounced against those that omitted duties of curtesie, humanity, and charity. *For he shall have judgement without mercy that hath shewed no mercy.*

What then may be thought of them that put a stumbling block before the weake to make them fall: or being fallen, deride and scorne them? The law implieth that there is no fear of God in such: for, where it expressly saith, *Thou shalt not curse the deafe, nor put a stumbling blocke before the blind*, it addeth, *but that thou feare thy God*, and thereby implieth, that a true feare of God will keepe men from such inhumanity. This is noted to be the cause of the fearfull judgements that fell upon *Edom*, and *Moad*; their deriding of Israel in her affliction, and oppressing her when she was pressed downe.

Remember

Reprooffe of
such as neglect
the weake and
weedy.

^m Luk. 16. 21,
&c.

^m Mat. 25. 41,
&c.

^m Iam. 2. 13.

Derision and
oppression of
the weake.

Lev. 19. 14.

^m Obad. 10, &c.

^m Ier. 48. 27.

Remember ^f *Cham*. The *very Heathen counted it an inhumane thing to trample upon those that were throwne down: and to thrust on those that were tumbling downe headlong.

Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindnesse, &c. As you see the weaknesse of a brother, do what you can to support him. If he be weary, and cannot stand so long as he should, let him have something to sit thereon, as *Aaron* and *Hur* here did to *Moses*. And in other cases, (as *Iob* was to the unspeakable comfort of his soule when *Satan* by himselfe and others did what he could to shake his faith, and to deprive him of all comfort in his God) be eyes to the blind, feet to the lame, a father to the poore, &c. Thus, as ye do that which is acceptable to God, and profitable to your brother, so also that which may be very available to yourselves. For, with what measure ye mete, it shall be measured to you againe. On these and such like grounds saith the Lord, *Blessed are the mercifull, for they shall obtaine mercy*. Men will be ready on all occasions to shew mercy to such. Thus *Ruth* who was as a staffe to her old mother in law, found *Boaz* to be as a staffe to her: and he renders this reason of the kindnesse he shewed to her, *It hath fully beene shewed me all that thou hast done to thy mother in law since the death of thine husband*. But, if men should forget, or not respect the kindnesse and goodnesse that is shewed to such as are in need, God will assuredly recompence it: as he recompenced the kindnesse which *Ioseph* shewed to *Pharaohs* Butler, and which *David* shewed to *Nabal*, though the one was forgotten, and the other not respected. With the mercifull God will shew himselfe mercifull.

¹ Gen. 9. 12, &c.
* *Vrgeri jacen-
tes aut præci-
pites impellere
certè est inhu-
manum.* Cic. pro. C.
Rab. Post.
Exhortation to
succour the
weake.
Col. 3. 12.

Iob 29. 15, 16.

Mat. 7. 2.

Mat. 5. 7.

Rut. 2. 11.

Gen. 40. 23.
1 Sam. 25. 10.
Psal. 18. 25.

§. 51. Of that dispensation which is yielded to man in divine matters.

* Sec § 48.

* Gen. 47. 31.

b Heb. 11. 21.

c Ios. 5. 5.

d Num. 9. 17.

e 1 Sam. 21. 6.

f ——— 1. 22.

g Hof. 6. 6.

Mar. 12. 7.

Per hoc ubi scriptum est, misericordiam magis volo quam sacrificium, nihil aliud quam sacrificio sacrificium prevalere oportet intelligi: quoniam illud quod ab hominibus appellatur sacrificium, signum est veri sacrificij. Porro autem misericordia verum sacrificium est. Aug. de Civ. Dei, 10. c. 5.

III. * **M**Ans weaknesse gaineth dispensation for circumstances in divine matters. Thus ^a Jacob being old and weake worshipped God in his bed, manifested by his bowing of himself upon the beds head, and was therein accepted. For, it is said that he did it ^b in faith. Thus the ^c Israelites all the while they were in the wilderness (^d where they were on a sudden, whensoever the cloud arose, to remove from place to place) had a dispensation for circumcision. Thus ^e David in his need had a dispensation to eat the shew-bread: And ^f Hannah, to tarrie at home, and not to go to the Temple while she gave her child sucke. But to cease from reckoning up more particular instances, this generall manifestation of Gods mind concerning mercy, (^g *I desire mercy and not sacrifice*) gives good warrant for the foresaid dispensation. For by *sacrifice* he meaneth externall rites and ordinances, wherein and whereby worship is performed to God: by *mercy*, such substantiall duties as tend to mans good. Thus he prefers sacrifice to sacrifice. Sacrifice consisting on externall rites, to sacrifice of substantiall duties: which are to do good, and to shew mercy. *With such sacrifices God is well pleased*, Heb. 13. 16. These therefore are the true sacrifices.

All externall rites are ordained especially for mans helpe and good. If therefore they stand in opposition to it, or hinder it, they faile of their maine end, and so are not of that use for which they are ordained: and thereupon give place, and have a dispensation to be omitted.

Ob. This is to preferre the second Table before the first, and consequently man before God.

Ans. Nothing lesse. For, the substance of the first Table gives not place to the substance of the second: but the circumstance of the first to the substance of the second. Indeed if the substance of each Table should come in opposition, the second Table should give place. Instance *Abrahams* readines

to sacrifice his sonne at Gods command. (*Gen.22.2, &c.*) For, obedience to Gods expresse charge is of the substance of the first Table. *Saul* therefore in sparing *Agag*, though it might seeme to be a worke of mercy, sinned. For, this indeed is to preferre man before God, *1 Sam.15.23.*

The pretence which hypocrites make of piety in a diligent observation of the externall rites appertaining thereto, and yet in the meane while regard neither mercy nor justice, is hereby manifested to be a very vaine pretence. Christ denounceth a woe against such as *devoure widowes houses, and for a pretence make long prayers, Mat.23.14.* The thousands of rams, and tenthousands of rivers of oyle offered by such hypocrites are nothing in Gods sight. To do justly, and to love mercy is that which the Lord requireth, and which is much more acceptable to him, *Mic.6.7,8.*

For our parts, let it be our care first to put difference betwixt circumstance and substance: and then to preferre this to that. For this end we must labour to have our understanding well enlightened by Gods Word, and our hearts filled with an holy feare of God, and true love of man. Thus shall we discerne what is to be preferred before other, and so wisely order the things we do, as our brother may be pleased, our selves not prejudiced, and God best pleased. It is an evidence of Gods great and good respect to man, thus to give a dispensation in matters concerning himselfe, for mans good. As occasion is offered either in regard of our owne or others need, let us wisely make use thereof. God would have us use that liberty which in his goodnesse and wisdom he is pleased to grant us. Thus may sicke persons pray in their bed, (*Isa. 38.2.*) or if they cannot themselves pray, have others to pray for them, (*1am.5.14.*) and weake persons not well able to kneele, pray sitting, as here *Moses* did: and they that cannot come to Church, have the benefit of Gods ordinances at home.

Hypocrites
taxed.

§. 52. Of bearing one anothers burden.

* See §. 48.

* Gal. 6. 2.

* Rom. 12. 15.

* Heb. 13. 3.

* 1 Cor. 9. 19,
&c.* 2 Cor. 11. 28,
29.

* Isa. 53. 4.
Dilectionis offi-
cium est, in vicem
onera portare.
Aug. de verb.
Apost. Serm. 21
Leo incidit in
plagas Rugire
licet: exire non
licet. Mus repit
in cuticulos la-
queorum: modos
corrodit: Leo è
plagis evadit.
Asop. Fab. 14.
Cum in hac vita
sumus, onera no-
stra invicem por-
temus, ut ad eam
que caret omni
onere pervenire
possimus. Aug.
loc. citat.

IIII. * **W**E must beare one anothers burden. ^aThe Apostle giveth this in expresse charge to Christians: and presseth it by that ^bsympathy which becometh them, manifested by weeping with them that weep: and ^cby remembering them that are in bands as bound with them, &c And to shew that he pressed on others no more then he practised himselfe, thus he professeth, ^dI have made my selfe servant to all. Unto the Jew I became as a Jew: to them that are under the Law, as under the law: to them that are without law, as without law: To the weak became I as weak: I am made all things to all men that I might by all means save some. And againe, ^eThere commeth upon me daily the care of all the Churches. Who is weak and I am not weak? who is offended and I burne not? Though this were a worthy patterne surpassing all other meere men that ever I heard of, yet is it farre surpassed by him of whom it is said, ^fSurely he hath born our griefs, and carried our sorrowes, &c.

1. This is an especiall fruit of love, which we all owe one to another, *Eph. 4. 2. Rom. 13. 8.*

2. It is such a work of charity as we our selves may stand in need of, *Gal. 6. 1.* A lion may stand in need of the helpe of a mouse to gnaw asunder the cord wherewith he is hampered. *Moses* a worthy one, here needs the supportance of others.

3. It is such a worke of charity as may raise men ready to fall, and so helpe them in the way that leadeth to eternall life, and bring them thither where none shalbe pressed with any burden at all.

4. Hereby as by a means we our selves may attaine to that life. For, God himselfe is ready to ease those of all their burdens, even of those burdens that would presse them downe to hell, whom he observes to be forward in easing their brethren of their burdens. Thus will that of Christ be verified, *Blessed are the mercifull for they shall obtaine mercy, Mat. 5. 7.*

That

That this duty may be the better performed, due consideration is to be taken of one anothers weakenesse, whereof before, §.49.

§. 53. *Of union of spirits.*

V. * **U** *nion of spirits is very helpfull.* This is true of all things wherein men have occasion to deale together. As Councellers of State in matters of State: Judges in matters of justice and equity: Ministers in matters of religion: Physitians in physick for mens bodies: Artizens in matters of their trades: and so others in other affaires: but especially Believers in the holy and heavenly duty of prayer. This is it which in this place is especially intended. For mutuall helpe herein, Christians in the Primitive Church, even in the first and best times thereof, are said to *continue daily with one accord in the Temple*. The Temple was the house of prayer. There therefore they prayed, and that *with one accord*: that is, with one spirit, one mind, and one heart. Thus it is againe said, ^b *that they lift up their voice with one accord*: their spirits were joyned together, and as one spirit in that powerfull prayer which they made. When many so consent together, in the Hebrew dialect they are said to be ^c *as one man*: because their minds did so consent, as if they had not beene the minds of many, but the mind of one man. Daniel well knew the benefit of union of spirits in prayer, *Dan. 2.17.* So *Ester 4.16.* *Joel 2.16.*

1. Union of spirits is like the gathering together of many fagots, which make a fire the more fierce: or like much powder laid together, which sends forth a bullet much further then otherwise it would flie. Thus many spirits united make prayer much more fervent, and force it the higher, even as high as God is. To cry mightily unto God, the King of Nineveh caused all his people with one accord to pray *Jon. 2.8.* When the Christians prayed *with one accord*, the place was shaken where they were assembled together (*Act. 4.24, 31.*) to shew the spirituall violence of such prayer.

2. Prayer

* S.48.

^a Act. 2. 46.
ὁμοθυμαδὸν of
ὁμοὶ similis, vel
idē: & θυμὸς
animus. Unani-
miter, concordi-
ter: uno animo,
uno corde.
^b Act. 4. 24.
^c Iudg. 20. 1.
Neh 8. 1.
כִּלְכֵּל וְאֶחָד
tanquam vir
unus. i. unanimi
consensu.

d Mat. 18. 19.
 ου μετιστατες
 De consensu
 vocis, seu soni
 armonie
 proprie dicitur.

2. Prayer is as sweet incense, *Psal. 141. 2.* Union of spirits therein, is as the mixing of many sweet spices, which cause the more fragrant savour. Yea, this union is as an harmony of many voices or instruments, which make the musick much more melodious. ^d The word whereby the Evangelist setteth out consent in prayer, implieth as much.

3. Union of spirits is an especiall meanes to quicken and sharpen one anothers spirits; as iron sharpneth iron, *Prov. 27. 17, 19.*

Strong motives these are to frequent publique assemblies; to bring all the family together to prayer: for husbands and wives to joyn together: so friends, &c.

§. 54. *Of that stability which the weake may receive by others supportance.*

* See §. 48.

VI. * **T**He weak are strengthened by aid from others. The words which are used in exhortations to that duty of succouring the weake import as much, which are such as these, ^a strengthen, ^b support, ^c comfort, ^d restore, &c. If the weake could not by others supportance be strengthened, supported, comforted, restored, in vaine were those duties pressed. But as ^e the spirit of *Iacob* revived when he heard that *Ioseph* lived, as ^f *Paul* was comforted by the good tidings which *Timotheus* brought him of the *Thessalonians* faith, and as ^g *Daniel* was strengthened by the Angels encouragement, so other weake ones by such meanes as have beene afforded them. ^h *Naaman* began to have some seed of faith by his servants seasonable admonition. ⁱ *David* was comforted by *Jonathan*s oft comming to him. ^k *Hezekiah*s people rested themselves on the comfortable words that he spake to them. ^l *Zerubbabel* and the Jewes with him were greatly encouraged by the propheties of *Haggai* and *Zechariah*. ^m And their posterity strengthened their hands to build the city by *Nehemiah*s comming to them, and encouraging them. ⁿ Oft were the Disciples after great feare much comforted by Christs presence and consolatory speeches.

^a Isa 35. 3.

^b Act. 20. 35.

^c 1 Thes. 5. 14.

^d Gal. 6. 2.

^e Gen. 45. 27.

^f 1 Thes. 3. 7.

^g Dan. 10. 19.

^h 2 King. 5. 13.

ⁱ 1 Sam. 19. 7.

— 20. 2.

— 23. 16.

^k 2 Chro. 32. 8.

^l Ezr. 5. 1, 2.

Hag. 1. 14.

^m Neh. 2. 18.

ⁿ Mat. 8. 27.

— 14. 17.

— 17. 7.

Luke 24. 52.

Ioh. 20. 20.

— 31. 7.

God, who hath enjoyed this means of helping and supporting one another, will give his blessing thereunto when it is rightly used : and what God blesteth shalbe effectuall to that whereunto it is used : so as in faith we may expect a good issue from our endeavours in this kind.

As this effect which useth to arise from that mutuall help and succour that is offered to such as are weake, aggravateth their inhumanity who refuse or neglect to do what they might for strengthening the weake, and establishing the feeble, (for, if thorow want of helpe they fall and perish, they, who might have restored and set them up, make themselves accessary to their destruction ;) so it is a very forcible motive to provoke us with all care, diligence, & good conscience to performe the fore named duties of ^o considering our brothers weakenesse, of ^p using all good meanes to support the same, yea and of ^q putting under our owne shoulders, and bearing his burden. For our labour herein will not be lost. As *Moses* was here enabled by *Aaron* and *Hur* well to do that which of himselfe he could not have done so well, so maist thou whosoever expect a blessing in that which thou doest answerable to thine endeavor : and also in thy weaknes find like help from others. It is reported of Harts, that by ones bearing up anothers head, which is by reason of their hornes so heavy, as it would drowne them in the sea, they are enabled safely to swim over the sea, till they come to firme land. For, they use so to dispose themselves, as the latter laith his head on the formers hind parts. And because it is necessary that one of them be first, that first after, he hath some while led the rest, commeth behind all : and in like manner do the rest in their course. Thus every one as he is wearied by swimming before, is refreshed by comming behind, and resting on another. Thus may Christians refresh the wearied.

^o S. 48.

^p S. 49.

^q S. 51.

Cervicem fretum transcunt sic se ordinant ut onera capitum suorum que gestant in cornibus, super invicem portent, ita ut posterior super anteriorem cervicem porrecta caput collocet. Et quia necesse est unum esse qui ceteros praecedens, non ante se habeat cui caput inclinet, visibus dicuntur id agere &c. Ita fretum transcunt, &c. Aug. de verb. Apost. Scrm. 21

§. 55. *Of the meaning and doctrines of the thirteenth Verse.*

EXOD. XVII. XIII.

And Ioshua discomfited Amalek and his people with the edge of the sword.

* See §. 1.

THe successe of all before noted is in this verse set down. It was a glorious *Conquest*.

The *Conquerour* is here said to be the fore-mentioned *Ioshua*. He being the *Generall* of the victorious army, the victory is by a *Synechdoche*, attributed to him. The *Generall* is put for the whole army under his command: as it useth in other places of holy writ, yea and in other Historiographers to be.

The word (* *discomfited*) whereby the victory is expressed, signifieth so to overthrow one as he is not able to rise againe. The ^b Hebrewes do set out the meaning of it by a word that signifieth to break to peeces. * The Greeke *LXX* turne it by a word that signifieth to *put to flight*.

The enemies subdued are comprised under this collective word *Amalek*, whereof * before. By *his people*, are meant such as tooke part with the King, or chiefe heads of the *Amalakites*: whether they were of the same or another stock. This clause, *His people*, is added to shew that they who had any hand in his unjust warre, had their share in the just vengeance.

The instrument wherewith they were punished is here said to be *the edge of the sword*, or word for word, ^d *the mouth of the sword*. For as a mouth devoureth that which entreth into it, so a sword by the sharpe edge of it destroyeth that which is stricken with it. Therefore the very name of ^e *a sword* in Hebrew signifieth *destruction*: and a sword is said to ^f *devoure*.

a וחרש
et deiecit.
b חרב
contrivit.
Chald. & Syr.
ponunt
c חרב
ד. חרב
e חרב
f חרב
g חרב
h חרב
i חרב
k חרב
l חרב
m חרב
n חרב
o חרב
p חרב
q חרב
r חרב
s חרב
t חרב
u חרב
v חרב
w חרב
x חרב
y חרב
z חרב

d חרב

e חרב

f חרב

g חרב

h חרב

i חרב

k חרב

l חרב

m חרב

n חרב

o חרב

p חרב

q חרב

r חרב

s חרב

t חרב

u חרב

v חרב

w חרב

x חרב

y חרב

z חרב

The setting out of this successe pointeth out five observable points.

I. *The issue of warre is especially attributed to the Generall.* For, onely *Ioshua* the Generall is here mentioned, he is said to vanquish the enemy.

II. *Lawfull warre wellwaged proves prosperous.* The successe expressed by *Ioshua's* discomfiting the enemy sheweth that this warre was prosperous. And in Scripture the successe which God gave to his Church of old is recorded, to shew what his Church in succeeding ages may in like cases expect.

III. *They that first begin warre may have the worst in warre.* For, *Amalek* first began, and *Amalek* was discomfited.

IIII. *Accessaries make themselves liable to the judgement that falls on the Principall.* For, the people, even they that tooke part with *Amalek*, are destroyed, as well as *Amalek*.

V. *Enemies in warre may lawfully be slaine.* For, this expression of the instrument wherewith they were discomfited (*with the edge of the sword*) sheweth that they were slain: and that which was here done by *Ioshua*, was lawfully done. God approved it.

§. 56. Of attributing successe in warre to Generals.

I. * **T**he issue of war is especially attributed to Generals. ^a *Melchizedek* blessed *Abraham* onely, for the victory which he with his confederates obtained. The many and great conquests which were made under ^b *Ioshua* and ^c *David* are attributed to them alone. Many more like instances might be given out of sacred writ and other histories. The pompous triumphs which *Generals* made among the *Gracians*, *Romans*, and other nations give evidence hereunto.

The prowesse, courage, wisdom, and other like warlike vertues of *Generals* and Commanders, make much, under the divine

* See §. 55.

^a Gen. 14. 19.

^b Ios. 10. 41.

^c 2 Sam. 8. 1, &c.

What depends on good *Generals*.

d 2 Sam. 18. 3.
*Chibiza solebat
 dicere, terribilio-
 rem esse cervo-
 rum exercitum
 Leone duce,
 quam Leonum
 agmen ducente
 Cervo. Plut. in
 Apotheg
 e Iudg. 3. 11, 30
 — 8. 28.*

What requi-
 site for good
 Generals.

e Heb. 11. 32.

Military exer-
 cises to be
 maintained.

divine providence to the obtaining of victory. The mar-
 shalling of the army dependeth wholly on their direction.
 They at their discretion cause alarms or retraits to be found-
 ed. By their example, by their encouragements or discour-
 ragements, the whole army is much animated or daunted.
 Hence is it that a good *Generall* is accounted ^d *worth ten
 thousand others*. The name of an experienced and victorious
Generall hath oft frightened the enemies. Yea, it is said, that an
 army of Staggs whose *Generall* is a *Lion*, is better then an ar-
 my of Lions whose *Generall* is a *Stagge*. We read therefore
 that after God had raised up a *Iudge* to deliver *Israel*, and
 that the *Iudge* had given proofe of his valour, ^e *the land
 had rest* all his daies : whereby is implied that the
 enemy durst not take up armes against him. Terrible
 was the name of *Ioshua* to the *Canaanites*, of *David*
 to the *Philistines*, of *Iehu* to the *Ahabites*, of *Hazael* to
 the *Israelites*, of the *Machabites* to the *Nations*, of *Achilles*
 to the *Trojans*, of *Hector* to the *Gracians*, of *Cyrus* to the
Babylonians, of *Alexander* to the *Persians*, of *Epaminondas* to
 the *Macedonians*, of the *Scipios* to the *Carthaginians*, of
Hanibal to the *Romans*, of *Cesar* to the *Gauls*, of *Scander-
 beg* to the *Turks*, of the *Black Prince* to the *French*, and so
 of other valiant *Generals* to their enemies.

Generals in this respect have more then ordinary need of
 wisdom, watchfulnesse, prowesse, justice, temperance, indu-
 stry, and other like warlike vertues. Yea also of all others it
 behoveth them to be at peace with God, to have faith in
 him, as *Ioshua*, *Gedeon*, *Baruk*, *Sampson*, *Iephre*, *David*,
 and other pious and victorious *Generals* had. For, so great
 matters lying on them, as hath before beene noted, so much
 being expected from them, and so much attributed to them,
 in case the battels which under them are fought, have good
 successe, great reason that they especially be fitted with all
 things, that (as means) may produce a good issue.

It is also an especiall point of prudence for Princes and
 States to maintaine Artillery and Military exercises, not one-
 ly in time of warre, but at all other times, though never so
 peaceable,

peaceable, that so men might be fitted to be Generals, and other Commanders in armies. Continuall exercise is an especiall helpe hereunto. For, *Use makes ready*, and expert. It is the best master that can be. The State of the *Spartans* gave good prooffe hereof: For, thereupon they were so highly accounted of by all nations, as they would not desire of them shipping, souldiers, coine, or any such like provision, but a Spartan Captaine: which if they obtained, they thought themselves safe. But of these Artillery exercises I have* elsewhere more largely spoken.

§. 57. *Of the successe of warre well waged.*

II. * **L**awfull warre well waged proves prosperous. Many instances out of holy writ may be produced for prooffe of the truth hereof: but not one I dare boldly say, to the contrary. We do indeed oft read of many wars, wherein the better have had the worse, and *the wicked have devoured men more righteous then themselves*. But it hath been either because those better have undertaken warres not warrantable, or els not well waged the same. The warre which *Iehosaphat* undertooke with *Ahab*, was not warrantable: For, beside that ^b *He should not have helped the ungodly*, ^c a Prophet foretold him that God liked not that warre. ^d The warre also that *Iosiah* undertooke against *Pharaoh Nechoh* was unlawfull. For, *Nechoh* intended no evill against him. No marvell therefore that the warre of the one and other, though otherwise they were good men, was unprosperous. The like may be said of the battell betwixt *Amaziah* and *Iosiah*, wherein *Amaziah*, who in meere pride without just cause provoked *Iosiah* to fight, was overthrowne. But ^e the warre which *Ioshua* waged against the men of *Ai*, though lawfull in the kind of it, was not well ordered, because he did not before he entred the field, search his army to see whether any accursed thing were therein, or no. Nor was ^f the lawfull warre of the *Israelites* against the *Benjamites* well ordered, because they went about to punish sinne in

others

Vsus magister optimus, Cic. pro C. Rab.

Spartanorum resp. tanti habebatur apud singulas nationes, ut non classent, non militem, non aurum ab ea peterent, sed unum Spartanorum ducem: quo accepto, se in totos arbitrabantur. Patric. de regn. lib. 1. tit. 13.

* The Dignity of Chivalry.

* See §. 55.

David nunquam nisi consulto Domino bellum adorsus est. Ideo in omnibus victor praelijs. Ambr. Offic. lib. 1. cap. 35.

Unlawfull wars unprosperous.

^b 2 Chro. 19. 2.

^c — 18. 14, &c.

^d — 35. 20, &c.

Lawfull wars not well waged

^e 1of. 7. 10, &c.

^f Iud. 20. 21, &c.

^a 1 Chro. 10. 13

^a 2 Chro. 26. 13.
Ezek. 17. 18.

*Quos arma &
equi, & milites,
& machinamen-
ta capere non po-
tuerunt, hos pec-
cati natura vin-
ctos hostibus tra-
didit.* Chryf.

Hom. 7. in
1 Tim. 2.
Why warres
prosperous.

Iust wars to be
undertaken;

*Incerti casus
pugnatum:
Marsq; commu-
nis.* Cicer. in
Orat pro Mil.

¹ 1 Sam. 17. 47
— 23. 28.
² 1 Jos. 5. 14.

others before they had purged their owne soules of sinne. ^b *Saul* before he entred into that battell wherein he and his sonnes and many of the *Israelites* were slaine, *asked counsell of one that had a familiar spirit and not of the Lord.* ¹ *Zedekiah* perfidiously and perjuriously maintained war against *Nebuchadnezzar*, & was overthrown. If a view be taken of all those wars wherein Gods people have bin foiled by their enemies at any time, by diligent search it may be found, that som fault or other in Gods people hath beene the cause that they have beene given over into the power of their enemies. Such as armes, and horses, and souldiers, and engines could not overcome, sinne hath delivered (as bound) to the enemy. But whensoever they well ordered just warres they alwaies prospered.

In such warres Gods honour is engaged: so as his people if they should be foiled, might justly say unto him, *What wilt thou do unto thy great name?* *Ios. 7. 9.*

They who in their war expect good successe (and who goeth to war that expecteth not good successe?) let them first be sure that their war be just and warrantable, and then very circumspect in the maner of waging it: that that which is lawfull may be lawfully prosecuted. Thus may they confidently promise unto themselves victory. True it is, that when Heathen with Heathen, Idolaters with Idolaters, wicked men with wicked men make warre, *the issue of warre is uncertaine*: For, God engageth himselfe on neither side; but now useth one side, then another, as seemeth good to his secret and unsearchable counsell, to be his scourge to punish the other side. But in his peoples wars the case is otherwise, in case they go along with him, and fight not without good warrant from him, nor swerve from the directions which he prescribeth to them. Such warres are *Gods warres*, ¹ *the battells of the Lord*, which he can and will prosper. ^m That which was once visibly represented to *Ioshua*, is alwayes really performed in all such warres, The Lord is the chiefe Capitaine and Generall in them. In faith therefore may such warres be waged, and with confidence may good successe in them be expected.

§. 58. *Of the overthrow of such as begin warre.*

III. * **T**hey that first begin warre may have the worst in warre. I say, *may have*, because there may be just cause of beginning warre, and answerably God gives good successe thereto: so as it cannot be generally said, that all in all cases that first begin warre go by the losse. Experience of all times gives evidence against this. But yet that this *may* so fall out, like experience giveth demonstration. Instance ^a *Sihon, Og,* ^b *the five Kings of the Amorites,* ^c *Iabin* with all that tooke part with him, ^d *the Ammonites* in *Iephtahs* time, ^e *the Aramites* in *Ahabs* time, ^f *the Moabites, Ammonites,* and *Edomites* in *Iehosaphats* time, and many other of the Churches enemies at other times. Yea also the *Israelites* when they first went out to set upon the *Amalakites* and *Canaanites*, and upon the ^h *Benjamites*, and againe upon the ⁱ *Philistines*, and upon the ^k *Aramites*, and others.

Many do oft most unjustly, either for no cause, or for sleight causes, or for wrong causes, in the pride of their heart, puffed up with ambition, or inflamed with undue revenge, or fraughted with malice, or set on worke by some other corrupt humour, undertake warre: which being a publique execution of justice, is for the most part very fierce and fearefull, and therefore not to be undertaken without just, weighty, and necessary cause, even such as by no other lawfull meanes can be accomplished. No marvell then that they who unjustly, or unadvisedly and rashly thrust themselves into warre, be made sensibly to feele the smart of their folly.

Well therefore may that proverbiall speech which *Ahab* used to *Benhadad*, be applied to such as are over-forward to warre, *Let not him that girdeth on his harnesse boast himselfe as he that putterh it off.* Let men be slow to warre; and not enter thereinto without urgent necessity.

* See §. 55.

^a Num. 21. 23, 35.^b Ios. 10. 5.^c — 11. 5.^d Iudg. 11. 12.^e 1 King. 20. 21^f 2 Chro. 20. 23^g Num. 14. 44.^h Iudg. 20. 21.ⁱ 1 Sam. 4. 1.^k 1 King. 22. 4.

What makes offensive war unprosperous

1 King. 20. 11.

§. 59. Of the punishment of accessaries.

* See §. 55.

2 Sam. 8. 5.

— 10. 13.

2 Chro. 22. 7.
&c.

Vidisti eos leno-
nis agere offici-
um in regis gra-
tiam, &c. Qua
propter non ipse
solum, sed & om-
nes qui adhibere-
bant, poena sus-
cipientes.
Chrys. Hom.
32. in Gen. 12.
2 Sam. 10. 19.
2 Chro. 18. 31.
& 19. 2.

IIII. * **A**ccessaries make themselves liable to the judge-
ment which falleth on the principall. In this
case 22000 of the *Aramites* were slaine by *David* for com-
ming to succour *Hadadezer*, *Dauids* enemy. And at another
time 700 chariots, 40000 horsemen, and their Captaine, be-
side many other soldiers for taking part with the *Ammonites*
against *David*. This was the occasion of *Abaziah*s ruine:
he went out with *Ioram* against *Iehu*.

Such as are *Accessaries* animate the *Principall* to do what
he doth: who, if he were not backed and strengthened by
Accessaries, might be restrained from attempting such acts
of hostility as by the assistance of *Accessaries* he attempteth.
Just therefore it is, that they who take part in others sinnes,
should also have a part in their punishment.

Feare therefore to aid the wicked. Had the fore-wit of
the *Aramites* beene as good as their after-wit, many thou-
sands of them had saved their lives: for, after two over-
throwes it is said, the *Aramites* feared to helpe the children
of *Ammon* any more. This had almost cost *Iehosaphat* his
life. Sharply therefore was he reprov'd by the Prophet.

§. 60. Of the lawfulnessse of shedding bloud
in warre.

* See §. 55.
Securè dispen-
tur gentes quæ
bella volunt, &
abscindantur
qui nes contur-
bant. Bern ad
Mil. Temp. c. 3.

1 Num. 31. 3.

b — 17.

c 1 Sam. 15. 3.

V. * **E**Nemies in warre may lawfully be slaine. If Gods
command, Saints practice, Gods approbation, and
remuneration, yea and his vengeance on them that spared
such enemies as should have beene slaine, be sufficient
warrant, sufficient warrant is not wanting for this
point.

1. For precept, *Moses* from God saith to the *Israelites*,
2 *Avenge the Lord of Midian*; *kill every male among the*
little ones, and kill every woman that hath knowne man. And
Samuel to *Saul*, *c Smite Amalek, and utterly destroy all that*
they

they have, and spare them not, but slay both man and woman, &c. And the Lord himselfe, ^dslay utterly old and young.

2. For practice, note the patternes of ^e Abraham, and of the people of God under ^f Moses, & ^g Joshua, ^h David, and others guided by the Spirit of God.

3. For Gods approbation, we have a memorable instance thereof by the ministry of *Melchizedek*, a Priest of God, ⁱ who met Abraham as he returned from the slaughter of the Kings, and blessed him.

4. For Gods remuneration, The continuance of *Ishb* his raigne ^k unto the fourth generation for slaying *Ahabs* stocke, And ^l the reward which the Lord gave to *Nebuchadnezzar* for destroying *Tyrus* are evident proofs.

5. For Gods vengeance on such as did not slay those enemies that should have been slaine, there is instance in ^m Saul, and ⁿ *Ahab*.

When enemies are slaine, it is in a defensive or offensive warre. If in defensive warre, then there is no other way to preserve our owne lives from such as band themselves together in armes but by slaying them. They shew that they seeke the lives of them against whom they come. The slaughter therefore of enemies is but a preservation of our owne lives. And the blood which in defensive warre is shed, is shed *se defendendo*, in defending ones selfe: which was never counted unlawfull. Such are a cause of their own death. And he that is the cause of death is more in fault then he that killeth.

As for offensive warre when it is rightly undertaken, it is either for some unsufferable wrong done, or for just feare of wrong in time to come. In such a case, warre is a publique execution of justice. So that it is as lawfull in these cases for souldiers to slay true enemies, as for executioners to put to death malefactors, arraigned, condemned, and delivered to them for that end.

Besides, by slaughter of enemies, the land against which they are enemies hath rest, and security: as towns and high waies are safe and quiet by executing thieves. This effect of

^d Ezek. 9. 6.

^e Gen. 14. 17.

^f Num. 31. 7.

^g 1os. 8. 32.

^h 2 Sam. 8. 2.

ⁱ Heb. 7. 1.

^k 2 King. 10. 30.

^l Ezek. 29. 19.

^m 1 Sam. 15. 18
19.

ⁿ 1 King. 20. 42.

*Quia causa meritis
est, potius in culpa
est quam ille qui
occidit. Aug.
Macedon.
Epist. 54.*

Cum homo ab homine occiditur, multum distat utrum fiat nocendi cupiditate, vel iniuste aliquid auferendi, sicut à latrone, an ulciscendi vel obediendi ordine, sicut à iudice, sicut à carnifice: an evadendi, sive subveniendi necessitate, sicut interimitur hostis à milite. Aug. 1b. 1 Sam. 25. 28. Heb. 11. 32.

1 King. 5. 3.

1 Sa. 9. 6.

1 Chro. 22. 9, 10.

Souldiers need not be daunted at the blood which they shed in warre.

Miles hostem, & iudex, vel minister ejus, nascentem, non mihi videntur peccare cum hominem occidunt. Aug. de lib. arbitr. l. 1. c. 4.

destroying enemies is oft noted in Scripture, *Iudg. 3. 10, 11, 30. & 5. 31. 2 Chro. 15. 15. & 20. 30.* Thus just and due causes of slaying enemies must rightly be observed. For, when one man is kild of another, there is great difference, whether it be done with a desire of wrong and robbery, as thieves do, or in course of punishment and obedience to law as Iudges and executioners do, or thorrow necessity of avoiding danger, and affording succour, as souldiers do.

Ob. David seemeth to be branded for slaying so many enemies as he did. For, as a reason why he was not thought fit to build the Temple, it is said to him, *Thou hast shed blood abundantly, and hast made great warres, &c. Thou hast bene a man of warre, and shed bloods. 1 Chro. 22. 8. & 28. 3.*

Ans. This is not upbraided to David as a crime, or as a matter of ignominy. For, it was his glory that he *fought the Lords battels*: and for that he is put into the catalogue of Gods Worthies. But first thereby is implied that David could not have such leasure as was meet for so great a work as the Temple was: which is more fully expressed by *Salomon* in these words, *David my father could not build an house unto the name of the Lord his God, for the warres which were about him on every side, &c.*

2. The building of that Temple was a type of the building of the spirituall Temple, the Church of Christ. The builder thereof must be an answerable type of the builder of the spirituall Temple, who was *the Prince of peace*. Thus much doth God himselfe thus intimate to David: *A sonne shall be borne to thee which shall be a man of rest, &c. He shall build an house for my name, &c.*

The good warrant which souldiers have for slaying their enemies in warre, giveth good encouragement to them for a cheerfull going to warre, and for valiant fighting therein. And though by their valour much blood may be shed, yet they need not be any more dannted thereat, then Iudges, Iuries, Executioners, and other Ministers of Iustice for putting many malefactors to death. Souldiers are no more guilty of blood in slaying enemies in warre, then Ministers of Iustice in putting

putting capitall malefactors to death. It is indeed a matter of pity, and it ought to move our bowels of compassion that people should be so wicked and desperate, as to give occasion to have their blood shed: but, the occasion being given, ^a pity must be laid aside. ^b God himselfe in such cases casteth off pity. Wherefore, shedding of blood in just warre is so far from unlawfull cruelty, as it is a point of most warrantable equity. Pity in this case may prove the ruine of the citie: and more prejudiciall to a State, then tolerating theeves, murtherers, traiters, and such other pernicious malefactors.

Onely that which is lawfull must lawfully be used: to which end receive these few directions.

1. Shew that thou delightest not in blood. Shed no more then of necessity (thorow the obstinacy of enemies) thou art forced to shed. If enemies yeeld, and relinquish their hostility, spare them. Read the charge which the divine law giveth to this purpose, *Deut.* 20. 11.

2. Slay not such as cannot hurt thee, as weake women, aged men, and young children. This exception the Law expressly maketh, *Deut.* 20. 14.

Ob. In other places Gods people are commanded to slay men and women, infant and suckling, *1 Sam.* 15. 3. Answerably the *Israelites* dealt with many of their enemies, *They utterly destroyed all, both man and woman, young and old, &c.* *Ios.* 6. 21.

Ans. 1. Particular charges make extraordinary cases: as the charge given to *Abraham* for sacrificing his sonne. Extraordinary cases are not exemplary. They are rather matters of admiration then imitation.

2. The people who were so to be dealt withall were by God devoted to utter destruction: Some, because their land was given by the supreme possessour of heaven and earth for an inheritance to his people. The Law therefore that speaketh of sparing enemies, hath this exception, ^b *But of the cities of those people which the Lord thy God doth give thee for inheritance, thou shalt save alive nothing that breatheth.* Others were

^a *Deut.* 13. 8.

— 19. 13.

^b *Ier.* 13. 14.

Ezek. 5. 11.

Zec. 11. 6.

Directions
about killing
enemies.

*Pagani necandi
non essent, si quo-
modo aliter pos-
sent à nimia in-
festatione, seu
oppressione fide-
lium cohiberi.*

Bern. ad Mil.

*Temp. cap 3.
Magnum Baby-
lonie crudelitatis
indiciu est, ne
senibus quidem
pepercisse: quo-
rum etas etiam*

*inter hostes vene-
rabilis est. Hier.
Com in Isa. 46
In what cases
no mercy to
any.*

^s *Gen.* 22. 2.

^b *Deut.* 20. 16.

i Exo 17. 14.

Deut. 25. 17.

1 8. 19.

1 Sam. 15. 2, 3.

2 Deut. 20. 13.

*Cur irascetur
Deus adversus
Chaldeos quos ip-
se misit ad capi-
endum Ifr. ei?*

*Respondit, illos
abufos esse cru-
delitate sua &
plus impofuisse
plagiarum, quam
Dei ultio flagi-
tabat. Hier.*

*Comment. in
Ifa. 46.*

*In what cafes
enemies may
be tortured.*

1 Iudg. 1. 6, 7.

11x1 11111 111

11111 11111 111

11111 11111 111

Radamanthi

jus, ut Arist.

Eth. 1. 5. c. 8.

2 Sam 12. 31.

p ——— 10. 4.

1 Ier. 39. 6, 7.

4. Slay in love

1 Mat. 5. 44.

*5. Avenge not
thy selfe.*

2 Sam. 3. 27,

29.

were devoted to destruction because of their implacable hatred, unsatiable wrath, and intolerable wrongs against the people of God: as *Amalek*.

3. If enemies will hearken to no conditions of peace: but obstinately stand out to the very uttermost, in such a case saith the Law, *Thou shalt smite every male with the edge of the sword.*

3. Put not those whom thou slayest to exquisite torments. God protesteth against the *Syrians* (*Am. 1. 3.*) for their cruelty, in that having overcome *Gilead*, they threshed the inhabitants thereof with threshing instruments of iron: and against the *Ammonites*, who ript up the women with child of *Gilead*, *Am. 1. 13.*

Quest. May not enemies in any case be tortured?

Ans. Yes. 1. In case of question: when otherwise they will not confesse the truth.

2. In case of *talis*, or requiting like for like: as the *Israelites* dealt with *Adonibezek*, whose thumbs and great toes they cut off. For so had he done to threecore and ten Kings before.

3. In case of revenging unsupportable insolences and injuries. Hereby was *David* moved to put the *Ammonites* under sawes and harrowes of iron, &c. For they had villanously entreated the Ambassadors whom *David* in kindness had sent unto them: which was an insolency against the law of nations.

4. In case of treachery, perjury, and breach of fidelity. For this cause *Nebuchadnezzar* slew the sonnes of *Zedekiah* before his eyes, and then put out his eyes.

4. What thou doest against thine enemies do in love. Love their persons though thou hate their practises. ¹ Pray therefore for them. Pray that God would turne their hearts, and move them to cease from their hostility, or pardon their sin. Thus pious Magistrates will pray for the salvation of their soules whose bodies they adjudge to death.

5. Take heed of making that publique execution of justice an occasion of executing private revenge: ¹ So dealt

dealt *Ioab* with *Abner*, which pulled vengeance on *Ioabs* head.

1 King. 2. 32.

§. 61. Of the meaning, method, and matter of the foureteenth Verse.

EXOD. XVII. XIII.

And the LORD said unto Moses, Write this for a memoriall in a booke, rehearse it in the eares of *Ioshua*: for I will utterly put out the remembrance of *Amalek* from under heaven.

THE * Event following on the fore-named victory, remaineth to be handled. It was a Memoriall thereof: and that of two kinds. One enjoyned by God. The other made by *Moses*. The former of these is here noted in this 14. verse: which consisteth of two parts.

* See § 1.

1. To make a Memoriall of it.
2. To rehearse it before *Ioshua*.

The primary and principall Authour of the memoriall here mentioned, is *Iehovah*, the LORD; The Minister is *Moses*, of whom we have spoken on the 9. Verse.

This charge was here given to him, because he was the Lords Prophet to the people, and the Recorder of Canonical Scripture at that time.

The meanes of making this a memoriall is *writing it in a booke*. Things written remaine. Herein lieth a difference betwixt speaking and writing, that things uttered by speech, if they be not at the time of uttering fast laid up in a strong memory, they vanish in the aire; or if they be not remembered, they onely who are then present when they are uttered, have the benefit of that uttering. But things written remaine againe and againe to be read: to be read by those that are present at the writing, or farre absent: yea, not onely at that time but in future ages. Thus, that the covenant which the *Israelites* made with God might not vanish with the

Benefits of writing things

Vox audita perit, littera scripta manet.

^b Nch. 9. 38.

^c Est. 3. 13.
d — 8. 9.

^e Psal. 102. 18.

the making of it, ^b they write it. And that all people neare at hand and farre off might take notice of the decree both for destroying, and also for rescuing the Iewes, the ^c one, and the ^d other decree were both written. And that future ages might reape benefit by the mercy of God manifested in former ages, it is said, ^e *This shalbe written for the generation to come.*

Writing is then especially of use in the fore-named respects, when things are written in a booke. Loose papers are like loose broomes: soone scattered and of little use. But bookes are of sheets of paper rolled, and bound up together: so as they may easily, and are ordinarily kept ycare after yeare, age after age.

2. What booke may this be thought to be?

Ans. Because it is not expressly set downe, mens conjectures thereabouts are various. ^f Some think that it was the *book of the warres of God*, mentioned, *Num. 31. 14.* Or the *book of Iasher*, mentioned *2 Sam. 1. 18.* which they suppose to be one and the same booke. ^g Others, that it was a booke then extant, but now lost. The notes in the former English translation take it to be the *book of the law*: meaning therby, as I take it, this very booke of *Exodus*. So do ^h other judicious Expositors take it. This exposition carieth most probability.

Vnder this particle, ** this*, the whole history before mentioned is comprised.

This word, ** memoriall* is added to shew the end why God would have this history written: namely, to be read of their posterity: that thereby they might have before them an evidence of *Amaleks* malice against them: and of Gods goodnesse towards them.

The other part of Gods charge is to rehearse that which was to be registred before *Ioshua*. Word for word, *Put into the eares of Ioshua*; meaning thereby that *Moses* should oft instruct *Ioshua* in this evidence of Gods protection of his people from such a malicious enemy as *Amalek* was. For, God would that *Ioshua* should succeed *Moses*: and that

Ioshua

^f To status
Quest. in hunc
loc.

^g Osiand. ^c

^h Tuis Com-
mentarijs de
rebus istis: ut
infr. 34. 27. &
Deut. 31. 9.
Trem. & Iun.
in annot. in
hunc loc.
Sic ferè Calvin
Simler. & alij.

— 11721 *

Put into
Inferre in aures
Iehoshua.
Trem. & Iun.

Ishua should root out the nations which inhabited the land that God gave to the *Israelites*: and therefore for his encouragement he would have him oft to set before him this victory.

A more particular reason of the foresaid *memoriall* is rendered by God himselfe in the words following, as the first particle being a causall conjunction importeth (*F O R) *For I will utterly put out, &c.*

The word translated * *put out*, is applied to such things as being oylie or greasie, or otherwise foule, are cleane wiped. The * *Greeke* words whereby the LXX do ordinarily interpret it, import also as much. This word is used where the Lord thus setteth out the desolation of *Ierusalem*: *I will wipe Ierusalem, as a man wipeth a dish: wiping it, and turning it upside downe.* Here the city is resembled to a dish, the inhabitants thereof to the filth that cleaveth therto, when such inhabitants are destroyed, the city is said to be wiped of them. It is also applied to Gods wiping or sweeping away the whole world with the flood. And to ^h Gods wiping away our sinnes: which are as thorowly taken away as any thing can be. The word therefore it selfe implieth an utter extirpation, or desolation. But the kind of phrase addeth much emphasis thereto, which is this, *in wiping away I will wipe away.* Our English not unfaily thus expresseth it, *I will utterly put out.*

What is it that shall so utterly be put out? Not some of the meaner sort: not such as rise up in armes: not some of the chiefeft: not some of one sort, or some of another onely: but *Amalek*: the whole stock, the whole nation: and that so thorowly, so utterly, as none shalbe preserved to reserve and raise up their name againe. Therefore God saith, *I will utterly put out the remembrance of Amalek.* And that not onely out of that part of the earth where they then lived, but * *from under heaven*; that is, from every part of the earth that is any where under the cope of heaven. ⁱ In this very sense is this phrase used of *Amalek* in another place: and of ^k others in other places.

ו *
כ

ו *
כ

* ἀσάλευ
ἐξάλειψ.
2 King. 21. 13

8 Gen. 7. 23.
h Isa. 43. 25.

ו *
כ

ו *
כ
Vbiis terrarum
fuerit, quam late
patet ca'um,
Trem. & Jun.
in hunc loc.
i Deut. 25. 19.
k — 9. 14.
— 29. 20.

Here

3. The *action* enjoyned, *Write this*, proveth, that,

III. *Memorable matters are to be registred.*

4. The *Instrument* wherein it was to be written, *a booke*, declares, that,

III. *Publique records are to be safe kept.*

5. The *End* why this is to be written, (*for a memoriall*) argueth, that,

V. *Judgements on enemies of the Church are to be kept in memory.*

6. The other part of the charge, concerning the *rehearsing* of that which was registred, implieth, that,

VI. *Matters worth record must be rehearsed.*

7. The *Person* to whom that which was written must be rehearsed (*in the eares of Ioshua*) intimateth, that,

VII. *Governours of Gods Church must especially be acquainted with Gods former dealings.*

8. The chiefe *Author* of the judgement here mentioned (*I will*, saith the Lord) giveth evidence, that,

VIII. *It is God that avengeth.*

9. The *kind* of judgement (*put out the remembrance*) importeth, that,

IX. *God may be provoked to the utter ruine of a people.*

10. The extent of this judgement (*from under heaven*) evinceth, that,

X. *There is no place of safety from Gods revenge.*

§. 62. Of Gods causing records.

I. * **G**OD of old was the *Author* of records. This is true of the most ancient, admirable, approved, and every way the best records that ever were: which ^a by an excellency and super-eminency are called ^b *Scriptures*, ^c *Holy Scriptures*. For of them saith an Apostle, ^d *All Scripture is given by inspiration of God*: and another, ^e *No prophesie in Scripture is of any private motion, &c. but holy men of God spake as they were moved by the Holy Ghost*.

God would have, not the present age onely, but also all succeeding

* See § 6.

^a καὶ ἡ ἐκκλησία.

^b Mat. 21. 42.

^c Rom. 1. 2.

^d 2 Tim. 3. 16.

^e 2 Pet. 1. 19, 21.

^f Rom. 4. 23, 24.

^g 1 Cor. 10. 11

^h Rom. 15. 4.

succeeding ages to reape benefit by the evidences of his wisdom, power, mercy, justice, and other his divine properties: and therefore caused the records of them to be written. This the Holy Ghost expressly noteth, saying, *It was written for us. & All these things are written for our admonition. Whatsoever things were written afore-time were written for our learning.*

They too too ungratefully sleight this evidence of the divine providence, who seeke to conceale from the people these Records, as Papists do, or they which may, but will not search them, as too many carelesse Protestants.

ⁱ Ioh. 5. 39.

^k 2 Tim. 3. 15.

It is Christs charge, *Search the Scriptures.* It was Timothies commendation, that *from a child he had knowne the holy Scriptures.* There are no records more worthy to be searched. *They are able to make thee wise unto salvation.*

§. 63. Of mans ministry in writing divine records.

* See §. 61.

II. * **G**OD useth mans ministry in preserving records for his Church. To omit the particular mention of the severall penmen of severall Scriptures, St. Peter indefinitely saith of them all, *Men spake as they were moved by the Holy Ghost.* His meaning is, *that men wrote the holy Scriptures.* ^b One onely record God himselfe wrote with his owne finger; namely, the Law. Yet therein he used ^c mans ministry, both in preparing the tables whereon he wrote it, and in ^d shewing them to the people, and preserving them.

^a 2 Pet. 1. 21.

^b Exo. 31. 18.

^c Exo. 34. 1.

^d Deut. 10. 4, 5.

Thus would God honour our nature, in making men penmen of that which he indited. And thus would he draw us on to give due heed to mans ministry in dispensing his Word.

To object against the Scriptures, that they were written by men, and thereupon the lesse to esteeme them, is to crosse the wisdom of God, and to pervert that which for our good he hath ordered. The Thessalonians are commended for receiving the word preached *not as the word of men, but as it is indeed, the word of God.* So will it be our commendation

ⁱ 1 Thess. 2. 13.

tion

tion to receive the holy Scriptures, not as registers and records of men, though they were written by men; but, as they are indeed, the records of God himselfe.

§. 64. *Of registering matters of moment.*

III. * **M**emorable matters are to be registred. Besides the great number of such memorable matters as are registred in the holy Scriptures which the Church now hath, it is evident that many more were recorded. Instance the things recorded in the ^a *booke of the warres of the Lord*: in the ^b *booke of Iasher*: in the ^c *booke of the Chronicles of the Kings of Israel*: ^d in the booke of Salomons philosophy: and in other like publique records.

Thus will they be usefull to posterity.

In this respect the paines of such as write Chronicles and Histories is commendable: if at least they be conscionable in recording nothing but truth; and all the truth: and wise in putting difference betwixt sleight and weighty matters: that they stuffe not their histories with triviall things. Thus shall the worthy works of men done in one age be preidents for many ages. The names of worthy ones shall live after their bodies are dead: and they who are born after their departure receive much benefit by them.

§. 65. *Of safe keeping publique records.*

IIII. * **P**ublique records are to be safe kept. For this end ^a the tables, in which the ten commandements were written, were put into the arke. And ^b other lawes also, yea and the curses added to the transgressions thereof were put in the side of the arke: ^c where being found many hundred yeares after, an excellent use was made of them. And ^d *Jeremiab* commanded those evidences, which were for assurances of the peoples returne out of captivity, to be put in an earthen vessell. They were wont of old to annoint their rolles in which they recorded their monuments,

^e with

* Sec §. 61.

^a Num. 21. 14.

^b 2 Sam. 1. 18.

Iof. 10. 13,

^c 1 King. 14. 19

d ——— 4. 33.

Prima historie

lex est, ne quid

falsi dicere aude-

at, deinde ne

quid veri non

audeat, &c.

Vide plura

apud Cic. de

Orat. lib. 2. de

legibus histo-

riae confriben-

dæ. Vide item

Vossium de

Arte hist. cap.

2, 10,

* Sec §. 61.

^a Deut. 10. 5.

^b ——— 31. 26.

^c 2 King. 22.

8, 11, 16.

^d Ier. 32. 14.

* *Nec simul ni-
mio, nec cedro
charta notetur.*
Ovid. de Trist.
l. 1. Eleg. 1.
† 1 Tim. 3. 15.
*Veritatem facile
est ab Ecclesiâ
sumere, cum Apo-
stoli, quasi in de-
positorium dives,
plurissimè in eam
consultent om-
niaque veritatis
sunt, uti omni-
quicungue velit,
sumat ex eâ po-
tum vite.* Iren.
de Hær. l. 3. c. 4.
Polidor. Virg.
de rerum in-
ventoribus. lib.
9. cap. 7.

* with a liquor that came out of cedar trees, which kept them from rotting, and made them last the longer. *The Church* for this end is stiled *the pillar and ground of truth*, because it is a faithfull keeper and preserver of the Oracles of God. So as truth may easily be fetcht from it. For, the Apostles have laid up in it as in a rich treasure, all truth most fully. So as any that will may fetch from thence drinke of life.

The benefit of records is lost, if they be not safely kept. That which is not, cannot be of use.

We have in this respect great cause to blesse God for the benefit of printing. An act very admirable in it selfe; and very advantageous to Church and Common-wealth. Thereby are all sorts of monuments safely kept. Few things put once to print, especially if they be of any speciall account, are utterly lost. For so much may by a few be printed in a day, as hardly can be written by many in a yeare: whereby such store of books of all manner of learning are to be had, as none may seeme to be wanting. Yea all sorts of authors are thereby preserved. The memory therefore of *John Cuthemberg a German*, who first invented this art in *Maguntia*, is worthy of all honour.

§. 66. Of Memorialls of Gods judgements.

V. * **J**udgements on enemies of the Church are to be kept in memory. So many judgements as are recorded in Scripture are so many proofs hereof. More particularly the visible monuments and memorialls of them. As ^a the pillar of salt whereinto *Lot's wife* was turned: ^b The Passcover, and ^c dedicating of the first-borne to God: ^d The broad plates which were made of the Censors of *Corah* and the other conspirators with him: The sundry names which thereupon were given to places, as, ^e *Babel*, or confusion: ^f *Taberah*, or burning: ^g *Hormah*, or destruction: ^h *The vallie of Acher*, or trouble: ⁱ *Iocktheel* or rock; ^k *Purim*, or lots: ^l *The vallie of Hamon Gog*, or multitude of *Gog*, with other the like.

* See §. 61.
See A Plaster
for the Plague,
on Num. 16.
47 §. 63.
a Gen. 19. 26.
b Exo. 12. 27.
c — 13. 14.
d Num. 16. 38,
&c.
e Gen. 11. 9.
f Num. 11. 3.
g — 21. 3.
h Ios. 7. 27.
i Compare
2 King. 14. 7.
with 2 Chro.
25. 12.
k Est. 9. 26.
l Ezek 39. 17.

By such memorials, ground of courage, and that generation after generation, is given to Gods Church against all that their enemies plot or practice against them: and matter of terrour is by them given to enemies. For, they give evidence of that which God hath done for his Church against the enemies: and so make the Church expect, and their enemies feare the like. For, both the one and the other know that God is ever like himselfe.

Hence as an use of this point followeth the next observation.

§. 67. *Of rehearsing to others matters of moment.*

VI. * **M**atters worth record must be rehearsed. They must be oft spoken of and related to others. * The Law expressly enjoyns this. This among like means of instruction is intended in that ^b commendation which God giveth of *Abraham*, of instructing his household. For, God revealed the judgement which he intended to bring on *Sodom* to *Abraham*, because he knew that he would command his household to feare God, the rather because of the evidence of that judgement. When *Iethro*, *Moses* his father in law, came to see him, he related to him ^c all that the Lord had done unto *Pharaoh*, &c.

* See §. 61.

* Exo 12. 17.

— 13. 14.

Deut. 6. 20.

^b Gen. 18. 19.

^c Exo. 18. 8.

By this means memorable matters, worthy to be knowne farre and neare, in ages present and to come, are divulged and propagated, to the greater praise of God, whose praise is thus spread abroad, and to the edification of many more then were present at the first working of those remarkeable things.

This especially concernes Ministers, whose office it is to declare, as the counsell of God revealed in his word, so also the will of God manifested in his works: especially, such works as are done in their owne dayes: which, being more fresh, use to be the more diligently attended unto, and the more carefully heeded. In this respect it will be their wif-

dome, to take due notice themselves of the memorable works of God, yea, to be inquisitive after them, and to do what they can to have true and certaine intelligence thereof, that so they may rehearse them to others, and instruct their people to make the right use thereof.

This also concernes others that have charge of others, as, Parents, Masters, Tutors, and other Governours, oft to rehearse in the eares of those that are under them the remarkable works of the Lord.

Yea, because we are all keepers one of another, it behooveth private Christians, as they have occasion to meet together, to rehearse in the eares one of another such memorable matters as may according to the subject thereof, minister matter of humiliation and supplication, or of exultation and gratulation. We have a good patterne hereof in *Cleophas*, and his companion.

Commendable in this respect is that *Act of Parliament* which was made in the third yeare of the raigne of King JAMES, for an *annuall gratefull remembrance of our more then ordinary deliverance from the Gun-Powder-treason*. It is answerable to that *act* which was made by *Esther* and *Mordecai*, for keeping the dayes called *Purim*. The annuall celebrating of the *fift of November*, being enjoined by *Act of Parliament*, Ministers and people make conscience of observing it: and thence many Ministers take occasion yeare after yeare to set out before their people the unnaturall inhumanity, unsatiable cruelty, and perfidious treachery of Papists: and so bring people into an utter detestation of that more then Heathenish Idolatry. Very well did our learned King JAMES, in that speech which he made to both houses of Parliament upon the discovery of that divelish powder-treason-plot, observe, that *No other sect of Heretiques, not excepting Turke, Iew, nor Pagan, no, not even those of Calicut, who adore the Devill, did ever maintaine by the grounds of their religion, that it was lawfull, or rather meritorious (as the Romish Catholicks call it) to murder princes.*

Luke 24. 74.

Est. 9. 26.

ces or people for quarrell of religion. And although particular men of all professions of religion have beene some theeves, some murtherers, some traitors, yet ever when they came to their end and just punishment, they confessed their fault to be in their nature, and not in their profession. These Romish Catholicks onely excepted. Preservations therefore, and deliverances from such mischievous persons are the best preservations and deliverances: most worthy to be remembred thoroughout all generations: that thoroughout all generations due praise may be given to God. If the horrible mischiefe intended by that powder-plot, if the neare approach of the time of accomplishing that plot before it was discovered: and if the manner of discovering the same bee well weighed, wee cannot but discern that there was just and great cause for preserving both an annuall, and perpetuall memoriall thereof.

Though like publique memorials of all the judgements which God inflicteth on the enemies of the Church be not made: yet it behooveth particular Christians to take speciall notice of them, so farre as they come to their sight and hearing, and to make some private records of them to themselves: that thereby they may the rather bee provoked both to feare God, and also to trust in him.

Private means of keeping in memory Gods judgments, are such as these, frequent meditation on them, oft mentioning them in our praises to God, much conferring with others about them, declaring them to our posterity, writing them in private records of our owne, and other such like.

See the Discourse of discovering the powder-treason, in the works of King JAMES,

Private memorials of Gods judgements.

§. 68. Of Governours observation of Gods former dealings.

* See §. 61.

* Exo 3. 6.

* Ios. 1. 6.

* Deut. 17. 18.

d ——— 3. 11.

* 2 Sam. 7. 9.

* 2 Chr. 15. 2.

* 2 King. 19. 25

VII. * **G**overnors of Gods Church must especially be acquainted with Gods former dealings. When God intended to make *Moses* a Governour over his people, he tells him that he is ^a the God of *Abraham, Isaac, and Iacob*, thereby putting him in mind what great things he had formerly done for those three Patriarchs and their children. ^b God implied as much in the charge which he gave to *Ioshua*, of meditating in the booke of the law, wherein the great works of the Lord as well as lawes were registred. ^c The like charge on the like ground was given to *Kings*. But most pertinent to this point is ^d *Moses* rehearsing to *Ioshua* the conquests made of *Sihon* and *Og*. ^e Thus by Gods appointment *Nathan* putterh *David* in mind of the former works of God. The like did ^f *Azariah* to *Asa*; and ^g *Isaiah* to *Hezekiah*.

Governours over others being by such meanes well instructed in the mind and power of God, and therby brought to feare God, and to trust in him, have opportunity according to their calling to instruct and encourage others: so as the benefit which they reape thereby may prove a singular benefit to many others.

The application of this point, as it concernes Governours themselves, to use all diligence in acquainting themselves with Gods former works: especially such as concerne his Church, the preservation of it, and the destruction of the enemies of it: so it concernes their Chaplens, and such Ministers as in any particular relation belong unto them, to rehearse in their cares, and declare unto them the marvellous works that God hath done for such as feare him, and rest upon him.

§. 69. Of Gods avenging.

VIII. * **I**T is God that avengeth. The Lord challengeth this as his owne prerogative. ^aTo me (saith he) *belongeth vengeance.* ^bVengeance is mine. Iustly therefore doth the Psalmist give this title to him, ^cGod of *vengeances*: and by an ^delegant figure thus doubles it, *O Lord God of vengeance, O God of vengeance.* So the Prophet Nahum, and that with somewhat more emphasis, ^eGod is *jealous, and the Lord revengeth: the Lord revengeth, and is furious: the Lord will take vengeance of his adversaries.*

Gods absolute sovereignty, almighty power, infinite justice, incomprehensible wisdom, perfect hatred of sin, indulgent care over his Church, and other like divine properties give prooffe hereof. For,

1. It is a part of supreme or absolute sovereignty to take vengeance of such as obstinately rebell against his will; and seek to do what mischief they can to his servants and Saints.

2. By so doing he gives evidence of his almighty power, whereby he is able to subdue his Churches enemies: and shewes how ^fhard it is to *kick against the pricks.*

3. Iust revenge is as true an effect of justice, as due reward. ^gThe Apostle therefore exemplifieth the righteous judgement of God in both.

4. His incomparable wisdom is manifested by ordering the evill plots and practices of wicked men so as they tend to the ruine of the contrivers of them. ^h*They are sunk down in the pit that they made: in the net that they hid is their foot taken.*

5. Execution of due vengeance of sinne is an apparent demonstration of his hatred of sinne.

6. By that vengeance which the Lord executeth on enemies of the Church, the Churches tranquillity and security is maintained, and Gods providence over her thereby manifested. On these premises it may well be concluded, that

* See §. 61.
See also The
Plaster for the
Plague, on
on Num. 16. 45
§ 21.
^a Deut. 32. 35.
^b Rom. 12. 19.
^c Psal. 94. 1.
דָּם וְעָלָם
^d συμφορα.
^e Nah. 1. 2.

Gods proper-
ties manifested
in destroying
enemies.

^f Act. 9. 5.

^g Rom. 2. 5, &c.

^h Psal 9. 15.

^a Psal. 9. 16.
Judgment on
enemies mini-
sters comfort
to Saints.

¹ Heb. 13. 6.

God to be prai-
sed for enemies
destruction.

^k Exo. 15. 6.

¹ 2 Sam. 22. 1,
&c.

Gods execu-
ting vengeance
terror to wic-
ked,

*Deus iuste vindic-
ans tradit impios
in concupiscenti-
as aliorum noc-
re volentium, sua
semper incom-
mutabili equita-
te servata. Aug.
ad Simplic. l. 2.
Quest. 1.*

^b *The Lord is knowne by judgement which he executeth.*

1. Great consolation hence ariseth to the Church of God. God is their Lord. What if their enemies be many, mighty, malicious, sedulous, yet are they under the power of him who is the Protector of the Church. Their power, their wit, their breath is in his hands, to take away all as he will. On this ground *wee may boldly say, The Lord is my helper: and I will not feare what man can doe unto mee.*

2. When we see judgement executed on the Churches enemies, we are to take notice of the principall agent therein, and to say, *This is the finger of the Lord:* and answerably to give him the glory thereof, as ^k *Moses*, ¹ *David*, and others.

3. The terror of the Churches enemies must needs be much aggravated by this, that God takes upon himselfe to execute vengeance. For, this Lord is an almighty, ever-living, just, and jealous God. His strokes are heavy. There is no avoiding them, no enduring them. His vengeance is endlesse, and easlesse, mercilesse, and remedlesse. *It is a fearefull thing to fall into the hands of the living God,* Hebr. 10. 31.

Quest. How doth God revenge?

Answ. Sometimes by causing judgements to descend immediately from himselfe (as on Sodom, Gen. 19. 24.) and sometimes by giving men over to the desire of such as have a mind to worke mischief: but so as he alwayes keeps safe his owne immutable justice and equity.

§. 70. *Of Gods vengeance extended to mans utter ruine.*

IX. * **G**OD may be provoked to the utter ruine of a peo-
ple. Instance ^a the old world, ^b Sodom and Go-
morrah, the ^c Amorites, ^d Canaanites, and other nations ut-
terly rooted out by Israel. As much is proved by these and
such like phrases frequent in the Prophets, ^e *No more of their*
name

* See § 61.

^a Gen. 6. 7.

^b — 19. 24. 25.

^c Num. 21. 32.

^d Ios. 11. 14.

^e Nah. 1. 14.

name shalbe sown, ^fThey shalbe destroyed from being a people, & They shalbe as the destruction of God in Sodom and Gomorrah.

Quesst. When was *Amalek* (of whom this utter desolation was here threatned) utterly destroyed?

Ans. This was not done at once: but, at severall times, by degrees. If *Saul* had faithfully executed ^hthe charge of God, by him had this denunciation beene executed. But, yet then it was ⁱin part performed: ^kafterwards more fully by *David*. For, after *Dauids* time we read little of any of them.

Extremity of judgement is sometimes executed,

1. To give instance of Gods almighty power. For, ^lby utter ruinating of kingdoms and nations, he sheweth, that no power can stand against his almighty power.

2. To give prooffe of the severity of his wrath: which, being kindled and not quickly quenched, burneth up whole nations.

3. To give demonstration of his patience in sparing such as stand: for, he that rooteth out some nations, can as easily root out others, one after another, as he did the *seven nations* before *Israel*.

4. To give evidence of the intolerablenesse of mens impiety and iniquity. For, such severity of vengeance shewes that mens sinnes are growne to a *salnesse*: so as the land vomiteth them out.

What need is there now that men take heed of adding sin to sin: and of aggravating sin by obstinacy, impudency, and other such like circumstances. Assuredly as sin is multiplied & aggravated, so shall judgement also; especially when multitudes run on headlong to sin. And if lighter judgements prevaile not, God will not cease till he have utterly ruined them. This of old was threatned; this in former ages hath been executed. Now God stil remaineth to be the same God, as just, as jealous, as powerfull as ever he was. *With the sword he will shew himselfe froward.* To them that are unsatiable in sin, God will be implacable in wrath.

^lIer. 48. 42.
^gIsa. 13. 19.

^h1 Sam. 15. 3.
ⁱ—14. 48.
—15. 7, 8.
^k—30. 17.

^lPsal 47. 2, 3.

Deut 7. 1.

Gen. 15. 16.
Lev. 18. 25.

See *A Plaster*
for the *Plague*,
on Num. 16.
45. §. 22.

Lev. 26. 18, 32.

Psal. 18. 26.

§. 71. Of Gods revenge in every place.

* See §. 61.
* Ier. 16. 16.

Ier. 44. 12.

Ier. 23. 23, 24

Pfal. 139. 7, &c

2 Sam. 24. 17.

X. * **T** Here is no place of safety from Gods revenge. ^a Be-
hold (saith he) I will send for many fishers, and they
shall fish them, and after I will send for many hunters, and they
shall hunt them from every mountaine and from every hill. Af-
ter that the King of Babel had destroyed the greater part of
the Iewes in their owne country, and caried many of them
captive into Babylon, a remnant of them continuing obsti-
nately in their wicked courses, thought notwithstanding
that in Egypt they might be safe; but even there also the
hand of the Lord was stretched out against them, and de-
stroyed them.

*Am I a God at hand, saith the Lord, and not a God a farre
off? Can any hide himselfe in secret places that I shall not see
him? Do not I fill heaven and earth? Whither then shall any
go from his Spirit, or whither shall he flee from his pre-
sence? &c.*

The onely safe course, when Gods wrath is provoked,
and the fire of his indignation flameth forth, is, not to fly
from him, but to fall downe before him; as David did when
he saw the Angell that smote the people with pestilence. God
useth to spare such as at the apprehension of his displeasure
humble themselves in his presence, when from every place
under heaven he destroyeth such as impenitently persist in
sinne,

§. 72. Of the interpretation of the fifteenth
Verse.

EXOD. XVII. XV.

And Moses built an altar, and called the name of it I E H O -
V A H - N I S S I.

* **I**N this verse the *Memoriall* which Moses made of the
fore-mentioned victory, is recorded. In memory thereof
he is said to *build an altar*.

The proper use of altars was to offer sacrifices on them.
The ^a notation of the originall word importeth as much.
The frequent ^b charge to offer upon the altar: and the an-
swerable ^c practice of Saints in offering sacrifices on altars do
further prove as much. Yet also were they made for monu-
ments, as is evident by ^d the apology which the *Reubenites*,
Gadites, and *halfc tribe of Manasseh* made for the *Altar*
which they built; whereby they deny that it was for *sacri-*
fice, and affirme that it was onely for *witnesse*. Both these
ends and uses were here questionlesse intended by *Moses*.
This word, ^e *he built*, sheweth that it was now newly made,
and that upon occasion of the victory. The particular name
given to it, importeth a *memoriall*. The kind of name im-
plieth a *gratulation*, ^f which of old was testified by erecting
altars, and offering sacrifices thereon.

This was thus done at this time because the *Tabernacle* was
not yet erected, nor the *Priest-hood* settled on *Aaron* and his
posterity.

The particular name here specified word for word is this,
§ *Iehovah my banner*.

^h The root or primary word from whence the word trans-
lated *banner* commeth, signifieth to *lift up a banner*, or en-
signe, or to *hold up a standard*. Now banners use to be ere-
cted in armies, that by the sight of them souldiers might
know whether to come, or to go, or where to stand. In
allusion

* See §. 1.

זבח ^a
Sacrificium,
זבח
Altare.

^b Lev. 9. 7.
^c Gen. 8. 20.

^d Ios. 22. 26, 27.

בן ^e
edificavit,
extruxit.

^f Ios. 8. 31.

ו יְהוָה נִסִּי
ה נִסִּי
erexit vexillum
Isa. 10. 18. Nam
נִסִּי *significat*
erigere.

1 Iſa. 11. 10.

— 13. 2.

— 18. 3.

k Jer. 4. 21.

— 51. 12.

allusion whereunto the preaching of the Gospel to the Gentiles whereby they were called into the Church, and there directed what to do, is resembled to the *lifting up of a banner, or ensigne.*

^k Banners use also to be set up on the walls or towers of cities that are taken by conquest, to shew that they are in the conquerors power.

Here this title banner hath relation to *Moses* his holding up his rod on the top of the hill, and that as a banner or standard, as was before noted in the end of s. 25. And by this title sheweth that it was the Lord who caused the banner to be held up in the field, and to remaine steddy after the enemy was discomfited: that is, who afforded succour in the battel, and gave such successe, as like victors they continued to hold up their banners. The LXX Greeke Translators of the Bible in that respect well expresse the meaning of the word, thus, *The Lord my refuge*: and *S^t. Hierons* thus, ^m *The Lord my rejoycing, or my lifting up.*

In this title *Moses* useth the first person and singular number, thus, ⁿ *my banner*, partly in relation to this fore-named particular act of holding up the rod (testifying hereby that it was not any vertue in the rod held up, or in his act of holding it up, whereby the victory was obtained: but meereley the succour and successe which the Lord gave) and partly in opposition to such as are out of the Church, and enemies thereto: so as, the Israel of God, the Church of God are comprised under this particule, *MY*: and thus the Church is under this first person brought in, saying, *The Lord MY banner*, not the banner of aliens and enemies.

15. *Kopros me xalla-
poyk.*

^m *Dominus exul-
tation mea, vel
exaltation mea.*

וַיִּשָּׂא

of the title IEHOVAH.

THis title *Iehovah* was accounted by the Iewes themselves to be ineffable, not meet to be uttered: because it setteth out the incomprehensible, and unutterable essence of God. They therefore though in holy Scripture they find written & printed the letters & vowels of this name *Iehovah*, yet pronounce it not. But where they find ^a *Iehovah* expressed, they read *Adonai*, which is pointed with the same pricks, and also signifieth *Lord*. And where ^b *Iehovah* is joyned with *Adonai*, that *Adonai* might not be twice together pronounced, it is pointed with the pricks of *Elohim*, thus, *Iehovih*, and answerably they read it *Elohim*, which word signifieth *the mighty God*. To confirme this course of pronouncing *Iehovah* with other words, they alledge that the blasphemy for which the Moungrill of an *Egyptian* Father, and *Israelitish* mother was stoned to death, was an open pronouncing of that ineffable name *Iehovah*, in the proper letters and vowelsthereof. This they gather out of this phrase, ^c *He pronounced that name, and cursed*: that is, by pronouncing that name, he cursed. What was *that name*? Even this ineffable name *Iehovah*. Yet further do the Iewes proceed in their seeming high esteeme of this name. For, where they compute their numbers, as the Gracians do by letters: ^d the first and ^e the last letters of this name *Iehovah*, make up that name ^f *Iah*, which is an abbreviation of *Iehovah*, and in effect importeth as much: and according to their ordinary computation maketh up the number of fiftene. ^g The first letter importeth ten, the latter ^h five. They in their numbring will not use those two letters together: but instead of the first, ⁱ a letter that signifieth nine, and ^k another instead of the latter, that signifieth six: as if we instead of *fiftene*, should name *nine-six*. It seemes that the Heathen had heard something of this excellent name: and thereupon named their god *Iupiter*, of *I* and *Pater*; which to joyne both together, soundeth *Iapater*: and in another case *Iovem*, in relation

Nomen omnipotentis Dei quatuor literis Hebraicis scribitur, & apud Iudeos vocatur ineffabile. Hieron. Comment. in Ezek. 16.

אדוני
אדוני
Adonai Elohim, Gen. 2. 4.

אדוני
אדוני
Adonai Elohim, Gen. 15. 2.

אדוני
אדוני
Elohim Adonai, Psal. 68. 20
In priori exemplo Adonai preponitur Iehovah in posteriori postponitur. In utroq. scribitur cum Chirick sub Vau, & pronunciatur Elohim.

^c Lev. 24. 11.

אדוני
אדוני
Et expressit, seu pronunciant illud nomen: & maledixit.

י Iod d
ה He c
ו Vau f
Psal. 135. 4.

י Iod g
ה He h
ו Vau i
ו Vau k

relation to *Iehovah*. And this reason is rendred of the Jewes forbearing to pronounce *Iehovah*, that they might take away all occasion from the Heathen of imagining their god to be *Iehovah*. Howsoever, there was a favour of too much superstition in forbearing the sound, and letters of these high and excellent names *Iehovah*, and *Iah*: and their reasons produced beare not full weight at the ballance of the Sanctuary, the holy Scriptures: yet shall they be a witnesse and evidence against many Christians, who over lightly esteeme, and take in vaine this glorious and fearefull name, *The Lord thy God*: which is directly a breach of the third commandment, to which a terrible penalty is annexed.

Not the Jewes onely, but also the LXX Greeke Translators of the Old Testament, were very tender in using this name *Iehovah*. They do not therefore translate according to the sound, and syllables, and letters of the Hebrew word: but according to the sense and meaning thereof: and so turne this Hebrew word *Iehovah*, by a word that signifieth ¹ *LORD*: wherein the ^m *Pen-men* of the New Testament, *Apostles* and *Evangelists* imitated them.

In imitation hereof, those learned and judicious Divines, who by King *JAMES* his speciall command were appointed to translate anew the holy Scriptures into the English Tongue, very rarely use this word *Iehovah* in English: but turne it thus, *The Lord*. Yet, that the reader might know when this word *Lord* is put for *Iehovah*, they caused it to be printed in foure capitall letters, thus, *LORD*. So as, whensoever ye find *LORD* so printed, know *Iehovah* is there expressed in the originall, or at least *Iah*, which we have shewed to be an abbreviation of *Iehovah*. ⁿ *Adonai* is also a name given to God, and signifieth *Lord*: but it is not so proper to God as *Iehovah*: therefore though, when it is applied to God, it signifieth, and is translated *Lord*, yet is it not printed in foure capitall letters, as the words before mentioned, except when it is pointed with the same vowels that *Iehovah* is: and is put for *Iehovah*. So other names of God, translated *Lord*, and *God*. For, there are ten especiall names

Deut. 28. 58.

וְהָיָה

וְהָיָה

וְהָיָה

וְהָיָה

וְהָיָה

Nomen illud glorio-
sissimum, &
reverendissimum
Iehovah Deum tuum.

1 & 2 Pet.

Compare

Psal. 110. 1.

with Mat. 22.

44.

And Jer. 31. 31,

32, 33, 34. with

Heb. 8. 8, 9, 10,

11.

= Psal. 136 3.

— 97. 5.

Isa. 1. 24.

Ios. 3. 11.

Gen. 18. 27.

Psal. 2. 4.

וְהָיָה the LORD

names applied to God in sacred Scripture (as an ancient Father well skild in the Hebrew tongue hath set them down together.)

The first is יהוה *Iehovah*: which sets out, among other excellencies, the eternity and selfe-existency of God.

The second is יי *Iah*: which is a diminutive of *Iehovah*, and noteth out the selfe same things.

The third is אהיה אשר אהיה *Ehejeh asher Eheje I am that I am*. This title sheweth that God is as a circle which hath neither beginning nor end, but containeth all things within the circuit of it. It implieth Gods incomprehensibleness, immutability, and all-sufficiency.

The fourth is אל *El*, a strong God. This especially declareth the omnipotency of God.

The fift is אלהים *Elohim*.

The sixth is אלהי *Elohe*.

These two are the plurall number of אל *El*, the strong God: and as it, so they import the *omnipotency* of God. But yet further they imply another, and a deeper mystery, namely, the *Trinity of Persons*. For evidence thereof, either and both of these two last recited names, being applied to God, though they be of the plurall number, use to be joyned with words of the singular number. Witnesse the first clause of the Bible, ברא אלהים *Bara Elohim*, word for word, *Gods created*; that is, God the Father, God the Sonne, and God the Holy Ghost created. The word of the plurall number sets out the *Trinity of Persons*. The word of the singular number joyned with it, sets out the *Unity of the Deity* in the *Trinity of Persons*.

The seventh is שדי *Shaddai All-sufficient*. This title gives apparent evidence of Gods *All-sufficiency* in himselfe, and to all his creatures.

The eight is עליון *Elion, Altissimus, The most High*. This implieth the surpassing dignity, excellency, and high Sovereignty of God, which is over and above all.

Ten Hebrew names of God. Hieron. in Epist. ad Mar cel.

Aquila translates יי
ἰσχυρος Trem. &
Iun. Deus fortis.

*Dominius exerci-
tuum, quod exer-
citus omnes pro
arbitrio suo agit.
Trem. & Iun.
in Psal. 24.*

יְהוָה *
Basis.

*Iehovah Gods
most proper
name.*

^a Gen. 19. 2.

249.

^b Psal. 82. 1.

85.

^c Vorstius de
Deo Disput. 2.
de Numin.
Dei. §. 19.

יְהוָה d

יְהוָה

Gen. 22. 14.

יְהוָה e

יְהוָה

Iudg. 6. 24.

The ninth is ^{יְהוָה} *Tsebaoth* Lord of Hosts. That God which ordereth all armies at his owne pleasure, protecting such as are on his side, and giving them victory against all their enemies, and subduing and vanquishing all that are against him; so as this title sets out Gods protection of his Church against all her enemies.

The tenth is ^{יְהוָה} *Adonai* Lord. This is derived from a * word that signifieth a foundation, or the foot of a pillar: so as this title sheweth that that Lord who created all things, doth also sustaine and preserve them. It is a prooffe therefore of his providence.

Of all these, *Iehovah* is the most proper name of God: and setteth out most excellencies in God. It is never in Scripture attributed to any but to God. Some of the other names of God are sometimes attributed to Angels, sometimes to men, as, ^a *Adonai*, and ^b *Elohim*. But *Iehovah* never.

Indeed a moderne ^c *Heretique* hath lately published the contrary: and giveth these instances following of the title *Iehovah* attributed to creatures.

1. This text which we have in hand, (*Exo. 17. 15.*) where saith he, the altar is stiled *Iehovah*.

Ans. *Iehovah* simply in it selfe is not attributed to this Altar. But a compound word, *Iehovah-Nissi*, *Iehovah my banner*. He might to like purpose have alleadged the title which *Abraham* gave to the place where he was about to sacrifice *Isaac*, which is this, *Iehovah-jireh*, *Iehovah will provide*. And that title which *Gideon* gave to the Altar which he made to God, and called *Iehovah-shalem*, *Iehovah peace*, that is, *Iehovah* is a God of peace: or, *Iehovah* will give, or, hath given peace. But, all these, and other like to these, are to no purpose for the point in question, there being a great difference betwixt a simple and compound name. Besides, these titles had not so much respect to the altars and place whereunto they were attributed, as to *Iehovah* himselfe: as the very phrascs do imply. They were only memorials of *Iehovahs* protection, and providence, and peace.

peace. Who can imagine otherwise, but that these phrases, *Iehovah is my banner, Iehovah will provide, Iehovah is peace,* have respect to *Iehovah* himselfe.

2. A second instance which he giveth of a creature to which the name *Iehovah* is attributed, is the Arke of the Covenant. For prooffe whereof he alledgeth *Psal.* 24. 7, 8. & 47. 5.

Ans. In neither of those places quoted, no nor in either of the *Psalms* mentioned, is any mention or intimation of the *Arke*. Both the *Psalms* are typicall, and prophesie of Christ, and his joyfull comming. So as the title *Iehovah* in both those places is attributed to *Iesus Christ*, true God, true *Iehovah*.

3. The third and last instance, is of Angels, who, he saith, are stiled *Iehovah*. And thereof giveth these proofes, *Gen.* 16. 13. & 18, 13, 20, 22. & 19. 17. & *Exo.* 3. 4. & *Iudg.* 13. 12, 23.

Ans. For, *Gen.* 19. 17. *Iehovah* is not there mentioned at all. For the other places, if they be well marked, it wilbe found that they all speake of the *Angell* of the *Covenant*, *Christ Iesus*.

Thus then it remaineth true that *Iehovah* is a title proper to God alone, *Father, Sonne, and Holy Ghost*. This one word consisting of three syllables especially such three syllables as they are, set out the unity of the *Deity* in the *Trinity* of *Persons*.

The three syllables containe the notes of all times. The first the *time to come*. The second the *time present*. The third the *time past*. Thus this title given to Christ, *in which is, and which was, and which is to come*, is an expresse interpretation of *Iehovah*.

It consisteth onely of ^k letters of rest (as the Hebrewes call them) to shew that there is no rest till we come to *Iehovah*: and that in him we may safely and securely rest.

It is observable that *Iehovah* is not mentioned till God had finished all his works, and rested. Then immediately is it expressed. Namely, in *Gen.* 2. 4. That is the first place wherein *Iehovah* is expressed.

The excellencies of this title *Iehovah*.

f i Te
2 n Ho
h m Vah
i o a, x o h, y
o i x o p e s

Rev. 1. 4.

^k *Litteræ quiescentes.*

1 Vc n He
Demonstrati-
va.
2 Vc pronomi
na u. j.
* In regimine.
יהוה א
אלהי
אבותינו
EXO. 3. 15.

נ פועל
שטק
Isa. 63. 16.

ו ח ו
or ו ח ו
ח ח ח פ
שטק
ח ח ח
EXO 3. 14.

9 EXO. 3. 15.

Mal. 3. 6.

It is ever simply used. It never hath any demonstrative note before it; as *This Iehovah, that Iehovah*: nor any masculine or pronoun after it (which in English goeth before) as *my Iehovah, thy Iehovah, his Iehovah*: nor is it used in government, as *Iehovah of Israel, Iehovah of the Iewes, Iehovah of the Gentiles*. If at any time it have relation to any peculiar persons, another title is added to it, thus, *Iehovah the God of your fathers*. Nor is it declined: nor hath it the plural number: as other names of God.

We heard before that Iehovah sets out Gods *eternity* and *selfe-existency*.

1. His *eternity*, in that it containes all times, *future, present, and past*. In relation hereunto saith the Prophet, *Thy name is from everlasting, or for ever*.

2. *Iehovah* sets out also Gods *selfe-existency*. For, it cometh from a root that signifieth *to be*. And where God had declared this to be his name, *I am that I am*, and againe, *I am* (which phrases do apparently imply his *being* of himselfe: from whom all others receive their being, and are preserved) these are interpretations of *Iehovah*. And thereupon having thus expressly set out the meaning thereof, he addeth in the next verse, *Iehovah the God of your Fathers hath sent*, &c. As if more distinctly he had said, whereas I thus filled my selfe, *I am that I am*: and, *I am*: know that it is I *Iehovah*, that, *Am that I am*. And this, *I am that I am*, and, *I am*, sets out the meaning of my name *Iehovah*.

3. *Iehovah* declares the *immutability* of God. For, it containes all times; Now, to *have beene*, without limitation of any beginning, to *be*, namely the same in all times, to *be to come*, without any intimation of any end, must needs imply an *immutability*. This interpretation of the name *Iehovah* (*I am that I am*) gives further demonstration of this property (*Immutability*) to be comprised under it. Therefore God himself thus saith in regard of this his name, *I am Iehovah, I change not*.

4. *Iehovah* implies his *Fidelity*. For, where there is *immutability*

immutability of essence, there must needs be stability in word. God himselfe declares that thus much is intended by this name. For, where he saith, *By my name Iehovah was I not knowne to them*, he meaneth, that though he made many promises to them, especially concerning their possession of *Canaan*, yet did he not shew himselfe to be *Iehovah*, an accomplisher of his promises. That he reserved to future Generations. And even then when he spake this, he began to bring them out of bondage into *Canaan*, therefore he saith, when he sent *Moses* to them, *Iehovah the God of your fathers hath sent*, &c. that is, that God which made such and such promises, will now shew himselfe *Iehovah*, an accomplisher of his promises: therefore he hath sent to bring you out of *Egypt*. This is evident by this which God himselfe saith, *I am Iehovah, and I will bring you out from under the burdens of the Egyptians*. They have little skill in the Hebrew text, who imagine that the name *Iehovah* was not knowne before God here spake to *Moses*. ^d Immediately after the first *Sabbath* in *Paradise*, when God had finished all his workes, frequent mention is made of *Iehovah*, and that in *Abrahams*, *Isaacs*, and *Iacobs* dayes. So as in the place where God saith, *By my name Iehovah was I not knowne to them*, not the name it selfe, but the fore-mentioned sense and meaning thereof must needs bee meant.

Other divine excellencies might be produced out of this name *Iehovah*, but these are sufficient to shew the equity of that which the Law thus expressly requireth, *Thou shalt feare this glorious and fearefull name I E H O - V A H thy God*.

^b Exo. 6. 3.

Vide Trem. & Iunijannot. in hunc loc.

^c Exo. 6. 6.

^d Gen. 2. 4.

Deut. 28. 58.

§. 73. *Of the resolution and instructions of the fifteenth Verse.*

THe Summe of this Verse is, *A thankesfull memoriall of a memorable victory.*

More particularly we may note,

1. The *Person* that makes the Memoriall, *Moses.*
2. The *Kinde* of Memoriall.

This latter is expressed

1. By a monument made, *He built an altar.*

2. By a name given to it, *And called the name of it Iehovah-Nissi.*

Moses 1. The *Person* (*Moses*, of whom before) was the Prince and chiefe Governour of the people at that time, whence I collect, that,

1. *Chiefe Governours* ought to take chiefe care for publique acts of piety.

built an altar

2. The *Altar* here built was for an eucharisticall or gratulatory sacrifice, which was a publique testimony of publique and solemne thanks. Whence I observe, that,

- II. *Publique praise* is to be given to God for publique deliverances.

and called the name of it

3. The giving a name to this Altar, shewes that he would have it remaine as a memoriall. Whence I inferre, that,

- III. *Memorials of Gods mercies* are to be made.

Iehovah-Nissi.

4. The particular name (*Iehovah-Nissi*) hath reference to *Moses* holding up his hands, with the Rod of God therein, as a banner. Whereby he sheweth his acknowledgement of the Lord to be the giver of that victory. Whence I may conclude, that,

- III. *The glory of deliverances* is to be ascribed to God.

§. 74. *Of the care which Governours must have
of publique pietie.*

I. * **C**hiefe Governours are to take chiefe care for publique acts of piety. ^a God himselfe beareth witnesse to *Abrahams* care herein. ^b It was also a charge which God expressly gave to *Jacob*: whereof he tooke especiall care. Where we read of altars built to worship God, we shall find them erected by chiefe Governours: such as ^c *Noah*, ^d *Abraham*, ^e *Isaac*, ^f *Jacob*, and others, who in their life time were of highest authority in the Church of God. So other acts of piety were ordered by them under God. ^g *Moses* ordered all the duties of piety in the wilderness. *David* in time of ^h warre and ⁱ famine sought the Lord: and ^k in time of plague built an altar to pacifie Gods wrath. Yea he ^l brought the *Arke* to a resting place: ^m appointed the orders and offices of *Priests* and *Levites*, and ⁿ made the patterne of the *Temple*. *Salomon* his sonne ^o built the *Temple*, ^p made all the holy vessels appertaining therto, and ^q dedicated the same. *Asa* reformed religion, and ^r entred himself with his people into a covenant with God. *Iehosaphat* ^s sent *Levites* into his cities to teach the people: and in fear of danger ^t proclaimed a fast. * *Ioash* tooke order for repairing the *Temple*. ^y *Hezekiah*, ^z *Iosiah*, and ^a *Nehemiah* purged corruptions crept into the Church, redressed abuses, and ^b caused the holy feasts of the Lord to be observed. Thus Christian Emperours, Kings, and other supreme Governours in their dominions, have accounted it a duty belonging unto them to take care of the Church of Christ, and to appoint orders for matters of religion and piety. *Constantine* the Great, who was the first Christian Emperour, being established in his royall government, ^c made lawes for the peace of Christians, and a free profession of their religion, and worshipping of the Lord Iesus Christ. ^d He rooted out idolatry every where: and ^e opposed himselfe against the errours and heresies that had crept into the Church. ^f He convoked the

* See §. 73.

^a Gen. 18. 19.^b — 35. 1, &c.^c — 8. 20.^d — 12. 8.^e — 26. 25.^f — 33. 20.^g Exo. 35. 1, &c.^h 2 Sam. 5. 19.ⁱ — 21. 1.^k — 24. 25.^l — 6. 17.^m 1 Chro. 23.ⁿ &c 24. &c 25. &c 26.^o 1 Chro. 28. 11.^p 2 Chro. 3. 1.^q — 4. 1, &c.^r — 6. 1, &c.^s 2 Chro. 14. 3, &c.^t — 15. 12.^u — 17. 7.^v — 20. 3.^w — 24. 5.^x — 29. 3, &c.^y — 34. 3, &c.^z Neh. 13. 8, 9.^a 2 Chro. 36. 1.^b — 35. 7.^c Neh 8. 9, 16.^c Euseb. de vitâ
Constant. l. 2.^d Ibid.^e Ibid. l. 3.^f Ibid. l. 3.

8 Ibid.
 9 Ibid.
 10 Ibid. l. 4.
 11 Ibid.
 12 Ibid.

13 *Hunc mihi præ
 omnibus finem
 præpositum esse
 debere iudicavi,
 ut in sanctissima
 Ecclesia Catholi-
 ca multitudine,
 una fides, sincera
 charitas, & con-
 sentiens erga
 Deum omni-
 potentem religionis
 cultus conserve-
 tur.* Euseb de
 vit. Constant.
 l. 3.

14 *Sollicitudo ele-
 mentie tue in
 Catholica Eccle-
 sia nihil impa-
 tam, nihil vult
 esse diversum.*
 Leo Papa ad
 Theodof.
 Epist. 12.
 15 *Pro integritate
 fidei Catholicae
 Christianissimum
 Principem oportet
 esse sollicitum.*
 Idem. Epist. 10.

16 Chro. 9. 8.

17 Psal. 82. 6.

first generall Council at *Nice*, and sate President therein.
 8 He built and adorned many Churches. 9 He wrote sundry
 letters to Bishops time after time, for well ordering matters
 of piety and Church-affaires. 10 He promoted sundry Bishops
 to their places. 11 He was carefull to see the Lords Day sancti-
 fied. 12 He caused piety to be observed, and God to be wor-
 shipped in his armies. He procured the holy Scripture to be
 dispersed every where. In fine, he maketh this profession of
 himselfe. 13 *I acknowledge that this end, above all others, is to
 be set before me, that in the holy company of the Catholique
 Church, one faith, sincere charity, and an uniform worship to-
 wards almighty God, be preserved.* Much also might be de-
 clared of *Theodosius*, and other ancient Christian Emperours
 care about matters of piety. They made many edicts and
 lawes thereabouts. 14 An ancient Bishop of Rome thus
 writes to *Theodosius*: *The care of your Clemency will suffer
 nothing in the Catholique Church to be tumultuous, nothing
 factious.* Yea 15 the same Bishop saith, that, *It becometh a
 Christian Prince to be carefull for the integrity of the Catho-
 lique faith.* I would the latter Popes of Rome had beene,
 and still were of that opinion. If they were, they would not
 usurpe such authority as they have done, and still do over
 Christian Princes, to the disturbance of their States. But to
 come to our owne time and country. King *Henry 8.* put
 downe the Popes Authority, and began a reformation of
 Religion. *Edward 6.* perfected that reformation. *Queene
 Elizabeth* restored it. King *James* and King *Charles* conti-
 nued it. Thus by the divine providence this title *Defender
 of the Faith*, is most justly put into our Kings stile.

To this end, namely to defend the faith, maintaine religi-
 on, and advance piety, hath God given them that supreme
 authority which they have, to be in all causes temporall and
 ecclesiasticall over all persons, in their dominions under
 Christ supreme Governours. 16 He hath set them on his
 throne, and given them his owne title. For, he saith of them,
 17 *Ye are Gods, children of the most high.* And to shew that
 their authority is not onely for State-policy, but also for
 Church-

Church-piety, they are stiled, *Nursing Fathers* of the Church; and they are made *keepers of both tables*. Thus both their power and their place require of chiefe Governours an especiall care of publique piety: whereby they shall give evidence of their owne pious intention and affection: and also draw on others under their government to be like minded.

* As this putteth Magistrates themselves in mind of their duty, so it teacheth subjects to pray for them, that they may do what by vertue of their place they are bound to do, and by their obedience to such pious orders; as their pious Governours prescribe, to encourage them in their pious care.

§. 75. *Of giving publique praise for publique deliverances.*

II. * **P**ublique praise is to be given to God for publique deliverances. Such was the praise that for the publique deliverance from *Pharaohs* tyranny, was given by *Moses*. For, it is said, that *Moses, and the children of Israel, and Miriam, and all the women*, sang praise unto the Lord. The women came out with *timbrels and dances, and answered the men*: so as it was most publique. ^b Such was *Deborahs* and *Baraks* kind of praising God: and ^c *Iehosaphats* after his deliverance from the *Moabites, Ammonites, and Inhabitants of Mount Seir*. Such are many of *Dauids* Psalmes. The phrases of praising God ^d in the midst of the congregation: ^e in congregations; ^f in the great congregation, among much people: ^g in the presence of all Gods people: in the courts of the Lords house: in the midst of Ierusalem.

By this kind of praise God himselfe is more glorified, our owne hearts are more quickned, and others are incited to imitate us.

They who content themselves for publique blessings with an inward ejaculation of the heart, or with secret praise in a secret place betwixt God and themselves, or with

¹ Isa. 49. 23.

* See § 40.
See also *Dearibbs*
Death on
² Sam. 21. 1.
§. 15.

* See §. 71.
^a Exo. 15. 1, 20
21.
^b Iudg. 5. 1, &c.
^c 2 Chro. 20 26
^d Psal. 32. 22.
^e — 26. 12.
^f — 35. 18.
^g — 116. 18, 19.

private praise in a family, or among some private friends, though what they do in this manner they do well, yet come short of that which they ought to do.

O let our hearts be filled with such zeale towards God, as to take the occasions which by the divine providence are offered us of setting out Gods praises in the most solemne, and publique manner that we can. Thus shall we shew that we can distinguish betwixt Gods blessings, and in some measure carie our selves answerably to him : that, as he blesteth us not only with private but also with publique blessings, so we will praise him, not only privately, but also publickly. Of publique praise, see more in *The Saints sacrifice*, on *Psal. 116.* § 91, 114, 116. Of directions for solemne praise, see *The whole Armour of God*, on *Eph. 6. 18.* §. 73.

§. 76. Of memorials of Gods mercies.

III. * **M**emorials of Gods mercies are to be made. Besides the names ^a before noted for memorials of Gods judgments (which import also his mercies towards his people as well as judgements on their enemies) there are many others which directly point at his mercies. As many ^b names given to children, which the Lord, as an especial blessing gave to his Saints : and ^c other names, which as memorials of speciall favours God gave to men and women : and ^d names also of places, which were given as signes and evidences of more then ordinary benefits conferred on Gods people : and other visible monuments of memorable mercies, as, ^e *The pot of Manah*, ^f *the stones* which were set in the midst of *Jordan*, and in that place where the *Israelites* (having passed thorow *Jordan*) encamped : ^g *The booths* which were appointed every yeare to be made. ^h *Freedom of servants* in the yeare of *Jubile* : and sundry other like to these : yea, all the Sacraments instituted in the Church.

By such memorials the memory of Gods mercies is kept fresh : thereby men are the more, and oftner provoked to praise God for them. Yea, thus Gods mercies manifested in

* See §. 73.

^a §. 65.

^b Gen. 4. 25.

— 5. 9.

— 17. 19.

^c — 17. 5, 15.

— 33. 28.

^d — 16. 74.

— 32. 2.

² Chro. 20. 26.

^e Exo. 16. 32, 33.

^f Ios 4. 9, 10.

^g Lev. 23. 42.

^h 25. 54, 55.

in one age are propagated to many ages: whereby many ages have matter of praising God ministred unto them: yea and of believing in God, and of hoping for like mercies from him. For, God is *the Lord that changeth not*. These memorials therefore giving evidence of what God hath beene able and willing to do, they give cause to hope for like mercies on like occasions. So as such memorials are honourable to God, and profitable to present and future ages.

Take notice herof O ye Saints, to whom the Lord vouchsafeth such mercies as are worthy to be had in everlasting remembrance: let them not slip out of your minds. Where publique memorials of them are wanting let private Christians make the best private memorials of them that they can.

§. 77. *Of ascribing the glory of deliverances to God.*

IIII. * **T**He glory of deliverances is to be ascribed to God. * The altar which *Iacob* built, and the name which he gave to it implied as much as the altar which *Moses* here built, and the name which he gave to it. For, God having delivered him as from many other dangers, so in particular from that revenge which his brother *Esau* intended against him, ^b he nameth the altar which he built *El-Elohe-Israel, the God, the God of Israel*. Yea ^c God himselfe commanded *Iacob* for this very end to build an altar to him: which he did, and ^d called the name of the place *El Bethel, the God of the house of God*. The name which *Abraham* gave to the mount, where *Isaac* (being bound upon the altar to be sacrificed) was delivered, tended to the same end, even to testifie that God was the deliverer. The name was this, ^e *Le-hovab-jireh, The Lord will see*. So did ^f this name, *Beer la-hai-roi, The well of him that liveth and seeth me*, which *Hagar* gave to that well of water which the Angell shewed her when she and her sonne was ready to perish for want of water: and that which ^g *Iacob* gave to the place where he prevailed

Mal. 3. 6.

* See §. 71.

* Gen. 33. 20.

^b Gen. 33. 20.

אלהי ישראל

ישראל

* Gen. 28. 11.

^d בית-אל

* Gen. 22. 14.

הוה יראה

* Gen. 16. 14.

באר לחי ראי

^g Gen. 32. 30.

IN 12

Exo. 15. 1.
Judg. 5. 1.
2 Sam. 22. 1.
Ilsa. 38. 9.

1 Chron. 16.
23, 28.

Psal. 68. 34.
Exitus bellorum
ex Dei pendere
iudicio docet
Aug. de Civ.
Dei lib. 5. cap.
22.

See Th: Saints
Sacrifice, on
Psal. 116. § 78.
See also in Th:
Whole Armour
of God, on Eph.
6. 18. Treat. 3.
Part. 2. § 59,
&c.

vailed with the Angell, which was *Peniel, The face of God*. For, of that name he rendreth this reason, *I have seene God face to face, and my life is preserved*. Many other such titles are noted in Scripture, wherein the name of *God* is expresse, to shew that they ascribed their deliverances to God. But more expressly is this proved by those hymnes which after deliverances were penned, wherein God is acknowledged to have given deliverance, as those which ^h *Moses*, ⁱ *Deborah*, ^k *David*, ^l *Hezekiah*, and others set forth. To shew that these patterns are a president for others. We have expresse precepts to enforce the same. Where *David* reckoned up many deliverances which God gave to his people, he inferreth these exhortations, ^m *Sing unto the Lord all the earth; shew forth from day to day his salvation. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength*. And againe, ⁿ *Ascribe ye strength unto the Lord*: that is, acknowledge that that strength which you have to withstand and overcome your enemies is given you of God, and give him the glory of it.

Whatsoever the meanes be that are used by men, it is *God that giveth deliverances*, Psal. 18. 50. He weakneth the power of enemies, he infatuateth their counsels, he disappointeth their plots; He gives wisdom, strength, courage, and successe to his people. It is therefore most just and equall, and that which is but due, that the glory of that which God giveth be given to him.

Kingdomes and Nations, Kings and Generals, Cities, and other Societies, Souldiers, and all sorts of people, yea private and particular persons, all and every of you take you notice of the deliverances you have from enemies, and from other dangers and damages; take notice withall of the author and giver of them; answerably let your hearts be so affected therewith, that you may be provoked to give the glory to whom it is due. You have the profit and benefit of deliverances: shall not he that giveth them, have the praise and glory of them? As *Iehovah* was in the title of the memoriall here made by *Moses*, so let the Lord be in your mind, and in your

your tongue, so oft as you have occasion to think or speak of the deliverances which God giveth you: that as he here saith, *The Lord my banner*, so you may say, *The Lord my rocke, and my fortresse, and my deliverer, &c.*

§. 78. *Of the mind and method of the sixteenth Verse.*

EXOD. XVII. XVI.

For he said, Because the Lord hath sworne that the Lord will have warre with Amalek from generation to generation.

THIS verse may be taken as a reason of that which went before, as the causall particle, *F O R*, prefixed before it by our English and sundry other Translators, sheweth. The reason is taken from Gods implacable wrath against *Amalek*. Because God was inalterably resolved utterly to destroy *Amalek*, therefore was there a memoriall of this first beginning to subduethem: that by this memoriall succeeding ages might be encouraged to war against *Amalek*, as occasion should be offered, in assurance of victory. The Hebrew hath an ordinary copulative particle *AND*, and he said; But that copulative is oft used for a causall conjunction. Besides, there is a proper causall conjunction in the beginning of the next clause, *B E C A U S E*. This must needs have reference to that which goeth before; as if he had said, *A memoriall of this victory is made, because the Lord is resolved to destroy Amalek.*

The phrase whereby Gods resolution is expressed, word for word is this, *The hand upon the throne of the Lord*. Or, *The Lords hand upon the throne*. This is a forme, or a rite of swearing. As among us, for ordinary persons to lay their hand upon a booke: for noble men, to lay their hand upon their breast; for a King, to lay his hand upon his Throne. Sometimes The *lifting up of the hand* implieth an oath, as where *Abraham* saith, *I have lift up my hand to the Lord.*

Thus

Psal 18. 2.

וַיֹּאמֶר א

י. ב.

יד-יד
כס וי

Manus super
solum Domini.
Or, Manum su-
per solum Domi-
ni.

Gen. 14. 22.

Deut. 32. 40.

f

Pfal. 72.

f

f

f

Quia manus

Hamaleki fuit

contra solum

lab, bellum i: ho-

ue in Hamale-

kum, &c. Iun.

Si quis illud,
Pluit Dominus à
Domino, non de
Patre & Filio
accipit sed eun-
dem à seipso de-
pluisse dicit.
anathema sit.
Socrat. Hist.
Ecclesi. 1. 2. c. 3.

כ מלחמה
לית
במלחמה

Vers 14.

מ מלחמה

Thus the Lord expresseth his oath, *I have lift up my hand to heaven*: and here, as spoken of a King it is said, *The Lords hand upon the throne*. The word translated *UPON*, doth oft signifie *AGAINST* (as where it is said, *They tooke counsell together against the Lord, and against his annointed*) Hereupon some apply this phrase to *Amalek*, as if the name *Amalek* being supplied, it were thus read, *Because the hand of Amalek is against the throne of the Lord, the Lord will have warre with Amalek*, &c. Thus they make the former part of this verse a reason of the latter. This is a good congruous sense, and true in the substance of it: but not altogether so agreeable to the Hebrew words as the other, of Gods oath.

Ob. The name of the Lord is twice expressed thus, *The Lord hath sworne that the Lord*, &c.

Ans. That is an Hebrew phrase oft used, and that to set forth the distinction of persons: as where it is said, *The Lord rained from the Lord*, (*Gen. 19. 24.*) that is, God the Sonne rained from God the Father. The primitive Church was so confident in this exposition of that text, as they pronounced *anathemas* against such as tooke it otherwise. Among other *anathemas* annexed to the *Nicene Creed*, this is one; *If any doth not take this, THE LORD rained FROM THE LORD, of the Father and the Sonne, but saith that the same rained from himselfe, let him be anathema.*

The matter or thing sworne is thus expressed, *War shall be to the Lord with Amalek*. The sense whereof is well given in this English phrase, *The Lord shall have warre with Amalek*. The Lord is said to do that which by his appointment and direction his people did. The warre here mentioned was an effect of an irreconcilable enmity, and a means of that which was before mentioned, *an utter putting out of the remembrance of Amalek*: which, because it was not at once done, but by degrees, time after time, he addeth this phrase, *from generation to generation*, even till they should be utterly destroyed.

In Summe, this verse setteth out Gods irreconcilable enmity

enmity against malicious enemies of his Church.

Here note { 1. The inference: For said he, because.
2. The Substance.

In the Substance we have,

1. The Persons betwixt whom the enmity is { The Lord.
Amalek.

2. The Manner of { Expressing
Executing } that enmity.

It is expressed by a forme of oath, The Lord hath sworne.

In the execution thereof is set downe

1. The instrumentall means thereof, warre.

2. The continuance therein, from generation to generation.

The particulars afford six usefull instructions.

I. What God reveales to be inviolably determined must by man be heedfully remembred. Because God had sworne to extirpate Amalek, Moses makes a memoriall thereof.

II. Mans wickednesse forceth God to sweare vengeance. For, so much doth this metaphor of Gods laying his hand upon his Throne import.

III. God undertakes his Churches quarrell. For it is said, The LORD will have warre.

IIII. They are malicious and implacable enemies against whom Gods wrath is implacable. Such were they, who are comprised under this word Amalek.

V. Warre is a means of utter ruine. For, to put out the remembrance of Amalek, warre is here threatned,

VI. Divine vengeance may continue age after age. For, here warre is threatned to continue from generation to generation.

1. The Inference.

2. The manner of expressing Gods enmity.

3 One of the parties betwixt whom the enmity is.

4. The other party.

5. The means of executing vengeance.

6. The continuance.

§. 79. Of remembering Gods unalterable resolution.

* See §. 76.

* Rev. I. 13.

I. * **W**hat God reveales to be inviolably determined must by man be heedfully remembered. The Lord having caused his servant *John* to reveale things which must in future times come to passe, to shew that men ought to be carefull in remembering them, he pronounceth him blessed that readeth and heareth that prophesie.

The Lord that determineth all things to fall out according to the counsell of his owne will, determineth also means for accomplishing the same. Now, by a heedfull remembrance of the things determined being by God revealed, as in time we observe meanes for executing that which we know to be determined, we may be instruments in accomplishing the good pleasure of the Lord: which we can not so well do, if the thing it selfe be out of mind and memory. For this very end were there memorials of this purpose of God against *Amalek*, that by remembrance of that purpose, as occasions in time to come were offered, they might do what in them lay to root out *Amalek*.

It behooveth us on this ground well to observe what parts of Gods irreverfible counsell are now under the Gospell revealed: and to keepe them well in memory. To instance this in some particulars, these following are as inviolably set downe, as this of *Amalek*.

* 2 Thess. 1. 8.

* Rev. 17. 26. 27

1. ^b The destruction of that great adversary of the Christian Church, *Antichrist*, whom the Lord shall consume. And there are certaine Kings into whose heart God hath put to fulfill his will, which is, to hate the whore, to make her desolate and naked, and to eat her flesh, and to burne her with fire.

* Rom. 11. 25. 26

2. The calling of the Jewes. For, beside the many prophesies of those ancient Prophets that were before Christ, ^d Saint Paul expressly revealeth the determined counsell of God concerning this point, whereof he would not have Christians to be ignorant.

* Rom. 11. 25.

3. A bringing in of ^e a fulnesse of the Gentiles: at which time

time the many differences which are now betwixt Christian Churches, shalbe taken away: and a farre better union betwixt nations even in matters of religion established.

Among other meanes of remembering these, whereof^e before, we ought oft to call upon God for the accomplishment of them, and that because they are absolutely promised.

§. 80. Of Gods swearing vengeance.

II. * **M**Ans wickednesse forceth God to sweare vengeance. Hereunto^a the *Israelites* in the wilderness provoked God: and^b the house of *Elie*: and^c *Ieconiah*: and^d *Zedekiah*: and^e the *ten Tribes* that revolted from the house of *David*: and^f the *children of Iudah* while they lived in their land, and^g after they were gone into *Egypt*: and^h the *Egyptians*: andⁱ the *Moabites* and *Ammonites*: and^k the *Assyrians* and *Babylonians*: and sundry other as well as these *Amalakites* mentioned in this text.

What may be the reason that the Lord should sweare? Is it not enough for him to threaten? Surely in regard of himselfe, and his owne divine properties it is enough. God doth not sweare, because he needs credit. Every word of God is true and faithfull: and it is as an oth. For, God is not faithfull by reason of his oth, but by reason of God, his oth is true and stable. For, he is able to make good every word that cometh out of his mouth; al in heaven and earth cannot hinder the execution therof: and in this kind when by his word his truth is engaged, he wil without failing do what he is able to do. The reason therefore of Gods oath resteth on man, who is prone to make sleight account of Gods word, who hath a stiffe necke, an hard heart, an obstinate spirit. Wherefore to terrifie him the more, the Lord by oath bindeth himself to take vengeance. As on the contrary, Because we are wont to believe more stedfastly that which is confirmed by an oath, that our faith should not waver, God is said to sweare. So as the Lord in tender respect to the weaknesse of his children, who

§. 66.

* See §. 76:

^a Psal. 95. 11.

Num. 14. 21, &c

^b 1 Sam. 3. 14.

^c 1 Cr. 22. 24.

^d Ezek. 17. 16.

^e Am 6. 8.

^f Ezek. 5. 11.

^g 1 Cr. 44. 26.

^h — 46. 18.

ⁱ Zeph. 2. 9.

^k Isa. 14. 14.

Non ideo Deus jurat, quod fide credentis indige-

at, &c. Deus

cum loquitur

fidelis est: cuius

sermo sacramen-

tum est. Non

enim propter sa-

cramentum fide-

lis omnipotens

Deus: sed propter

Deum etiam fi-

dele sacramen-

tum est. Amb.

de Cain &

Abel. l. 1. c. 10.

Quia illud veri-

us solemus crede-

re quod iure ju-

rando firmatur,

ne nostra claudi-

cet fides, jurare

describitur Deus,

Amb. loc. citat.

by reason of the flesh in them, are prone to make question of Gods promises, doth bind them with his oath, (as he did to ¹ Noah, to ^m Abraham, to the ⁿ other Patriarchs, to ^o David, and to other Saints) so by reason of the wickeds incredulous disposition, God binds his threatnings with his oath.

1. This gives evidence of the corruption of nature, which is so possessed with infidelity, as more then ordinary means must be used to worke our hearts to give credit to that which ought upon the least intimation to be with all reverence believed. God is the *Lord God of truth*, (*Psal. 31. 5.*) *He can not lie*, (*Tit. 1. 2.*) *It is impossible that he should*, *Heb. 6. 18* His bare word is more then all other arguments or inducements whatsoever can be used to worke faith. Yet is it by corrupt man little regarded. If we use to believe men, when they avouch that they tell truth, who can be so mad, as not to believe the Maker of all things? especially when he interposeth his oath? O the infidelity of mans heart to God ward! Must God be put to his oath, and forced to sweare? What matter of humiliation doth this minister untous?

2. Much terrour must this needs minister to such as provoke God thus to ratifie vengeance against them. There can bee no hope for such to escape. For, by an oath he that sweares binds himselfe to that which he sweares to doe. The bonds of an oath are such as these.

1. A calling of one to *witnesse* for that which is spoken. Instance this forme of oath used by the Apostle, *I call God for a record upon my soule.*

2. An appointing of one to be a *Iudge* of what is said, which this phraze, *before God I lie not*, importeth.

3. A making of one to be an avenger, if that which is sworne be not so. So did she that thus swore, *The Lord do so to me, and more also, if I ought but death part thee and me.*

4. A *pawning* of somthing for the truth of that which is

^f Isa 54. 9.
^m Gen. 22. 16.
ⁿ Exo 13. 5.
^o Psal. 89. 3.

Mans slownes
to beleeve.

*Sibominibus as-
firmantibus se
vera dicere, et i-
am si non addant
sermoni iura-
mentum, credere
solemus, quis adeo
surius esse po-
test, ut non cre-
dat Conditori
omnium rerum,
praesertim iura-
mento interposito.*
Theodor Dia-
log. 1.

Gods oath for
vengeance,
terroure.

*Quibus iuravi
in ira mea. Mag-
nus terror.* Aug.
Enar. in Psal.

94.
Bonds of an
oath.

^f 2 Cor. 1. 23.

^m Gal. 1. 20.

ⁿ Ruth. 1. 17.

is sworne. Hee pawned the life of his Sovereigne, who thus swore, * *By the life of Pharaoh ye shall not go hence,* &c.

5. An *imprecating* of some evill to ones selfe, if it be not as he sweares: as *that forme of oath which by the law is prescribed to a woman suspected of uncleanness.*

By all these bonds doth God in his oath binde himselfe. For, *Having no greater to sweare by,* makes himselfe witnesse, judge, and avenger of what he sweareth. *He swore by himselfe.* The things also which he pawns are most precious to him, as, his *Soule*, his *Name*, his *Excellency*, his *Holinesse*, his *Right Hand*, and *Strong Arme*, and here his *Throne*. Yea, he doth also by way of *Imprecation* bind himselfe, but so as the thing imprecated is never exprest.

By the way note, that in all the formes of Gods oath he hath relation onely to himselfe: whereby is evicted that there is none above him, none equall to him: no God but he.

Can any now imagine that that whereunto God so binds himself shall not be performed? Or that any can free themselves from his wrath, when he is provoked to sweare vengeance. O ye that thus far provoke the great Lord of heaven and earth, tremble and quake at his oath. Shall such a Lyon roare, and the beasts not tremble? The *Kings wrath* (even a mortall Kings) *is as the roaring of a Lyon, Pro. 19. 12. as messengers of death, Prov. 16. 14. Who so provoketh him to anger smiteth against his owne soule, Pro. 20. 2.* What is it then to provoke the wrath of the *King of Kings*? Yea, so to provoke it, as to force him to sweare in wrath that he wil be avenged on them? It is a great matter for the Lord to threaten vengeance: how much more to sweare it? We have cause to feare when a man sweareth, least by reason of his oath he do what he would not. How much more ought we to feare when God sweareth, who sweareth nothing rashly?

Gen. 42. 15.

Num. 5. 20.

a Heb. 6. 13.

b Jer. 31. 14.

c — 44. 26.

d Am 8. 7.

e Psal. 89. 35.

f Isa. 62. 8.

g Exo 17. 16.

h Psal 95. 11.

Iurat per semet-

ipsum, ut vel ju-

ranti Deo, cre-

das alium Deum

omnino non esse

Tertul advers.

Marcion, lib. 2.

Loqui Dominum

magnum est.

Quanto magis

jurare Deum?

Iuramentum homi-

nem debes time-

re, ne propter ju-

rationem faciat

quod contra vo-

luntatem ejus est,

quanto magis

Deum qui nihil

temere iurare po-

test? Aug. Enar.

in Psal. 94.

3. It wilbe our wisdome to take notice of such particular finnes as God doth bind himselfe to revenge, that we may the more carefully avoid them. They are such as follow.

1. *Infidelity*, especially when God hath plainly revealed his purpose, and made many promises, and by his oath confirmed the same, *Dent. 1. 34.*

2. *Distrustfulnesse*, and doubting of good successe in that which God giveth in expresse charge, *Dent. 4. 21.*

3. *Idolatry*, whereby the true God is forsaken by those to whom he hath made knowne himselfe: and false gods set in his roome, *Ier. 44. 26.*

4. *Profanation of holy things*: which manifesteth a disrespect of God himselfe, *Ezek. 5. 11.*

5. *Toleration* of such as are impious against God: whereby men are *honoured above God*, *1 Sam. 3. 14. & 2. 29.*

6. *Contempt of Gods word*. For, what is that but a contempt of God himselfe? *Ier. 22. 23, 24.*

7. *Perjury*: which is a kind of daring God to take vengeance, *Ezek. 17. 16.*

8. *Light esteeme of Gods favours*: and continuall murmuring at his providence, *Psal. 95. 11.*

9. *Indolency*, and want of compassion at the miseries of Gods people, *Am. 6. 8.*

10. *Insultations* over the Church of Christ in her calamities, and when enemies prevaile against her, *Zeph. 2. 9.*

11. *Oppression* of the poore, *Am. 4. 1, 2. & 8. 7.*

12. *Unsatiabie cruelty* against such as fall into their clutches, *Isa. 14. 24.*

§. 81. Of Gods undertaking his Churches quarrels.

III. * **G**OD undertakes his Churches quarrels. What Gelse doth that import which ^a Ichovah appearing to *Ioshua* in the shape of a man with a sword drawne in his hand, said, *As a captaine of the host of the Lord am I now come?* In this respect is the Lord stiled ^b a man of warre: and the warres of Gods Church are stiled ^c warres of God. As one evidence herof, God hath oft visibly shewed himselfe by extraordinary meanes to fight for his: ^d as in the Red Sea against *Pharaoh*: ^e by causing the walls of *Iericho* to fall downe without warlike instrument: ^f by casting downe great stones from heaven upon enemies: ^g by enabling a man to kill 600 with an *oxe goade*: ^h by giving victory to 300 against an army that for multitude were as the sand of the sea: ⁱ by the extraordinary strength which he gave to *Sampson*: ^k by scattering enemies with a great thunder: ^l by putting an army to flight at the sight of two men: ^m by affrighting enemies when none appeare against them: ⁿ by stirring up enemies that have conspired together against the Church to destroy one another: ^o by sending his Angell to destroy in one night 185000. To these visible evidences may be added such phrases in Scripture, as ascribe the waging of warre, discomfiting of enemies, and victories to the Lord: such as these, ^p *The Lord fighteth.* ^q *The Lord discomfited them, and slew them.* ^r *The Lord set every mans sword upon his neighbour.* ^s *The earth was stricken with feare by God.* ^t *the Lord goeth out to smite the host.*

This the Lord doth both to encourage his people, and also to daunt his enemies.

Feare not therefore O Church and People of God. ^u Believe in the Lord your God, so shall ye be established. ^x If God be for us who can be against us? Well may we on this ground say, ^y *They that be with us are more then they that be with them.*

And know O ye enemies that you have more then flesh and

* See §. 76:

^a Ios. 13. 14.

^b Exo. 15. 3.

^c 1 Sam. 18. 17.

^d Exo. 14. 24.

&c.

^e Ios. 6. 20.

^f — 10. 11.

^g Iudg. 3. 31.

^h — 7. 8. 12.

ⁱ — 15. 8.

^k 1 Sam. 7. 10.

^l — 14. 13. &c.

^m 2 Sam. 5. 24.

ⁿ 1 Sam. 14. 15.

^o 2 King. 7. 6.

^p Iudg. 7. 22.

^q 2 Chro. 20. 22.

^r 2 King. 19. 35.

^s Exo. 14. 25:

^t Ios. 10. 10.

^u Iudg. 7. 22.

^v 1 Sam. 14. 15.

^w 2 Sam. 5. 24.

^x 2 Chro. 20. 20

^y Rom. 8. 31.

^z 2 King 6. 16.

= Act. 9. 5.

and blood to fight against you: even the Lord of hosts in whose power your breath is. ^a It is hard to kicke against the pricks.

§. 82. Of mans implacablenesse making God implacable.

* See §. 76.

IIII. * **T**hey are malicious and implacable enemies against whom Gods wrath is implacable. How malicious and implacable enemies the Amalekites were, against whom the Lord sweareth, hath beene shewed ^a before. Little (if at all) better minded were the ^b Egyptians, ^c Moabites, Ammonites, ^d Assyrians, Babylonians, and other enemies against whom God with like resolution did sweare vengeance. These phrases, ^e They that despise me shall be despised. ^f If ye walke contrary to me, I will walke contrary to you, saith the Lord. ^g With the froward thou wilt shew thy selfe froward. These and such like phrases shew, that it is mens implacablenesse which maketh God implacable.

^a §. 2.^b Jer. 46. 18, 19.^c Zeph. 2. 9.^d Isa. 14. 34, 35.^e 1 Sam. 2. 30.^f Lev. 26. 23.^g Psal. 18. 26.

Vfes.

When men are dealt withall according to their owne dealings, God is justified, and men are brought to sight of their folly: whereby if repentance be not wrought in them, their blacke mouthes wilbe stopped, and kept from barking against Gods severity.

1. They that desire to understand Gods mind against them, let them take notice of their owne mind against God and his Church.

2. They that desire that God should cease smiting before they are consumed, let them cease to provoke Gods wrath. Fire will burne so long as fuell is put to it.

§. 83. Of

§. 83. Of warres desolations.

V. * **V** *Arce* is a meane of utter ruine. When God would have the *Canaanites* and other nations whose land he had given to *Israel*, to be rooted out, he stirres up ^a *Moses*, *Jahna*, and the *Israelites* under them to make warre against them. By warre was ^b *Samaritan*, and ^c *Ierusalem* ruined. So was the spacious and populous city of *Troy*. It was made as an open field. The foure great Monarchs of the world that made many places in the world desolate, did what they did in that kind by warre. Experience of all ages gives too evident prooffe of the truth hereof.

Warres ordered by God are the instruments of his wrath and justice against impenitent people: in justice therefore they cause utter ruine in such causes. As for men that delight in warre, they are commonly cruell and mercilesse. No marvell then though they, where they can, utterly destroy all before them.

Should men now delight in warre? True it is that lawfull it is, and necessary, as hath beene proved * before. But, it is mans iniquity that makes it a lawfull remedy, and necessary. It is directly contrary to comfortable and profitable peace, and in that respect stiled ^d *evill*.

O take heed of provoking the Lord of hostes, least to other lighter judgements he adde this the heaviest externall judgement, and so bring us to utter ruine. ^e *Let me not fall into the hand of men*. By men are warres waged. Whence it comes to passe that the evils thereof are many and great.

* See §. 76.

a Ios. 12. 6, 7.
b 2 King. 17. 6.
c — 25. 9.
Iam seges est tibi
Troia fuit. Ovid.
in Epist. Penel.
ad Vliiss.

* §. 13.

d Isa. 45. 7.

e 2 Sam. 24. 14.

§. 84. Of the continuance of Gods vengeance.

* See §. 76.

a Exo. 20. 5.

— 347.

Num. 14. 18.

b Isa. 13. 20.

Ier. 50. 39.

c Psal. 109. 13.

d Rom. 2. 4.

e Pet. 3. 9.

* Exo. 20. 5.

f Ier. 44. 21, 22.

f Exo. 20. 5.

g Eccl. 8. 11.

h Judg. 6. 33.

h — 10. 17.

i 1 Sam. 14. 48.

k — 15. 7.

l — 30. 17.

V I. * **D**ivine vengeance may continue age after age. The extent of that vengeance which is denounced in the law giveth evidence hereof: for it saith, that, * *The Lord visiteth the sins of the fathers upon the children unto the third and fourth generation.* This in particular is threatned against ^b *Babel*, that executed much cruelty upon the people of God. By a prophetical spirit the ^c *Psalmist* imprecateth as much against the enemies of Christ.

1. ^d Gods patience and long suffering is one cause hereof. For, he doth not utterly destroy and cut off all at once that give him cause so to do, to try, if by forbearing the extremity of vengeance, they or their posterity may be brought to repentance. Read *Ier. 26. 18, 19, &c.*

2. Gods jealousy, and fiery indignation is also a cause of the continuance of vengeance. For, his wrath is such a lasting fire, as if it be once kindled, it cannot easily be put out. The Law before the fore-named denunciation premiseth this cause, * *The Lord is a jealous God.*

3. Mens persisting in their impiety, they and their posterity is another cause hereof, and that the more immediate and meritorious cause: which ^e the *Prophet* expressly upbraideth to the rebellious generation of the rebellious Iewes. The law mentioneth this cause in this clause, ^f *Of them that hate me.*

Here have we a ready answer to such as take boldnesse to themselves, because they behold not the whole wrath of God powred out at once. But here they may learne that God can have warre with his enemies generation after generation: now slaying some, then others, and at length all. It was above 400 yeares before all *Amalek* was utterly destroyed: yet here by *Ioshua* were many slaine. After this, more by ^g *Gideon*, yea ^h more also by other *Iudges*. By *Saul* they were ⁱ once, and ^k againe smitten: and finally, by ^l *David* they were utterly vanquished. And whereas, many generations

generations after this, ^m *Haman* the *Agagite*, who was of this stocke, got some head, the Lord had warre with him, and destroyed ⁿ him, and ^o his posterity.

Let children of wicked parents, and succeeding generations of impious predecessors take heed how they tread in the wicked foot-steps of such as have gone before them: especially where there are ensignes displaid of Gods battels against them. For, in such cases he useth to have warre from generation to generation. Be not as your wicked fore-fathers were. But cease ye to sin against God, that he may cease to warre against you. We have worthy presidents hereof in ^p *Hezekiah*, and ^r *Iosiah*.

Hitherto of such particular observations as arise from the words of this historie.

Now further, in that, Warre is here noted to be the means of Gods executing his fierce wrath on an obstinate people, it is requisite that the evils of warre be distinctly noted, and, for aggravation thereof the benefits of peace.

Bb 3

§. 85. of

^m Est. 3. 1.ⁿ — 7. 10.

● — 9. 10.

^p 2 Chro. 29. 6, &c.^q — 34. 20, &c.

§. 85. Of the evils of warre.

1. **F**Or warre multitudes of men are gathered: and those for the most part lusty, stout, and strong men. In such multitudes it is scarce possible to have none but such as feare God. Many, many armies there have beene in all ages, wherein not one, that truly feared God, could be found. Verry few armies have beene heard of, whereof the greater part have beene men truly religious, and men fearing God: but rather impious, licentious, and violent persons. Where multitudes of such are assembled together, what mischiefs may not be feared?

2. For warre men use to be furnished with all kind of deadly weapons, and mortall munition, whereby souldiers are the more emboldened to all manner of outrages: much cruelty is thereby occasioned. Hence it comes to passe that men assembled in armies account all that they can come by, be it by hooke or crooke, right or wrong, to be as their owne. So as the places thorow which they passe, and where they make any stay, suffer much prejudice by them. Instance the *Danites* that robbed *Michah*, (*Iudg.* 18. 16, 17, 25.) This undoubtedly was the cause that moved *John the Baptist* to warne the souldiers that came to be instructed by him to take heed of *doing violence*, *Luke* 3. 14. For, the more potent men are, the more forward they are to oppresse others. And as for justice, it useth to sleepe when war most waketh

3. To maintaine warre, rich treasures are oft exhaulted, subjects much oppressed, many husbands taken from their wives, parents from their children, masters from their families, all sorts of men from their callings. Trades thereby do much decay, and lands are oft left untilld. Yea of those that are so prest out to the war, many never returne home againe: whereby it comes to passe that many women are made widowes; many children fatherlesse, many old, impotent parents childlesse, and other friends friendlesse, to their utter undoing.

4. In war many are brought into most lamentable distresses,

Quis finis fructusue secularis huius non dico militie, sed militie Bern. ad Mil. Temp. c. 2. Quis ense accingetur, & non contraria lenitati & iustitie exercet? id est dolum, & asperitatem, & iniustitiam: propria scilicet negotia praeliorum. Tertul. advers. Iud. & advers. Marcion. De militum violentia, lege Chrys. Hom. 76. ad Pop. Quovis idior est, eo promptior ut inferiorem opprimat Ambr. Offic. l. i. c. 35. Erat ubique iustitium ob bellorum frequentiam. Hier. in Zac. 8.

ses, and yet no comfort, no succor afforded unto them. Some in the battell have an arme, a leg, or some other limb cut off, whereby they are disabled to helpe themselves; and yet though they call and cry for helpe, no man pittieeth them: but oft lie trampled upon by men and horses to their greater torture. Among other ends of Flutes, Fifes, Trumpets, Drummes, and such like loud sounding instruments in warre, this is said to be one, that the complaints and cries of wounded men might not be heard. If some of these by their own paines, or helpe of their fellow souldiers being wounded get out of the army, they may notwithstanding feele the smart of their wound, and find the losse of their limbs or senses to their dying day.

5. By warre many are taken captives, whom malicious and mortall enemies (so taken) oft put to exquisite torments: as the Syrians, who threshed Gilead with threshing instruments of iron, *Am. 1. 2.* and the Edomites, who ript up the women with child of Gilead, *Am. 1. 13.* and the Moabites, who burnt the bones of the King of Edom unto lime, *Am. 2. 1.* and Adonibezek, who having cut off the thumbs and great toes of 70 Kings, made them gather their meate under his table, *Judg. 1. 7.* and the Caldees, who slew the sonnes of Zedekiah before his eyes, and then put out the eyes of the said King, and bound him with fetters of brasse, &c. *2 King. 25. 7.* and the Philistines, who tooke Sampson, and put out his eyes, and bound him with fetters of brasse, and made him grind in their prison house, *Judg. 16. 21.* Others taken by enemies, though they be not so tortured, yet may be made perpetuall slaves.

6. By warre strangers and enemies invade others countries and kingdomes, enter into them, thrust out the true Lords therof, take away lands and inheritances, with all their goods and cattell from the true owners: abrogate good lawes: make cruell edicts; deprive people of their privileges and immunities: make noble men meane; rich men poore: free men slaves: deflowre mens wives, ravish their virgins, rip up their women with child, trample on old folkes, toss little children on pikes, cause weeping,

*Cerne cruento
horre castro-
rum bella ubiq;
divisa. Adet or-
bis mutuo san-
guine, &c. Cypri.
Epist. lib. 2.
Epist. 2. ad
Donat.*

wailing, and howling by reason of their savage cruelty in every place. Good cause therefore had the Psalmist to pray; that there be no breaking in, nor going out; that there be no complaining in our streets, *Psal. 141. 14.*

7. By warre more blood useth to be shed then any other way. Heapes upon heapes are thereby made of dead corps. We read of 70000 destroyed by a plague thorowout all Israel within the space of three dayes, *2 Sam. 24. 15.* But by the sword there were slaine in one battell (which may well be supposed to be in one day) 500000: and of whom? of children, of old, poore, impotent persons? such as for the most part are taken away by plague and famine? No verily; but 50000 choice men, *2 Chro. 13. 17.* We read of huge hostis indefinitely set downe, so as they may be supposed to consist of many hundred thousands, so vanquished, and destroyed, as none escaped, *2 Chro. 10. 24.* Yea, we read of whole cities, one after another utterly destroyed: even all that were in them, man and woman, young and old, and oxen and sheepe, and asse with the edge of the sword, *Ios. 6. 21. & 10. 28, 30, 32, 33, 35, 37, 39, 40.* When God would utterly destroy a stocke and all appertaining thereto, the sword hath beene used as his instrument to effect that judgement. Instance the case of *Ieroboam* and *Baasha*, *1 King. 15. 39. & 16. 11.* Yea and of *Ahab* also, *2 King. 10. 11.* The *Amorites* likewise, *Canaanites*, and other nations were utterly rooted out by the sword.

*Marte cadunt
subiti per mutua
vulnera fratres.
Ovid. Meta-
morph. lib. 3.
fab. 1.*

8. In warre most unnaturall slaughters are oft committed. For, it may and oft doth fall out that one brother warreth on one side and another on the contrary side: So father and sonne: and other neare kinsfolke, and deare friends. Whence it comes to passe that a brother kils a brother, a father a sonne, a sonne a father, a kinsman a kinsman, a friend a friend: By warre the eleven Tribes had almost utterly destroyed the Tribe of Benjamin, which made them weep sore, *Judg. 21. 2.* It cannot be otherwise thought but that in the blood warres betwixt the house of *Saul* and the house of *David*, and betwixt *Israhel* and *Israel*, many a kinsman slew one another. This when it is knowne, pierceth so deeply into

into the soule, as no cure can ever be made thereof. *Oedipus* having understood that in a conflict he had killed his father; (though he did it ignorantly and casually, yet) he pulled out his owne eyes in revenge of himselfe. The two sonnes of *Oedipus*, namely *Eteocles* and *Polynices*, waging warre one against another, slew each the other. *Teclegonus* also killed his owne father in a tumult. These wofull accidents do most usually happen in civill warres.

9. By warre not onely living persons are slaine, so as townes, cities, and nations have been dispeopled, but corne fields burnt, fruit trees cut downe, barnes, garners, and other like places filled with all kind of graine, and other provision for man and beast, destroyed and consumed: towers and wals beaten downe: houses of men, and houses of God, even sacred temples set on fire, and burnt downe to the ground. The most sacred house of God that ever was, that glorious Temple which *Solomon* built was not in this kind spared, 2 *King.* 25. 9. Yea famous cities; and townes, and kingdomes have by warre beene made heaps of rubbish, and desolate wildernesses, full of briers and thornes, and habitations for wild beasts, dragons, owles, and other dolesfull creatures. For prooffe read *Isa.* 7. 20, 24. & 13. 20, &c. & 17. 1, 2. & 34. 9, &c. *Ier.* 50. 39. 40. *Zeph.* 2. 13, 14. *Judg.* 9. 45. Thus the sword is not onely terrible to present living creatures, but also to all sorts of creatures in present and future ages. As a flood which runneth with a strong streame, and overfloweth, carrieth away and destroyeth all, so barbarous souldiers invade and destroy all.

10. By warre the juster cause, and better part is oft overthrowne, and put to the worst. Herein (if in any other thing) is the proverbe verified, *Might overcommeth right*. For, it falleth out in warre where multitudes are gathered on the one side, and on the other, as it doth in single combates, and duels. The stronger and skilfuller, the more experienced and more active man may have the worse cause, and yet overcome the other, though the juster person. Hence is it that Infidels take occasion of insulting over Christians, Idolaters

Senec. Traged
3. quæ dicitur
Thebais
Idem Traged.
5 quæ dicitur
Oedipus.
Cæcil Stat. in
Theb.
Ovid in *Ibin*.
& 3 Fast.

*Sicut terrenus qui
valde exurit
& inundat, om-
nia secum rapit
& perdit, ita &
barbari illi: inva-
serunt omnes
gentes, & perdi-
derunt, Chryl.
Hom 35. in
Gen. 14.*

Idolaters over Worshippers of the true God, and the unrighteous over the righteous. The Prophets stood amazed hereat: and in an humble manner expostulated the case with God, as, *Hab. 1. 13, &c. Lam. 4. 20. Psal. 44. 9, &c. & 74. 4, &c. & 79. 1, &c.*

§. 86. *Of the better part put to the worst in warre.*

Quest. **H**Arth not God the ordering of battels? Doth not he give victory to whom he will? Is there any restraint to the Lord to save by many or by few? If so, why hath not the better part alwayes the better successe and victory?

Sec §. 77.

2 Chro. 14. 11.

Ans. Most true it is that the issue of warre is disposed by the Lord: and that *it is nothing with him to helpe, whether with many, or with them that have no power.* Yet can we not thence inferre that the better side shall alway have the victory. For,

1. *How unsearchable are his judgements, and his wayes past finding out, Rom. 11. 33.*

2. They who are accounted the better persons, and have the better cause, may have some secret causes in them deserving punishment, for which the Lord wisely and justly suffereth them to fall into their enemies hands: and so giveth them occasion to search out that which lyeth hid, *Iosh. 7. 13.*

3. Though the persons which wage warre, and the cause for which it is waged, be righteous, yet their manner of waging may be such as God be justly provoked therby to give them over to their enemies, as he did the Israelites when they went about to revenge the villany of the men of Gibeah, *Indg. 20. 21.* Saints may be too confident in their owne might and wit. They may be zealous in punishing others sinnes, and yet harbour secret sinnes among themselves. They may enter battell without seeking the Lord aright. For these and other like reasons may the Lord suffer them to faile in their attempts.

4. The unrighteous oft prevaile against the righteous, that thereby they may be Gods rod to punish his children. But what priviledge is this to the unrighteous? what damage is it to the righteous? The rod, when Gods worke is done, shalbe cast into the fire. The Saint being a child of God that is beaten therewith, will thereby be bettered.

5. As for the Lords saving with few against many, and with them that have no power against such as are mighty, and every way well furnished to the war, it is true in regard of Gods almighty and extraordinary power. But ordinarily successe is given according to the means that are used. So as if the worse part be better prepared with men more in number, and more valiant, and with more store of better munition, ordinarily they get the upper hand thereby. In this respect Christ giveth advice to consider how an enemy is prepared, and answerably to go out against him, or to seek peace with him, *Luke 14. 31, 32.*

§. 87. *Of the good of warre notwithstanding the evils thereof.*

Quest. **H**OW can such evils of warre stand with the lawfulnessse and usefulnessse of warre ^a before noted?

Answ. 1. The lawfulnessse of warre ariseth from the ^b necessity thereof: and the necessity of warre from the iniquity of men. Because ambitious and injurious men cannot otherwise be restrained then by warre, or because there is no other way to punish such malefactors, it is lawfull and needfull after such a manner to draw out and use the sword of the Lord against them.

2. The usefulnessse of warre ariseth from the good effects that issue from a just undertaking, a wise managing, and a prosperous finishing of the same. But, the evils of war arise from the ill disposition of such as are without just cause incited thereto, and being armed with power, abuse the same to the satisfying of their inhumane humour. Many evils arise from

^a §. 13, 14, &c.

^b §. 17.

Ex animo hominum vitioso bellum erumpit.

Chrys. in Mat. 10. Rom. 36.

^c §. 17.

from the supreme authority of a Monarch, when he turnes it into a tyranny: yet is such a supreme authority most war-rantable and profitable.

§. 88. *Of warre the forest judgement.*

*The evils of warre being such as have beene * shewed, we may well inferre these conclusions following.*

I. **VV** *Arre is the heaviest of Gods judgements. There are three publique judgement called * evill arrows. Arrows, because they are sharpe and deadly; piercing to the very heart of a man. Evill, by reason of their effects, the evils and mischiefs which they worke. In this respect saith the Lord, ^b I will heape mischiefs upon them, I will spend mine arrows upon them. Gods arrows are called instruments of death, Psal. 7. 13. The three most fearefull judgements, which are most usually called Gods arrows, are Plague, Famine, Sword. The forest of all these is the Sword. Evident is this by the answer which David gave to Gad, who from the Lord put those three to his choice. One of them must be endured: but which of them, he himselfe might chuse. Thereupon he supplicated against the sword, in these words, Let me not fall into the hands of man. Hereby he shewed that he accounted the sword the most terrible judgement: and withall intimateth the reason thereof: because it is put into mans hands; so as Plague and Famine is more immediately ordered by God, then Warre. Men are made the instruments thereof. And their anger is fierce, and their wrath cruell. Yea, they prove many times insatiable in their cruelty: as wolves when they enter among a flocke of sheepe. For (as it is in the proverbe) Man is a Wolfe to man: as cruell one to another, as a Wolfe to sheepe: one undermining, one devouring another, as they can get any advantage one against another.*

Besides, warre more usually causeth both plague and famine, then either of them causeth warre. If a plague rage

* §. 84.

* Ezek 5. 16.

^b Deut. 32. 23.

2 Sam 24. 14.

Gen. 49. 7.
Homo homini lupus.
Plant. in
Afinar.

a citie or country, enemies wilbe afraid to send an army thither, least they be all infected and destroyed with the plague. So if famine thorow scarcity of food destroy the inhabitants of a land, enemies will forbear to invade it (especially if they be not able to bring with them provision enough for horse and man to so remote a place) fearing least they and their cattell be all starved. Thus these two judgements may be some meanes to avert warre. But warre ordinarily causeth *plague* and *famine*. These three, *Sword*, *Pestilence*, *Famine*, are very oft joyned together: and for the most part, *Sword* is put in the first place, as the cause of the other two: *Plagues* oft arise from multitudes of people thwacked together, from noisome favours, from want of cleane shiftings, from unwholsome food, from infected aire, and other like causes which are ordinarily occasioned by warre: especially, when people are by enemies blocked up, and have not liberty to goe abroad, and to provide for themselves.

In Jerusalem, when it was besieged by the *Babylonians* there was a great pestilence, and much famine: but much greater * when it was, besieged by the *Romanes*. The first great plague that was in *Queene Elizabeths* daies was brought into *England* by the souldiers that came from *New haven* that was somwhile besieged; and after taken by the enemy.

Of famine caused by warre, see *Deants Death*, on a *Samp*, 21. 1. 6. 22, 24.

If warre be an usuall occasion of *plague* and *famine*, it must needs be the greatest of them: and if of them, surely the greatest of other judgements.

A soldier that is taken prisoner, and sold to the enemy, is a great judgement upon him. And if he be sold to the enemy, and live, it is a judgement upon him. And if he be sold to the enemy, and die, it is a judgement upon him. And if he be sold to the enemy, and live, it is a judgement upon him. And if he be sold to the enemy, and die, it is a judgement upon him.

5.89. Of

Lev. 26. 25, 26
Ier. 14. 12.
Ezek. 6. 11.

Ier. 21. 6, 7.

* Joseph. de
Bello Iud. l. 6. c.
11.
Stow in his ge-
nerall Chron.
of Englan. 4.
Eliz.

§. 89. *Of delighting in warre.*

II. **N**O true Christian can, or may delight in warre. He may^b on just cause wage warre: but there is a great difference betwixt the doing of a thing, and delight therein: God doth afflict, and grieve children of men, but not^c from his heart; willingly. Iudgement is^d his strange worke, his strange act. So ought warre to be unto Christians. A true Christians heart is possessed with true charity. But charity delighteth not in spoiles, in wounds, in paines, and tortures, in blood of men, nor in any other evils that warre ordinarily causeth. They are therefore destitute of true Christian charity, and in that respect, no true Christians that simply desire warre, that without just and urgent cause raise warre, that with delight enbroile themselves therein. They are worse then savages, yea then savage beasts. Though the Lord made many of the Heathen his rod to correct his people: yet because they delighted in shedding blood, the Lord brought heavy judgements upon them: as on *Assur*, Isa. 10. 5, &c. on *Babylon*, Isa. 14. 4, &c. *Ier.* 50. 23, 24. *Hab.* 2. 7, 8. on *Mount Seir*, *Ezek.* 35. 5, 6. Yea also upon the house of *Iehu*, who destroyed the stocke of *Ahab*, *Hos.* 1. 4.

§. 90. *Of Christians backwardnesse to warre.*

III. **C**hristians ought to be very backward to warre. The evils thereof are ordinarily so many, as they should make a Christian trie all other faire meanes for retaining or recovering his owne, and for preventing or redressing wrongs, then by warre to seeke the accomplishing of his desire. Christians should be affected to warre as the Apostle would have them to law, 1 *Cor.* 6. 1, &c. They ought not to use it but in the last place, after all other good meanes have beene used, as a desperate remedy, when no other remedy will serve the turne. Urgent necessity should force Christians to warre. The evill effects of warre cannot but be very

^b §. 17, 18.^c Lam. 3. 33.

1270

ex corde suo.

^d Isa. 48. 21.

very grievous to a true Christian soule. How then may he be forward to that which causeth such evill effects? See the caution even for just warres, before given in the latter end of §. 18.

§. 91. *Of circumspection in waging warre.*

IIII. **G**reat circumspection must be used in waging war. Many evils ordinarily arising from warre, if men be not watchfull over themselves, pride, wrath, revenge, cruelty, and many other corruptions, whereunto our nature is much prone, will soone find occasion to display themselves, by reason of that power which men gathered together in an army, have. *David*, a man in a great measure renewed, ^a yea a man after Gods omne heart, ^b being accompanied with an army of valiant men, upon a discurtisie offered unto him by a churle, was so incensed with rage, and enflamed with revenge, as he vowed, and swore to destroy all that pertained to that churlish *Nabal*, before the next morning. If such a man, by reason of his warlike power, was so soone provoked to so great an evill, what will not warre provoke others unto, especially if they be confident in their power, and get any advantages against their enemies. Wherefore, to prevent the evils of war, such as have just occasion of waging war, must look to their manner of waging war, and lay aside all malice, envy, wrath, revenge, desire of bloud, cruelty, & other inhumane passions: and continually walk before him, carying themselves as in the presence of God, ordering all their actions according to the word of God; yea and oft looking to God, calling upon him, and doing such things as in the good successe of them may give them just cause to praise God. Thus may we avoid the ordinary evils of warre.

a Act 13. 22.

b 1 Sam. 25. 22.

§. 92. *Of*

§. 92. Of warre kept out of a land.

V. **I**T is a blessing to have warre kept out of a land. Warre being a cause of many evils, to have war kept out, is to be freed from those many evils. This is that case, wherof the Psalmist thus saith, *Happy is that people that is in such a case.* This was the happinesse of Salomons raigne; for, ^b God gave him rest from all his enemies round about. As a blessing on Iehosaphat and his kingdome, it is recorded, that, *The feare of the Lord fell upon all the kingdomes of the lands that were round about Iudah, so that they made no warre against Iehosaphat.*

Thrice happy is *England* in this respect, that under the blessed government of *Queene Elizabeth*, *King James*, and our now (and long may he be our now) royall *Soveraigne*, *King Charles*, hath beene preserved from warre, the cause of many evils, and from the many evils of warre. It cannot be denied, but that in blessed *Queene Elizabeths* daies, there was much warre: and that many attempts were made by enemies abroad, and traitors at home to disturbe our Peace, extirpate our Religion, and ruinate our State: but they all turned to the increase of our happinesse, in that we are delivered from them all, and so preserved from the evils of open hostility, and privy conspiracy, as those attempts proved thorow the divine providence more glorious, and many wayes beneficiall to *Soveraigne* and *Subjects*, to *Church* and *Common-wealth*, then ignominious, or any way prejudiciall.

That there may be better notice taken hereof to enlarge our hearts the more to praise God, and to move us the more securely and confidently to cast our care on him, I hope it will not be unseasonable here to set down a particular catalogue of such deliverances from the foresaid evils, as God hath given us since the beginning of that blessed *Queenes* raigne.

§. 93. *Of Englands Deliverances, since Queene Elizabeth began her Raigne.*

1. GOD preserved *Queene Elizabeth* from death in the time of her sister *Queene Mary*. For, being charged with conspiracy in the case of *S^t. Thomas Wyats* rising, but most unjustly, was sent as a prisoner to the *Tower of London*. Her death was in those dayes many wayes plotted, but by the divine Providence all those plots were disappointed.

An.Dom.
1553.
1. Mar.

2. When by the death of *Queene Mary* the Crowne and Kingdome by just and unquestionable title descended on her, the whole Land professed a religion contrary to the Religion which she professed, and the Peeres and Commons were then assembled in Parliament, and that with purpose to settle Popery (as it is likely) more firmly in this land; yet did the Lord move their hearts then and there to acknowledge her title, and that by the mouth of *Doctor Heath*, then *Arch-Bishop of Yorke*, and *Lord Chancellour of England*, so as she was forthwith openly proclaimed *Queen of England*, and answerably with as great joy and rejoycing as ever *Prince* was, received by her *Subjects*.

17. Nov. 1558.

3. Being crowned, she found a potent Prince, namely, *Henry* the second then the *French King*, to endeavour to set up another title of *Mary* then *Queene of Scots*, who was married to *Francis* his sonne. To them they gave this title, *Francis and Mary by the grace of God, of Scotland, England, and Ireland King and Queene*. Answerably they quartered the Armes of *England* with the Armes of *Scotland*. To settle the said *Mary* in the roome of *Queene Elizabeth*, an army was sent out of *France* into *Scotland*, to joyne with the *Scots*, and to invade *England*; and the Pope was dealt withall to declare *Elizabeth* to be an heretique and illegitimate, and *Mary* to be the true *Queene of England*. But by the Divine Providence all this vanished as smoke into the aire. For, the *Scots* refused to joyne with the *French* against *England*. Yea, they desired and obtained aid of *Queene*

An Dom.
1559. Reg. 2.

Franciscus &
Maria Dei gra-
tia Scotiae, An-
glie & Hibernie
Rex & Regina.

An.Dom.
1559 Reg. 21

Elizabeth to thrust the *French* out of *Scotland*.

4. *Philip King of Spaine* earnestly desired mariage with *Queene Elizabeth*, notwithstanding his late mariage with *Queene Mary* sister to *Queene Elizabeth*. Now because Gods Word expressly forbiddeth one man to marry two sisters, he pretended to get a dispensation from the Pope. But all his endeavours about so impious a matter, nought prevailed with so pious a Prince. Wherefore he endeavoured to make a mariage betwixt *Queene Elizabeth*, and *Charles*, son of *Ferdinand* then Emperour, and uncle to the said *Philip*. All was to bring the Kingdome of *England* to his owne lineage and family. But neither could this attempt take effect. Whereupon *Philip King of Spaine* became an utter enemy to that royall *Queene*, which enmity (thorow the divine providence) turned to *Queene Elizabeths* glory.

An.Dom.
1562 Reg. 4.

5. *Arthur Poole* of the race of *George Duke of Clarence*, of the house of *Yorke*, with sundry of his kindred and alliance conspired to set againe on foot the title of *Mary Queene of Scots*, and to bring an army out of *France* into *Wales*, to make their challenge good; but they were before the execution of their plot discovered, and themselves condemned.

6. After the fore-mentioned emulation, yea, and enmity betwixt *King Philip of Spaine*, and *Queene Elizabeth*, one Pope after another was much solicited by *Spanish* and other *Papists* to excommunicate that pious Prince, upon pretence of heresie. But till she was made able to stand out against all her enemies, God kept away those thunderbolts under *Pope Paulus 4.* and *Pius 4.*

An.Dom.
1569 Reg. 11.
The forme of
this excommu-
nication is in
the very words
thereof recor-
ded in Cam-
den. Annal. re-
rum Anglic. &
Hibern. Reg.
Elizab. part 2.
MDLXX.

7. *Pope Pius 5.* a man of a fierce and fiery disposition, was so farre wrought upon, as in the most solemne manner that he could, excommunicated, and anathematized blessed *Queene Elizabeth*, and caused a brieft thereof with his *leaden bull* annexed thereto, to be fastned to the gate of the Bishop of Londons pallace neare *Pauls Church*, by one *Iohn Felton*, who being apprehended, confessed the fact, and received condigne punishment on a gibbet before the said gate.

gate. This excommunication caused many troubles on mans part : but withall as many preservations and deliverances on Gods part.

8. The *Earles of Northumberland and Westmerland*, thow promises of aid from the *Pope* and *Spaniard*, raised up a rebellion against *Queene* and *State* in the North-parts: but were soone discomfited. The Earle of Northumberland was taken and beheaded. The other Earle fled beyond sea, and ended his daies in a poore and meane estate.

An.Dom.
1570.Reg.19.

9. *John Story Doctor of Law*, a spie to the *Duke of Alva*, conspired with one *Prestol*, a man much addicted to magick, and a subject to the *King of Spaine*, against the life of *Queene Elizabeth*. He sent advertisement to the *Duke of Alva*, how he might invade *England*, and make *Ireland* revolt. God bringing this treason to light, both *Story* and *Prestol* were by a Parliament adjudged guilty of high treason. Thereupon they received their just demerit.

An.Dom.
1570.Reg.12.

10. The *Bishop of Rosse* practiced with sundry English men to intercept *Queene Elizabeth*, and to trouble the *Parliament* then sitting, that so another *Queene* might be set up instead of *Elizabeth*. But there fell out such mutuall mistrust among the Conspirators, as their plots turned to their owne damage.

An.Dom.
1571.Reg.13.

11. *John Duke of Austria*, ambitiously affecting the kingdoms of *England* and *Scotland*, dealt with the *Pope* and *King of Spaine* for aid against *England*. For a pretence of title thereto, he sought marriage with the next heire. But in the midst of his ambitious projects he suddenly died.

An.Dom.
1576.Reg.18.

12. *Thomas Stukely* an English fugitive plotted with two Popes, *Pius 5.* and *Gregorius 13.* to lead forces into *Ireland*, there to joyne with the *Rebells*, and to conquer it for Pope *Gregories* bastard sonne. For this purpose he was made Generall of 8000 *Italian* souldiers. But by the perswasion of *Sebastian King of Portugal* he went with his troupes into *Mauritania*, and was there slaine.

An.Dom.
1578.Reg.20.

13. *Nicolas Sanders* an English Priest went further, for he with a banner consecrated by the *Pope*, and an army of

An.Dom.
1580.Reg.22.

Spaniards entred into *Ireland*, joyned with the *Rebels*, caused a great insurrection, but to the overthrow of himselfe and all that tooke part with him.

An Dom.
1581. Reg. 23.

14. *Robert Parsons*, *Edmund Campion*, and other *Seminaries* and *Incendiaries* were sent by the *Pope* from *Rome* into *England*, to draw the *Queenes* subjects from their allegiance, to prepare them to a change, and to take part with forraigne powers when they should be sent into *England*. *Campion*, *Sherwin*, *Kirly*, and *Briant* were convicted and condemned of high treason, and answerably executed. But their diuillish attempts turned to a greater restraint of *Papists* in *England*, and a greater security of the *Queenes Majesty*, and her *State*.

An Dom.
1583. Reg. 26.

15. *John Somervill* was apprehended as he was comming in a desperate manner to kill the *Queene*, being moved thereto (as he himselfe confessed) by reading certaine popish bookes written against the *Queene* by *Seminaries*. Being condemned, in *New gate* he strangled himselfe.

An Dom.
1585. Reg. 27.

16. *William Parry* Doctor of Law, made promise and vow to kill the *Queenes Majesty*, and for that end obtained of the *Pope*, an absolution for the fact before it was committed. But God stricke his heart with such terrour, as though he had opportunity, yet he put it off so long, as at length his purpose was discovered, and he received the just reward of a traitor.

An Dom. 1586
Reg. 27.

17. *John Ballard* a *Romish Priest*, stirred up the fiery spirits of certaine *Popish Gentlemen* to undertake to kill the *Queene*, as she should go abroad to take the aire: which though they had vowed to do, yet was their unnaturall treason discovered before they had the opportunity to do it. At their arraignment they were found guilty of high treason against the *Queenes* person, of stirring ciuill warres in the *Realme*, and of practicing to bring in forraigne power. Foureteene of them were as traitors executed.

An Dom.
1587. Reg. 29.

17. *William Stafford* a young Gentleman, and one *Moody* a desperate man, were by a forraigne Ambassadour lying in *England*, perswaded to kill the *Queene*. But the plot

plot was discovered before it was effected.

19. The inveterate hatred of *Philip King of Spaine* against *Queene Elizabeth*, and his unsatiable ambition and desire of enjoying *England* as his owne; was at length openly manifested by an huge navy, supposed, and thereupon intituled *invincible*, set to sea against *England*. But the Lord of sea and land soone disappointed their hopes. The navy was dissipated on the sea, and *England* secured.

An.Dom.
1588. Reg. 30.

20. *Rodericke Lopez* a Jew, Physitian in ordinary to her Majesty, upon promise of 50000 crownes to be sent him out of *Spaine*, undertooke to poyson the *Queene*. But before the hire came, the treason was discovered, and the traitor executed.

An.Dom.
1593. Reg. 37.

21. *Patrick Cullin* an Irish Fencer, was hired by English runagates in the Low Countries to kill the *Queene*: and with that purpose came over: but intelligence being given thereof, he was apprehended and executed.

An.Dom.
1594. Reg. 36.

22. *Edmond York* and *Richard Williams* hired in like manner to the like, namely to kill her Majesty, and to set on fire her navy with balls of wild-fire, were prevented and executed.

An. codem.

23. *Edward Squire* being in a ship on sea, taken by the Spaniards, and brought into *Spaine*, was there suborned and directed by *Richard Walpoole* an English fugitive and a *Jesuite* to poison the *Queene*, by laying a strong poison (which the *Jesuite* there gave him) on the pommell of the saddle whereon the *Queene* should ride: that she laying her hand thereon, might cary the sent thereof to her nose, and thereby receive it into her body: which if she had done, it had beene her death. Never any treason came so neare to the execution as this. For the traitor *Squire* observed his direction, did the deed, and that, immediately before the *Queene* rid forth. But the divine providence kept her from touching the pommell with her hand. Yet the treason was discovered, and the traitor received condigne punishment.

An.Dom.
1598. Reg. 40.

24. The *Earle of Tyrone*, an Irish man, having beene some while in *Spaine*, returned from thence with

An.Dom.
1599. Reg. 41.

with a rebellious mind, and raised by the assistance of the *Spaniard* and popish faction in *Ireland* a rebellion. More damage accrued to *Queene* and *State* by this rebellion, then any other way all her dayes. Yet thorow the constant providence of God this rebell also was brought under, and that land secured.

An.Dom.
1600 Reg. 42.

25. There was a plot for removing some of the *Queenes* chief Officers and Counsellors from her: which (if it had not beene prevented) might have proved dangerous to her *Person* and *State*: and so much the rather because there were *Papists* which had a great hand in that conspiracy. Therein therefore was the divine *Providence* manifested by preserving her *Majesty* in safety.

An.Dom.
1602 Reg. 44.
45.

26. *Henry Garnet* Superiour of the *Iesuites* in *England*, *Robert Tresmond Iesuite*, *Robert Catesby*, *Francis Tresham*, and others, in the name of all the *Romish Catholiques* in *England*, imploy *Thomas Winter* into *Spaine*, to obtaine an army from *Spaine* to joyne with the forces of *Papists* in *England*, to change the government, and religion thereof. There being then hostility betweene *Spaine* and *England*, the motion was readily embraced by the *Spaniard*: and 100000 crownes promised to helpe forward the businesse. But before any thing could be effected, *Queene Elizabeth*, full of yeares, in peace, on her bed, ended her dayes: being 69 yeares, 6 moneths, and 17 dayes old: a greater age then any other King or Queene of *England* from the Conquest attained to. She was about the age of *David King of Israel* when he died: who lived the longest of all the Kings of *Israel* and *Judah*. She reigned 44 yeares, 4 moneths, and 7 daies.

Queene Elizabeth was borne at *Greenwich*, 7. Sept. 1553. and died at *Richmond*, 24. Mar. 1602. She began her taigne 17. Nov. 1558. and ended her taigne with her life 24. Mar. 1602.

Doubtlesse many more treasons were intended and plotted against her, then are recorded: but she was kept so sure and secure under the wings of the Almighty, whose truth she constantly maintained (herein especially shewing her selfe to be SEMPER EADEM, *alwaies the same*) as no open hostility, no privy conspiracy ever prevailed against her. Her preservation much made to our security. The remembrance

brance therefore thereof ought ever to be fresh among us, that so long as the benefit thereof continueth, which will be so long as true Religion continueth among us, due praises may be yeelded to her and our Protector.

§. 94. *Of Gods Providence to England in King James his time.*

1. **T**He day of *Queene Elizabeths* departure out of this life, was the day long expected by *Papists*, as a day for rooting out our Religion, and altering our government. For, Pope *Clement* 8. had sent the yeare before two Bulls, to interdict all claime or title to the Crown of *England* though never so directly and nearly interested by discent, to all such as would not by their best endeavours promote the Catholique cause, and by solemne and sacred oath religiously subscribe thereto. But God who approveth our Religion, and detesteth their superstition, or rather idolatry, made all their hopes utterly frustrate. For, in the setting of one Sun immediately arose another, and that in full brightnesse, to the unspeakable comfort of all true hearted *Englishmen*, and to the utter astonishment of all popish enemies of this flourishing State. In the same morning wherein *Queene Elizabeth* died, was *King James* first at the *Court-gate*, and then at the *Crosse* in *Cheape-stile*, with wonderfull great acclamations, and all manner of manifestations of joy, proclaimed *King*. An especiall evidence of the divine providence.

2. In the first yeare of his *Majesties* raigne, before he was solemnly annointed and crowned, *Watson* and *Cleark* two Romish Priests, conspired with others, some noble men, some Knights, and some Gentlemen, to surprize *King James*, and Prince *Henry*. presuming on forraigne forces for aid and assistance, thereby to alter religion, and to set up such Officers of State, as they thought best. But their plot before it came to execution was discovered, they condemned, some of them executed, others spared thorew the Kings clemency.

24. Mar, 1602.

*Occubuit sol: nox
nulla secuta est.*

Queene Elizabeth died about two in the morning. About eight *King James* was proclaimed at Court: & about eleven in *Cheape-side* An Dom. 1603 Reg. 1.

3. *Garnet* and *Tresmond* Iesuites, with *Catesby* and *Tresham* before mentioned, notwithstanding the death of *Queene Elizabeth*, when they saw that *King James* defended the same faith, continued to sollicite the King of *Spaine* to send an army into *England*, to joyne with the forces of Papists here, for extirpation of Religion. But the King of *Spaine* being then in treaty with the King of *England* about peace, refused to hearken to any such motion. Thereupon they (together with other unnaturall and traitorous subjects) plotted the matchlesse, mercileffe, devilish, and damnable *gun-powder-treason*, whereof before, s. 67. If ever the eye of the divine providence did shew it selfe watchfull for the safety of *England*, it was in the discovery of this plot before it came to execution. Wherefore among other deliverances, this is to be had in perpetuall remembrance.

4. If we consider the great hazard wherein blessed *Charles*, (then Prince, now our royall *Soveraigne*) was in going to *Spaine*, and returning from *Spaine*, on land and sea; and withall if we well weigh the admirable and unutterable benefits which we enjoy by his happy raigne over us, we shall find just cause to put the day of his safe arrivall to *England*, into the catalogue of daies of memorials of Gods mercifull Providence over this Kingdome. From that day the crests of Papists fell downe: especially after the downfall of many of them at a *Romish Priests* sermon in *Blacke-Friers, London*.

Of the forementioned deliverances much more is recorded in *Camdens Annales*, *Bishop Carltons Collections*, *Speeds History*, and other *Chronicles of England*.

For my purpose it is enough to have pointed at the heads of them.

Yet because contraries laid together do more lively set out each other in their owne proper colours. Hercunto shalbe annexed another brieft catalogue of such troubles as in former Princes times from the *Conquest*, (for to go higher is not much requisite) have fallen out to the great prejudice of
Kings

The day appointed to blow up the Parliament with gun-powder, was
5. Nov. 1605.
Reg. Jacobi 3.

6. Octob. 1623
Reg. Jacobi 20.

An Dom. 1623
26. Oct. stilo
vet. 5. Nov.
stilo novo.

Ἡρακλῆς καὶ
ἰσχυρία, καὶ δύναμις
παύσηται. Dist.
Arist. Rhetic. 3. 2

Kings and Kingdome: that thus Gods blessing on us under the raignes of *Queene Elizabeth*, *King James*, and *King Charles* (by whom our light and life, the Gospell is still continued among us) may be the better discerned.

§. 95. *Of the troubles of England from the Conquest to Queene Elizabeths time.*

1. **W**illiam, Duke of Normandie, surnamed *The Conquerour*, got the crowne with much blood, having slaine *Harold* the King immediately before him, two of his brothers, and 67974 English men. He changed many of the lawes and customes of *England*. He defaced many Churches, and depopulated sundry townes to make a forrest for beasts: where two of his owne sonnes were strangely slaine. The Danes to recover the Crowne, in his dayes invaded the land, burnt *Yorke*, and slew 3000 men. The Scots likewise about the same time made great spoile in *England*: and spared nor sex nor age. Much trouble was in the land all his time. Being in *France*, and there setting a towne on fire, he rode so neare the fire, as his horse with the heat thereof gave such a leap, as it brake the rimme of his belly, wherof he died, in the 21. yeare of his raigne, and 64 of his age. Being dead, he was denied buriall till much mediation was made, and a great composition paid.

1066. Oct. 14

2. *William Rufus* son to the *Conquerour*, having an elder brother then living, came not without difficulty to the crowne. He had much warre, both with his elder brother *Robert*, and also with his younger brother *Henry*. In his time were many warres with the *Scots*, and *Welch*, much English blood spilt, and himsele casually slaine by one of his subjects with an arrow shot at a stag, in the 13. yeare of his raigne, and 43 of his age. His corps were caried towards *Winchester* in a colliers cart.

1087. Sep. 9.

3. *Henry I.* youngest sonne of *William the Conquerour*, put *Robert* his elder brother by the crowne: whence arose many broiles. He getting the mastery over his brother, imprisoned him, and cruelly put out his eyes. He had much warre

1100. Aug. 1.

warre with the Welch. All his children, but *Mawde* his daughter, with 160 persons were drowned together. He died of a surfeit in the 36. yeare of his raigne, and 65. of his age.

1135. Dec. 2.

4. *Stephen* with perjury usurped the kingdome, from the fore-said *Mawde*. Besides some warres abroad, he had continuall civill jarres at home : by reason whereof he was taken prisoner, and forced in the end to leave the heire of his opposite to be his successour. He died of an *Illucke* passion, mixed with the *Emeroids*, in the 19. yeare of his raigne. His body after it was interred, was taken out of the lead, and cast into a river.

1154. Oct. 25.

5. *Henry 2.* sonne of the foresaid *Mawde*, thorow his incontinency with *Rosamond*, set his owne wife and children against him, which caused perpetuall unquietnesse in his kingdome. In one battell at Edmondbury 20000 were taken and slaine. He adopted his sonne (who laboured to dis-throne him) in the government : and having much embroiled the kingdome, he grew so discontented, as he curst his children, and the day of his birth, and in much perplexity ended his daies in the 35. yeare of his raigne, and 61. of his age. Being dead, his people fell to spoile all he had, and left him naked.

1189. Jul. 6.

6. *Richard 1.* sonne to *Henry 2.* having in his fathers life vowed a journey to the Holy Land, had his kingdome in his absence usurped by *John* his younger brother. Much trouble thence arose in *England*. On notice thereof, *Richard* hasted home : but in the way he was taken prisoner by the *Duke of Austria*. Whence though he were after 17 moneths imprisonment with a great rancome released, and restored to the Crowne, yet both he and his hingdome were in continuall trouble. As he was besieging a castle, which would have yeilded unto him, if onely their lives might be saved (but he would not accept it on any condition) he was shot with a poisoned arrow, and thereof died, in the 10. yeare of his raigne, and 45. of his age, and was buried at his fathers seet; whom he confessed he had betrayed.

7. *John*

7. *John* younger brother to the foresaid *Richard*, notwithstanding *Arthur* sonne to his elder brother, and true heire to the Crowne, by might got the Kingdome. But himselfe and his subjects, either with others, or among themselves were in continuall broiles, and had many unsuccessfull warres with *French*, *Scots*, and *Welch*. He was opposed by his *Lords*, deposed by the *Pope*, poysoned by a *Monke*, in the 18. yeare of his raigne, and 51. of his age.

1192. Apr. 6.

8. *Henry* 3. eldest son of the foresaid *John*, began his raigne when he was not full 10 yeares old, and the State very troublesome. The miseries of his raigne were almost infinite, by Invasions, Rebellions, Exactions, and the sundry calamities that follow such disasters. *Lewis* the French King entred the land, many of the Barons tooke part with him. On both sides very many were slaine. The King himselfe by his Barons, with his brother *Richard* King of Almain, and his sonne *Prince Edward*, taken prisoners. There were then slaine 4500. He died in the 57. yeare of his raigne, and 67. of his age.

1216. Oct. 19.

9. *Edward* 1. was enbroiled in war against the *Sarazens* when his father died. There he received three wounds with a poisoned knife by a treacherous Assasine: but by the daily licking of his rankling wounds with the tongue of lady *Elenor* his wife, he is said to be cured. With much glory he returned home, and was victorious against the *Scots* and *Welch*. Yet those victories were not achieved without the expence of much English bloud. He died as he was going with a mighty host against the *Scots*, in the 35. yeare of his raigne, and 68. of his age.

1272. Nov. 16.

10. *Edward* 2. (son to *Edward* 1.) was one of the most miserable Kings that have reigned in England. The Northerne parts were over-run and harried by the *Scots*. In the bartell which was called the *white battell*, 3000 *Yorkshire* men were slaine by the *Scots*. *Rob. Bruce* King of *Scots* invading *England*, burned all the country before him. He had much civill warre with his Barons: and much bloud

1307. Jul. 7.

was

was shed on both sides. He was at length himselfe imprisoned and deposed, in the 20. yeare of his raigne, and 42. of his age: and about 8 moneths after cruelly broached to death with an hot iron spit.

1326. Jan. 25.

11. *Edward 3.* son of *Edward 2.* came to the Crowne in his fathers life-time, by his fathers forced resignation thereof. His raigne was indeed glorious by forraigne victories, but the Kingdome was much exhausted of men and mony, thorow sundry expeditions into *Scotland*, *France*, and *Spaine*, which occasioned great complaints of his Subjects. In his time *Southernhampton* was burnt by *Pirates*, and *Carlisle*, with other places by the *Scots*, to the losse and vexation of many Subjects. At the time of his death all of all forts forsooke him. Onely one *Priest* is said to be with him, when he gave up the ghost, in the 51. yeare of his raigne, and 65. of his age.

1377. Jun. 21.

12. *Richard 2.* grand-child of *Edward 3.* came young to the Crowne: and by ill counsell and ill courses occasioned many Invasions, Oppressions, Insurrections, Rebellions, and last, the deposition of himselfe, and untimely death. Whereupon ensued that fatall division betwixt the two houses of *Torke* and *Lancaster*, in pursuit of which quarrell were 13. maine battells fought: three ^a *Kings* besides himselfe, ^b two *Princes*, heires apparent, 12 *Dukes*, one *Marquesse*, 18 *Earles*, one *Viscount*, 23 *Barons*, besides *Knights*, and *Gentlemen* innumerable, were slaine. *Richard 2.* was deposed in the 23. yeare of his raigne, and murdered about five moneths after in the 34. of his age.

^a *Henry 6.*

Edward 5.

Richard 3.

^b *Hen. 6.* his

son.

Edw 5 his

brother.

1399. Sept. 29.

13. *Henry 4.* as he got the Crowne by violence, so he held it by force, not without continuall feare, having all his raigne either warres abroad, or conspiracies and insurrections at home, which cost the lives of many Nobles and Commons. He died in the 14. yeare of his raigne, and 46 of his age.

1412. Mar. 20.

14. *Henry 5.* sonne to *Henry 4.* spent most of the time of his raigne in warres in *France*. Very victorious he was therein: but hastened his death thereby, and in the 10. yeare of

of his raigne, and 34. of his age : leaving his crowne to an infant. What followed thereupon is now to be shewed.

15. *Henry 6.* sonne of *Henry 5.* was crowned in the first yeare of his age with the Crownes of two Kingdomes, but that of *France* which his father wonne, was soone lost : and this of *England* was twice pluckt from his head in his life time. Many bloody battels were fought in *England* betwixt the two great factions of *Yorke* and *Lancaster* : wherein many thousand subjects perished. This King at length was taken and imprisoned, the Queene his wife exiled, his sonne and heire kild, his Counsellours slaine, the Crowne conferred on his corrivall, in the 39. yeare of his raigne, and he himselfe murdered in the 50. of his age.

1422. Aug. 31.

16. *Edward 4.* being of the house of *Yorke*, obtained the Crowne with much blood, there being in one battell slaine 36775 English men. There were civill warres almost all his raigne. He was taken and imprisoned, whence escaping, he was forced to fly the land : but returning with much hazard to his person, and death of many subjects, recovered the Crowne, but so as his children had little joy thereof. On a sudden after a sort he died, in the 23. yeare of his raigne, and 41. of his age.

1460. Mar. 4.

17. *Edward 5.* Sonne of *Edward 4.* was for the space of two moneths and 16 dayes accounted *King*, but never crowned. For, he was murdered in the Tower, in the first yeare of his raigne, and 12. of his age.

1483. Apr. 9.

18. *Richard 3.* brother to *Edward 4.* a bloody tyrant, usurped the Crowne, caused his Nephew (then King) together with his brother, to be murdered, many of his Nobles and others to be put to death, so as all his raigne, death, and slaughter never ceased till himselfe was slaine, and brought like an hog all bare, on an horses backe to his grave, in the 3. yeare of his raigne, and about the 40. of his age.

1483. Jun. 22.

19. *Henry 7.* the next living heire of the house of *Lancaster*, having vanquished *Richard 3.* obtained the Crowne, married *Elizabeth* the heire of the house of *Yorke*, and thereby united those two distracted houses. Yet was not his raigne without

1485. Aug. 22.

without troubles. The Crowne being gotten with hazard and much bloud, he was maligned by the *Dutches of Burgundy*, who set up first a *Lambert*, then a *Perkin Warbeck*, to disquiet him. Warres he had in *France*. Insurrections there were in the *North*, Rebellions in *Cornwall*, besides many grievances which his Subjects complained of. He died in the 24. yeare of his raigne, and 52. of his age.

1509, Apr. 22.

20. *Henry 8.* sonne of *Henry 7.* by a iust title came to a settled throne. He that will read *Sir Walter Raleighs* preface to his history, shall see enough (if not too much) of the troubles of this Kings times. He ended his reigne, and life in the 38. yeare of his raigne, and 56. of his age.

1546, Jan. 28.

21. *Edward 6.* sonne of *Henry 8.* in his childhood came to the crowne: yet in his daies the brightnesse of the Gospell shined forth: but so as there wanted not clouds of troubles: The Kingdome being engaged in warre with *France* and *Scotland*: the country troubled with insurrections in *Norfolke* and *Devonshire*: and the Court and Counsell distracted into faction: whereby the Kings two uncles, the *Lord Protector*, and *Lord Admirall* came to violent deaths: which hastened, or hindred not, the Kings: and that in the 7. yeare of his raigne, and 17. of his age.

1553, Iul. 6.

22. *Mary* eldest daughter to *Henry 8.* came with much difficulty to the Crowne. Another Queene was first proclaimed at London. But that storme lasted not long: for, 9 dayes after at London also was *Mary* proclaimed Queene. As for the continuance of her raigne, some may remember, most have heard, and all may read how dangerous and dolefull those smoaky daies were. Many hundreds were burnt then for the Gospell sake; many more were forced to fly their country, and exile themselves: *Calis*, that for very many yeares before had appertained to the *English*, was lost: which losse is thought to make so dead a wound in her heart as it could never be healed. In the last period of Queene *Maries* daies, many imprisoned and adjudged to the fire for the cause aforesaid, were released by her departure out of this world, in the 6. yeare of her raigne, and 43. of her age.

Though

Though God were pleased to cause the light of his Gospell to appeare in *King Edwards daies*, yet for a surer setting of it, he suffers it to be sealed by the blood of many worthy *Martyrs* in *Queene Marias daies*. Since which time to the immortall glory of God, and the eternall salvation of many thousand soules, it hath beene continued among us 63. yeares. So (Lord) let it continue till the comming of thy *Sonne* unto judgement.

By this brieffe narration of the troubles of former times, let any indifferent Reader judge, if God have not reserved us to the best times that ever *England* had: both in regard of the *Gospell of peace*, so long enjoyed: and also in regard of the *peace* of the land so long continued. The benefit wherof followeth next to be declared.

§. 96. Of peace and the benefits thereof.

* *The last conclusion which as a just consequence I inferre from the evils of warre, is this.*

* See §. 88.

VI. **P***Peace is a good thing.* Warre and Peace are contrary each to other. As many evils arise from warre, so many benefits from peace. Good therefore it is, as in the kind of it, so in the effects that arise from it.

By peace lands are freely tilled: orchards, gardens, vineyards, and other like fruitfull places tended: all manner of cattell encreased: all kind of trading followed: inheritances, and what els of right appertaineth to men, quietly possessed by the true owners thereof: children well educated: old men well nourished: Schooles and Vniversities maintained: The Gospell with free liberty preached: all Gods ordinances observed: good lawes duly executed: wrong doers suppressed: men respected according to their places and dignities: opportunity afforded for exercising such abilities as God bestoweth on any: mutuall communion made of such good gifts as God in any kind conferreth on severall persons: poore men set to worke, and relieved: plenty procured:

procured : meanes for sicknesse, and all manner of maladies, afforded : decent buriall performed : and many other like benefits obtained : of all which by warre men are very oft spoiled, and deprived.

Peace is the maine end of iust and lawfull warre. All the benefits * before noted to arise from warre, are enjoyed in peace ; and are therefore attributed to war, as effects thereof, because by warre peace is procured, and secured. No marvell then that Christians are so much called upon, *² If it be possible, and as much as in them lieth, to have peace with all men.* And that *³ the peacemakers* are pronounced blessed. And *⁴ joy is to the counsellours of peace.* And it is an usuall blessing to say, *⁵ Peace be to you.* Yea *⁶ God* would have peace proclaimed to enemies before they were invaded by warre.

Peace is it that is loved of all, and is necessary for all.

Peace as an especiall blessing of God hath in all ages beene promised by God to his Church. (*Lev. 26. 6. 1 Chro. 32. 9. 2 King. 22. 20. Isa. 26. 12.*)

Prophets have thereupon incited Gods people to pray for peace, as for a blessing. (*Psal. 122. 6, 7. Ier. 29. 7.*) Yea Angels do desire peace on earth, *Luk. 2. 14.*

Peace according to Gods owne promise, and his peoples prayers, hath as a blessing beene given them, *Iud. 3. 11, 30. 1 King. 4. 24. 2 Chro. 17. 10.*

Saints have answerably been thankfull unto God for peace as for a great blessing, *Psal. 29. 11. & 55. 18. & 147. 14.* On the contrary, God hath threatned as a judgement to the wicked that they shall have no peace, *Ier. 12. 12. & 30. 5. Rev. 6. 4.* And as a judgement peace hath been taken away from people, *Ier. 16. 5.*

Such is the excellency of peace, as the high and great Lord is stiled *ⁱ the God of peace* : *ⁱ the Lord of peace* : and his Sonne, *ⁱ the Sonne of peace*, *ⁱ a Prince of peace*, *ⁱ our peace* : yea he that was the most lively type of Christ, *ⁱ King of peace* : and *ⁱ peace* is reckoned up among the *fruits of the spirit*, and *ⁱ all the paths of wisdom* are said to be peace, and

Gods

* S 17.

² Rom 12. 18.

³ Mat. 5. 9.

⁴ Pro 12. 20.

⁵ 1 Sam. 25. 6.

⁶ Chro. 12. 18

⁷ Deut. 20. 10.

Pax & concordia omnibus hominibus amantur, & omnibus hominibus sunt necessaria. Bern de modo bene viv. Serm. 7.

ⁱ Rom. 15. 33.

ⁱ 2 Theff 3. 16.

ⁱ Luke 10. 6.

ⁱ Isa 9. 6.

ⁱ Eph. 2. 14.

ⁱ Heb. 7. 2.

ⁱ Gal. 5. 22.

ⁱ Prov. 3. 17.

Gods covenant ^o *the covenant of peace*, and Christs Gospell ^p *the Gospell of peace*, and Ministers of the Gospell ^q *publishers of peace*, whose *feet* in that respect are said to be *beautifull*.

Finally, peace makes an heaven on earth. In heaven it shall (without any interruption of warre, or other jarre) be fully enjoyed. Let us therefore put off all further praise to that country of peace, where, thorow a more full fruition therof, we shalbe enabled more fully to set it forth. Only by this that hath been spoken of peace, let it be well considered how evill warre is, which deprives us of this precious pearle, *Peace*.

What cause have we in this respect to praise God for the prosperous raigne of blessed *Queene Elizabeth*, who by the warres which she had, procured and settled this *peace*: as also for the quiet raigne of that *great Peace-maker*, *King James*, by whom *peace* was continued to the time of our now royall Sovereigne, *King Charles*, whom the God and Lord of *peace* in *peace* long continue among us, that we and our posterity may long enjoy *peace*, and partake of the benefits of *peace*, particularly of the Gospell of *peace*, and thereby be brought unto eternall *peace*. Amen, Amen.

As a further demonstration that the Peace which we have long enjoyed, and the troubles of former ages, are ordered by the divine providence, Hereunto is added, A Treatise of the Extent of Gods Providence, set out in a Sermon preached the 5. of Nov. 1623. occasioned by the downe-fall of Papists in a Chamber at Black-Friers ten daies before.

o Num. 25. 12.
p Eph. 6. 15.
q Isa. 52 7.

Differamus omnes laudes pacis ad illam patriam pacis. Ibi eam plenius laudabimus, ubi eam plenius habebimus.
Aug. Enar. in Psal. 147.

THE EXTENT OF GODS PROVIDENCE,

Set out in
A SERMON, PREACHED
in Black-Fryers Church, V. Nov. 1623.
On occasion of the Downe-fall of Papists in a
Chamber at the said Black-Fryers, 1623. Oct. 27.
Stilo vet. Nov. 5. Stilo novo.

By WILLIAM GOUGE.

Expaviscis in minimis? Lauda magnum. Aug. Enar. in Psal. 148.



LONDON,

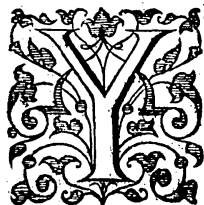
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TO THE
TRVLVLY NOBLE,
AND MOST WORTHY
OF ALL HONOUR, SIR
NATHANAEL RICHE

1677.

SIR,



*Our owne Worth, The publike
good Service which you have
done to this State, The true
Zeale which to the Honour
of God, and Good of his
Church you have on all occasi-
ons manifested, do all challenge all the honour that
can be done to a man of such desert. The ancient
acquaintance which hath beene even from your
childhood betwixt you and me, The entire famili-
arity that was betwixt us while we were Students
in Cambridge, The Continuance thereof by mu-
tuall*

THE EPISTLE

Cic. Epist.
Famili.

οὐδὲν ἄλλο
ἀνδρὶ οὐκ ἀντι-
παρὶ ὁ φιλεῖται.
Theoc. in Ait.

⁴ Arist. Ethic.
Lib. 5.
⁵ Plat lib. de
Leg 6.

⁶ Hier. Com-
ment. in Mic 7

tuall Latine Letters about Scholasticall disputes,
(Bono enim literarum eadem ferè absentes,
quæ si coram essemus consequimur) when we
were parted, And finally, the many favours which
in this time of acquaintance you have shewed me,
doe, in speciall require of mee all gratefull remem-
brance. For, ἀχάριστος ὅστις εὐπαίδευ ἀμνημονεῖ. Where-
fore having here an opportunity of giving pub-
lique testimony of the high esteeme I have of you,
and of the reverend respect I beare to you, I doe
most willingly take it. ^c It was the commendati-
on of the golden age, that a friend would testifie all
the respect he could to his friend. True it is, that in
regard of your noble birth, your eminent dignity,
your excellent endowments, there is betwixt us (to
use the ^d Philosophers phrase) μᾶλλον διάστασις.
But yet (as another ^e Philosopher saith, τοῖς ἀρίστοις
παρὶ ἴσα ἀνίστα γένοιστ' ἄν. His Aphorisme may fitly
be applyed to friends, who though in sundry respects
they be unequall, yet unequall things to them
become equall. To this tends that which Saint
Hierom hath taken from the Oratour, Amici-
tia pares aut accipit, aut facit. In confidence of
your true friendly minde to mee, I have made bold
to testifie mine to you, and that by prefixing your
noble

D E D I C A T O R I E.

noble name before this Sermon of The Extent of Gods Providence. In regard of the smalnesse of it, it is indeed but as a little Pamphlet, and (as here published) but an Appendix to a larger Treatise; Yet a Treatise dedicated to your right honourable Kinsman, the Earle of Warwick: and in that respect I suppose it may be the better taken. The manner of setting out that divine matter of Gods Providence, is according to my accustomed manner, very plaine. But I remember a Proverbiall speech in use among the Iewes, noted by Drusius that great Hebrician, to bee among the Aphorismes of Ioses the sonne of Iudas, (which, I am perswaded, you also have read)

וְאַתָּה חֶסֶד כְּחֶסֶד הָאֱלֹהִים בְּמִסְתָּרָיו

Ne respice cantharum, sed id quod in eo est. The occasion of this Sermon (which was a Downefall of Papists too audaciously gathered together to heare a Iesuited Priest preach) is remarkable. The like (I suppose) hath not in our dayes beene heard of. Remembrances of divine Iudgements are usefull to Gods Church as well as Memorials of his Mercies. To this purpose that Adage which the fore-mentioned Drusius attributeth to Simeon the sonne of Gamaliel, is not impertinent. It is this

הָעוֹלָם כֻּלּוֹ קֵץ עָלָיו

Ioh. Drus. Sent.
vet. Sapient.

Ioh. Drus. loc.
citat.

THE EPISTLE, &c.

מִן הַיָּמִים הַזֵּה וְעַד הַיּוֹם הַזֶּה
Mundus consistit per veritatem, per judicium, & per pacem. *I suppose he understandeth by judgement, as mens just and equall dealing one with another, so likewise Gods just dealing with children of men, both in rewarding the pious and righteous, and also in revenging the impious and unrighteous. Read, Iudge, Favour*

Vesterrimum, Veterrimum

κατὰ τὴν ἀρετὴν

WILLIAM GOUGE.



A Table of the principall Points
handled in *The Extent of Gods
Providence.*

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A Table



THE EXTENT OF GODS PROVIDENCE:

Set out in

A SERMON, preached in Black-Friers Church, 5. Nov. 1623. on occasion of the Downe-fall of Papists at a Iesuites Sermon in a Chamber at the said Black-Friers, 1623. Oct. 27.
stilo vet. Nov. 5. stilo novo.

§. I. *Of the meaning of the text.*

Mat. 10. 29, *Are not two sparrows sold for a farthing?
and one of them shall not fall to the ground
without your Father.*

30, *But the haire of your head are all numbred.*

31. *Feare ye not therefore: ye are of more value
then many sparrows.*



THE maine Scope of the latter part of this Chapter, from the sixteenth verse to the end, is to encourage Christs Disciples in speciall, but in generall, all Christians against all that (for their vocation and profession sake) can by man be done to molest or annoy them.

Among other arguments tending to that *Scope*, one is with much emphasis pressed in this text. The *argument* is taken from Gods *Providence*: and enforced by the extent of that *Providence*. In expressing hereof every word hath his weight.

1. Among *Creatures* upon which the divine *Providence* exerciseth it selfe, not the glorious *Creatures* in heaven, but such as are ^a upon earth, are culled out to give evidence thereof.

2. Among *creatures on earth*, choice is made not of such as are Lords, or beare the divine image in their reasonable soule, but of an unreasonable creature, a bird.

3. Among *unreasonable creatures*, is culled out, not the greatest as the whale in the water, the elephant or lion on the earth, the eagle in the aire, but a little bird, a *sparrow*.

4. Among these little birds, the least is mentioned and expressed by a ^c diminutive, *little sparrow*.

5. The more to manifest the meanenesse of this creature, the price thereof is set downe: which is the least price in use, a *farthing*. Here also to amplify the meanenesse of this price, a diminutive is used, a ^d little farthing. And as if one little sparrow alone were not worth any price at all, ^e two sparrows are said to be sold for one little farthing. Yea, in *Luke 12. 6.* five of them are said to be bought for two little farthings.

6. To declare the divine *Providence* to extend it selfe not onely to the severall kinds of creatures, but also to every particular, it is added, ^f not one of them.

7. To prove that the most casuall things are ordered by Gods providence, he saith not of this little bird, it is *fed*, or *preserved*, but it ^g falleth not, indefinitely. Now there are many ways whereby little birds fall to the ground. If they be kild they fall downe. When they want meat they fall downe. They fall downe to gather strawes and feathers for their nests. They oft fall downe on meere casualty, flying from tree to ground, from bush to ground, and from other places to the ground, on a kind of wantonnesse: yet in all these,

αἰνιτὶ γὰρ.

Quis disposuit
membra pulicis
& culicis ut ha-
beant ordinem
suum, &c. Aug.
Enar. in Psal.
148.

c τρυφὴν passeru-
lus. dimin. of τρυφὴ
or τρυφός as αἰνι-
τὶ of πᾶσι.

d ἀσπίδιον minu-
tus assis.

e δύο σπάρδια
ἀσπίδιον πωλείται.

Providentia Dei
quinq; passeres

qui venduntur
dipondio, guber-

nantur. Hier.

Comment. l. 3.
in Eph. 3.

f ἵνα μὴ ἀφθῇ.

g ὁ ἀνέστη.

these, or any other particulars, this *falling downe to the ground* is ordered by the divine *Providence*.

8. To shew, that y^e God which ordereth all the forementioned matters, is the same God, who hath so far respected man, as to give him the greatest gift that possibly he can give to any creature, and whereof any creature can be made partaker, (namely Iesus Christ his onely begotten Sonne, in him to adopt us to be his children, and to provide for us as for his children) he useth this note of speciall relation betwixt God and man, ^h *your father*: implying thereby that he may not, that he cannot be thought to neglect those children of men, whose father he is in an especiall manner.

ἡ αὐτοῦ πατρὶς
ὕμῶν.

9. To amplify all very emphatically, by an *interrogation* he propoundeth the point, ⁱ *Are not?* &c. whereby he appeales to common experience, and makes even themselves to be Iudges of the case: as if he should say, *Enquire of any man: yea you your selves tell me if it be not so and so.*

ἢ ἔχιδες, &c.

10. To make us the better to apprehend the scope of all that hath beene said concerning Gods *Providence*, Christ himselve makes application thereof to us in verse 31. and that with an elegant amplification, in these words, *Ye are of more value then many sparrows.* He saith not simply, you are as good; but transcendently, *more worth*. Again, not *many* of you as good as *one* sparrow, or *one* of you as *one* sparrow, but *one of you more worth then many sparrows.* And so much doth this indefinite phrase imply, *ye are*, that is, every one of you is of more value, &c.

Mat. 10. 31.

διὰ τί ἐστέ ὑμεῖς.

καλλίωτι σὺν ἑστέ.

Hitherto Christ hath set out one instance of the divine *Providence*, taken from one of the least of unreasonable creatures. He addeth another instance concerning the least of those things which appertaine to man, and that is, his *haire*s.

In setting downe this he is also very emphaticall; for, every word hath his weight.

VERSE XXX.

But the very haire of your head are all numbred.

1.^k *Hairs* may well be accounted one of the meanest things that belong to man. Philosophers account them rather excrements then any essentiall parts of the body: yet the divine Providence is extended to these.

2. Where haire grow, commonly many grow together: yet they are ¹ all objects of Gods Providence.

3. Of all parts of mans body, the greatest number of haire use to grow on the head, yet *the very haire of your head are ALL numbred.*

4. The haire of the head are innumerable: yet by God are they all ⁿ numbred, to shew, that the eye of Gods Providence taketh particular notice of each and every of them.

5. He doth here make another particular application of this extent of the divine Providence to themselves in speciall, in this relative particle, ^o your head.

§. 2. *Of the Summe and Resolution of the Text.*

THE Summe of this Text is *An encouragement against all that man can do.*

Hereof are two parts { 1. The ground } of encouragement.
 { 2. The kind }

1. The ground is taken from Gods Providence. And it is

1. *Propounded*, Vers. 29, 30.

2. *Applied*, Vers. 31.

Its propounded in two instances.

1. The least of creatures in use.

2. The least of things appertaining to man.

Hence two arguments of encouragement may be drawne from the *lesse*, as the schooles speake.

The first may be thus framed.

That God which hath his providence exercised on sparrows,

ἐν τοῖς μαλλοῖς.

ἐν τοῖς μαλλοῖς.

in the hairs.

ἐν τοῖς μαλλοῖς ἐστὶν.

Vbi numerus est.

scientia numeri

demonstratur.

Hier. Com-

ment. in hunc

loc.

οὐδὲν.

A minori.

sparrowes, hath it much more exercised on Saints.

But your God and Father hath his Providence exercised over sparrows.

Therefore your God and Father hath his Providence much more exercised over you.

The proposition is thus proved.

That God which extendeth his *Providence* to things of small value, doth much more extend it to you that are of more value.

But your God, &c.

Therefore your God, &c.

The second argument taken from the least of things appertaining to man, may be thus framed.

If God by his providence number all your haire, much more your dayes.

But the first is true.

Therefore the second.

The *Kind* of encouragement is in this Inhibition. *Fear ye not.*

§. 3. *Of the extent of Gods Providence.*

THe Generall point which I inferre from all that hath beene said is this.

The divine Providence extendeth it selfe to all things.

This Generall may well be inferred from the particulars in the text, as hath beene before noted.

It may further be proved by that induction of particulars tending to this purpose which God himselfe bringeth in, *Iob* 38. & 39. & 40. & 41. As also by another induction which the Psalmist bringeth in, *Psal.* 104. And by that which Christ himselfe mentioneth, *Mat.* 6. 26, 28 concerning Gods feeding of fowles, and decking of lillies. Experience gives further evidence hereunto, in that many creatures seeke to destroy others, and yet none are utterly destroyed, but all preserved. In the sea the greater fish feed on the lesse, yet are the lesse exceedingly multiplied. In wildernesses

beasts

*S: parva anima
li: & vilia, absq
Deo auctore non
decidunt: & in
omnibus est pro
dentia, &c.
Hier. Ibid.*

*Omnia Dei pro
videntia & iu
stitia gubernan
tur. Hier. Com
ment l. 2. in
Hierim. 9.
Dominus omnia
novit, omnia con
tinet, omnia sua
maiestate dis
pensat. Idem,
Comment. l. 12
in Esa. 41.*

beasts are a prey one to another, yet the most filly of them (that are a prey to others) are still continued. Thunders, lightnings, stormes, tempests, earth-quakes, frosts, droughts, inundations, and other like casualties oft destroy much food which the earth bringeth forth for man and beast, and are occasions of many other evils: yet by the divine *Providence* sufficient food is preserved for all creatures, and all the foresaid evils redressed. Naturall men are as wolves, tigers, devils one to another: yet by the divine *Providence* polities and societies are preserved.

As for things appertaining to Man, in this Text mention is made of *haire*, in other places it is noted of the very ^b *colour of haire*, and the very ^c *stature* of man is ordered by Gods *Providence*.

Seeing the divine *Providence* extends it selfe to such things, what can be imagined whereunto it should not extend?

§. 4. Of the ground of the extent of the divine Providence.

GOD thus extends his *Providence* to all things, that he may bring them to such ends as himselfe hath appointed. Which are in generall,

1. His owne glory.
2. His childrens good.

Gods glory is the most principall and supreme end of all. At that he aimed in his eternall decree, *Rom. 9. 23*. And in giving the first being to his creatures, *Prov. 16. 4*. At that also he aimeth in all things that are done at any time in any place. In which respect it is said, that *the whole world is full of his glory, Isa. 6. 3*.

Ob. Many of the things here below, are so meane, and base, as they may seeme to impeach the divine Majesty to be busied about them.

Ans. A reverend Father of our Church giveth this answer. *There is not the least action or event, which is not over-ruled*

^b Mat. 5. 36.

^c Mat. 6. 27.

*Gloria Dei sedet
in scientia mul-
titudine: & tunc
manifestatur,
quando cuncta
rei providentia
manifestantur:
nec fortuito quid
fieri, nec dicere
quempiam Hier.
Comment. 13
in Ezech. 10.
Ios. Hall. B. of
Exet. in his
Medit. &
Vows. Cent. 3.
S. 15.*

ruled and disposed by a Providence: which is so farre from detracting ought from the Majesty of God, for that the things are small, as there can be no greater honour to him, then to extend his providence to them because they are infinite. Yea, further the ^d Psalmist noteth it as a branch of Gods incomparable glory, to stoope so low as to order the things on earth.

^d Psal. 113. 5, 6.

But I would be enformed how it can impeach his glory who made all creatures, even the least and meanest that be, to preserve and governe them by his Providence. Who shall order them, if not he that made them?

^e Rom. 8. 28.

As at the next (but subordinate) end, God in his Providence aimeth at his childrens good. In regard hereof, ^e All things worke together for their good. Yea God by the hand of his Providence which he hath in all things, turneth the evill purposes and practices of men to the good of his children, *Gen. 50. 20.*

If God should not at all meddle with the things here below, surely those two fore-named ends, could not be so well accomplished.

§. 5. Of Chance.

Such being the extent of Gods providence as hath beene shewed, the conclusions following may well be inferred.

I. Fortune is a meere fiction. Fortune, I say, as commonly it is taken, in opposition to Gods Providence. For, ^a folly, error, and blindness hath brought in the name of Fortune. What fortune or chance is, to take it positively as a distinct thing that may have a being, none ever could tell. It is a meere fancy, and vaine conceit, or rather a plaine deceit of mans idle braine. Yet ^b the Heathen have set her in the number of their goddesses, and placed her in heaven. ^c They prepare a table for fortune, beleeving nothing to belong to God, but all things to be ordered either by the course of the starres, or by the mutability of fortune. Yea, not onely the vulgar,

^a Stultitia, & error, & cecitas fortune nomen induxit. Lactan. Instit. 3. 29.

^b Te facimus fortuna Deam, coelog, Iccamus, Juvenal.

^c Parant fortune mensam, nihil ad Deum pertinere credentes: sed vel stellarum cursu, vel vanitate fortune cuncta gubernari. Hier. Cōment. 1. 18. in Esa. 65.

vulgar, but many others also among those that professe Christianity, dote too much upon her, and attribute too many things unto her, whereby God is robbed of much honour. I know not any one other thing, whereunto, more of those things which are done by God, are attributed, then to *fortune*, or *chance*, or *luck*, (for these are but severall titles which are used to set out one and the same thing.) Commonly those things which are most immediately done by the divine *Providence*, are ascribed to *Fortune*. For, when they see not any apparent externall cause of a thing, they conceit it to be done by *Fortune*. How frequent in mens mouths are these phrases, *good luck*, *ill luck*: *By good fortune I got this*: *It was my ill fortune to lose this*. Yea, Christians have learned of Heathen Philosophers to entitle all the externall good things of this world with this stile, *goods of Fortune*: and still that old distinction of good things is retained, *Goods of the Mind*, (as knowledge, wisdom, temperance, and all sorts of such vertues) *Goods of the Body* (as, Health, strength, beauty, &c.) *Goods of Fortune* (as, Honour, Wealth, Peace, &c.)

The Heathen by this phrase, *Goods of Fortune*, implied that all the things of this world were ordered and disposed by their goddesse *Fortune*.

Ob. The Holy Ghost in sacred Scripture useth this title *chance*: *By chance there came downe*, &c. and seemeth to attribute all thereto, in this phrase, *chance happeneth to them all*.

Ans. *Chance* or *Fortune* is taken two wayes, either for a cause of it selfe, opposed to the divine providence, as the *Epicures*, other *Philosophers*, and many of the *vulgar* take it: So the *Philistims* use it, 1 Sam 6. 9. or els for the hiddenesse or secrecy of a cause; when the cause of a thing is secret and hidden from us, then it is said to fall out by *chance*; whereby is meant the secret appointment, disposing, and providence of God. § Some of the wiser among the Heathen discerned, and affirmed as much: namely, that the *Providence* of God, so farre forth as it concerneth man, is sometimes called *Fortune*, because it effecteth many things, to

Bona animi,
Bona corporis,
Bona fortune.

* Luk. 10. 31.

אֲלֵיכֶם יִפְּלוּ

תְּהִי יָדוֹ

כִּי-יִפְּלוּ

† Eccl. 9. 11.

§ Providentiam

Dei quæ ad ho-

mines pertinet,

nonnunquam

Fortunam appel-

lant, quia efficiat

multa improvisa,

nec opinata nobis

propter obscuri-

tatem, ignoratio-

nemq; causarum

Cic Academ. 1

us unawares and unthought of, by reason of the obscurity and ignorance of causes.

In this latter sense the *Holy Ghost* useth the word *chance*: whereby it excludes mans projecting or determining this or that, not Gods *Providence*. To it there is no *chance* or *fortune* at all. Thus God is said to *deliver* him to a mans hand, whom we suppose to be kild by *chance*. (compare for this purpose *Exo. 21. 13.* with *Deut. 19. 4, 5.*) Yea the whole *disposition of a lot*, is said to be of the *Lord*, *Pro. 16. 33.* So as there is nothing done, seeme it to us never so casuall, but God either doth it or suffereth it to be done. *Fortune*, as opposed hereunto, is a most detestable idoll.

§. 6. Of Gods Providence extending it selfe to things below.

II. * **G**ODS Providence extendeth it selfe to things here below. If to all things (as hath been proved, §. 3.) then to things under heaven. The instance here in my text given of *sparrowes*, and the other particular instances noted in the generall doctrine, give expresse evidence hereunto.

These inferiour things under heaven, by reason of their mutability, manifold infirmities, and contrariety one against another, do stand in most need of a divine *Providence*. And surely the divine *Providence* will most manifest and exercise it selfe, where is most need thereof. In this respect God is said to be *A Father of the fatherlesse, a judge of the widowes, a preserver of the stranger, &c.* *Psal. 68. 5. & 146. 9.*

This extent of the divine *Providence* to things here below, I do the rather note, because many *Philosophers*, and others also have limited and bounded Gods *Providence* within the circuit of the celestiall orbes. Such were those whom *Eliphaz* taxeth, *Iob 22. 13, 14.*

That they may not seeme to be mad without reason, they give this ground, that in heaven all things are caried with an unalterable course and constancy, but on earth nothing is done according to order.

Nihil aliud in rebus casum vocamus, nisi eorum ratio & causa secreta est. Aug. contr. Acad. l. 1. *Nihil fit nisi quod aut ipse facit, aut fieri ipse permittit.* Aug. de Bon. Persev. l. 2. c. 6.

* See §. 5.

Quidam Philosophi ex siderum cursu atq; constantia suspicant esse in cœlestibus providentiam: & terrena contemni, dum nihil vident, nec iuxta ordinem interius geritur. Hier. Comment. l. 3. in Ezek. 8. *Legit Aug. Enar in Psal. 188. contra istud delirium.*

Ans.

Ans. 1. This latter assertion, that nothing is done according to order, is most false.

2. The seeming disorder of things here below, is so farre from giving evidence against the divine *Providence* about them, as it doth rather strongly evince that Gods *Providence* reacheth so farre. For, notwithstanding their disorder, by the divine wisdom they are brought to good ends. How could *all things* (being so disordered, yea so contrary one to another) *worke together for good to them that love God*, were it not that they are ordered and governed by the divine *Providence*?

Let this extent of *Providence* to these inferiour things be the rather noted, that we may thereby be brought to discern the wisdom of God, to call upon him, to trust to him, to depend on him, and patiently to expect a good issue in all things whatsoever do, or may befall us.

§. 7. Of despising meane things.

I II. * **M**Eane things are not to be despised. Nothing whereunto God extendeth his *Providence* is to be despised. But we have heard how God extendeth his *Providence* to the meanest things. This is true of unreasonable creatures. How much more true is it of reasonable? which are not onely governed by the divine providence, but also created after Gods image, redeemed by the blood of his Sonne, sanctified by his Spirit, and reserved to eternall glory in heaven. That this consequence of *not despising* that whereof God taketh care, is a good and just consequence, is evident by the like, thus inferred by the Apostle, *Let not him that eateth despise him that eateth not. For, God hath received him.* So as he whom God receiveth, is not to be despised.

On this ground many proud despisers of others are justly to be taxed, as,

1. Such as the proud *Pharisee*, who was so conceited in his owne righteousness, as he despised the humble, contrite, penitent *Publicane*, who, according to Christs owne determination,

Rom. 8. 28.

* See §. 5.

Rom. 14. 3.

Luk. 18. 10, &c

mination, went down to his house justified rather then the other.

2. Such hard-hearted and unmercifull men, as the *Priest* and *Levite*. were, who seeing a poore man robbed, stripped, wounded, and left halfe dead, passed by him (though they saw him in that pitifull plight) the one on the one side, the other on the other side, but afforded him no succour at all.

Luk. 10.30, &c.

3. Such as take occasion from the infirmities of men to abuse them, and to scorne them. The Law giveth two instances, instead of many, by way of prohibition, thus, *Thou shalt not curse the deafe, nor put a stumbling blocke before the blind.*

Lev. 19.14.

4. Such ungratious children as *mocke their father, and despise to obey their mother.* A fearefull judgement is passed against such. *The ravens of the vally shall plucke out his eye, and the young eagles shall eat it. Yea, he that setteth light by his father or mother is pronounced accursed.*

Pro. 30.17.

Deut. 27.16.

5. Such undutifull servants as take occasion from their masters meannesse, weaknesse, age, poverty, or any other infirmity to contemne them. Thus was he in his affliction dealt withall, who said, *They that dwell in my house, and my maids count me for a stranger. I am an alien in their sight. I called my servant, and he gave me no answer, &c.*

Iob 19.16,17.

§. 8. Of Saints not fearing man.

III. * **S**aints of God need not feare sonnes of men. It meane not here by feare that reverend respect which inferiours owe to their superiours, who by vertue of their dignity beare the image of God, and in that respect are stiled *Gods*, *Psal. 82.6.* and by vertue of their place stand in Gods roome. For this is that *Honour* which the Law requireth, *Exod. 20.12.* and the Apostle adviseth Christians to yeeld this feare to whom it is due, *Rom. 13.7.* But a dread, terrour, or perplexity of mind by reason of any evill. The meaning then of the point is this, Saints need not feare any evill that men can do against them. This consequence Christ himselfe

* See S. 5.

1 Sam. 8.7:

himselfe inferreth from the fore-mentioned extent of Gods Providence, Mat. 10. 29, 31. It must needs therefore be a just consequence. And to shew that it is a matter of moment, worthy of all due regard, he doth here three severall times inculcate it, viz. ver. 26, 28, 31. In many other places of Scripture is *fear of men*, so as here forbidden. In speciall manner note, 1 Pet. 3. 14. where the meaning of this word is thus most fully unfolded, *Be not afraid of their terror, neither be troubled.* For instances take the examples of ^bMoses and his parents, of ^cDavid, ^dEzra, and the *Iewes* with him, ^eof *Nebemiah*, ^fChrist, his ^gApostles, and of all *Martyrs* in all ages.

Good grounds there are for Saints to be of undaunted spirits. For,

1. Gods Providence, extending it selfe to the meanest creatures (as hath beene proved) it must needs be much more exercised upon the best of creatures, as true Saints are. They are the *children of God*, the *spouse of his Sonne*, the *temple of his Spirit*. They are a *peculiar treasure unto him above all people*, though all the earth be his, Exod. 19. 5. Though therefore Gods generall Providence be upon every creature, yet the *Spouse of Christ*, the Church, and every member of it, every true Saint, challengeth the speciall care of God, as a prerogative to it selfe. The Church is Christs cure. He hath therefore the greatest care of it: and it may cast her whole care on him, 1 Pet. 5. 7. and boldly say, *The Lord is my helper, and I will not feare what man shall do unto me*, Heb. 12. 6.

2. All that man can do, can but ¹touch the body: it cannot reach to the soule. Now, the body is but the outward part of a man, a mortall part, subject to much misery. Therefore all that man can do at the most, is but for a moment, 2 Cor. 4. 17. So as the uttermost which man can do, in comparison of the evill which reacheth to the soule, is little to be accounted of, not to be feared.

3. Man can inflict nothing upon the body, which may truly and properly be called evill: or which may make it miserable. Degradation from offices, Deprivation of goods, Restraint

a 707 qd 207 du 707
p 12 q 207 707, p 12
707 707 707.

^b Heb. 11. 23 27

^c Psal 118. 6.

^d Ezr. 8. 22.

^e Neh. 6. 11.

^f Luke 13. 32.

^g Act. 4. 19.

Providentiam
ceteris creaturis
non negamus:
curam sponsa
vindicat sibi.
Bern. super
Cant. Serm. 68.

¹ Mat. 10. 28.

Luk. 12. 4.

Restraint of liberty, Reproach, Disgrace, Torture, Execution of death, Depiall of buriall, and other externall crosses like unto these, are so farre from making Saints miserable, as thorow the divine providence they turne to their advantage. ^m Losse of goods may prove a gaine of grace: ⁿ Restraint of outward liberty, a meanes of greater freedome of conscience: ^o Disgrace, a motive for God the more to manifest his approbation: ^p Torment, an occasion of easing the mind: ^q Death of body, an entrance into eternall life. What evils can they be, which bring so great advantages to men?

4. If they should be evils, God can protect and deliver from them all. (Of the many wayes of exempting Saints from judgements, see *The Plaster for the Plague*, on Num. 16. 45. §. 12, 14.) What cause then is there to feare man for any thing he can do?

Take to your selves therefore, O believers, who are well instructed in the extent of Gods providence to all creatures, and thereupon in his care over you, and protection of you, take to your selves an holy boldnesse, and an invincible courage against all that man can do. Take to you the resolutions of them that in truth and faith said, *The Lord is on my side: I will not feare: What can man do unto me? Our God whom we serve is able to deliver us from the burning fiery fornace: and he will deliver us.* O be not so affrighted with shadowes, as upon the sight of painted fire to startle backe into true burning fire. So do they who to avoid persecution, denie the truth: or to avoid reprobach, proove profane. These are no fruits of faith in the extent of Gods Providence.

^m Heb. 10. 34.

ⁿ Act. 16. 25.

^o 1 Cor. 4. 13.

^p Heb. 11. 35.

^q 2 Cor. 4. 17.

^r Psal. 118. 6.

^s Dan. 3. 17.

§. 9. *Obeying God in all affaires.*

* See §. 5.

Psal. 145. 15.

*Manifestum est
nequaquam no-
stra industria, sed
providentia Dei
etiam ea perfici,
in quibus ipsi
videantur operari.
Chrys. in Mat.
6. Hom. 22.*

V. * **G**OD is to be beheld in all our affaires. If a sparrow fall not to the ground without him, what do we, what can we do without him? And if his hand be in all that we do or can do, ought we not to take notice thereof, to behold it, well to observe it, and marke whereto it tends? Dost God from heaven looke downe upon us on earth, and shall not we from earth lift up eyes and hearts to him that is in heaven? The Psalmist indefinitely saith of all, even all creatures, *The eyes of all looke up unto thee*, O Lord. And shall not the eyes of all reasonable creatures, shall not the eyes of all that are made new creatures, looke up unto God? That God which in his surpassing glory is in heaven, in and by his working *Providence*, is on earth also; and (as he that well knew what he said, truly said) *worketh hitherto*, *Ioh. 5. 17.* He that wrought six dayes in creating all things, worketh to this very day, and so will do all the dayes of this world, in and by his *Providence*. Thus those very things which we our selves seeme to worke, are more truly effected and perfected by Gods *Providence*, then by our diligence. Let us therefore enterprize nothing without him. *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the city, the watchman waketh but in vaine. It is vaine for you to rise up early, to sit up late, to eat the bread of sorrowes; namely, unlesse the Lord put to his hand:*

Learn hereby to commend all thine affaires to the divine *Providence*. Depend thereon all thy life long. So do on thy death-bed. If thou hast children, comfort thy selfe herein, that though thou (their earthly Father) maist be taken from them, yet thine and their heavenly Father, who is not onely a meere spectator, and beholder of all things, but a disposer and orderer of them by his wise and just *Providence*, ever remaineth to worke with them, to worke for them, if at least they will put their trust in him, and depend on him. Com-
mend

mend thy soule therefore, commend thy children, and all thou leavest behind thee, to his providence; when thou art departing out of this world.

§. 10. Of submitting all our purposes to Gods will.

V I. * **V**hatsoever is by man intended, must be submitted to Gods will. Without God a sparrow falls not to the ground. And without God nothing can be effected by man. * *A mans heart deviseth his way*, that is, a man may with himselfe plot and purpose this and that, *But the Lord directeth his steps*, and bringeth the purposes of man to what issue God himselfe please: according to the proverbe, *Man may purpose, but God will dispose*. So as the good successe which men have, comes not from their projecting, nor from any freedome of mans will, but from the guidance of him, to whom the Prophet *Isaiah* saith, *Thou hast wrought all our works in us*, or for us, *Isa. 26. 13.*

Iustly therefore doth the Apostle (*1am. 4. 13.* &c.) taxe their bold presumption, who without thought of God, or of his over-ruling providence, peremptorily say, *To day or to morrow we will goe into such a city, and continue there a yeare, and buy and sell, and get gain, whereas ye know not what shall be on the morrow, &c.* This was the proud conceit of him, who by an heavenly voice is called *Foole*, for saying to his soule, *Soule, thou hast much goods laid up for many yeares, take thine ease, eat, drinke, and be merry.* The doome which was denounced against him upon that conceit, giveth evidence that he was an egregious foole. It was this, *This night thy soule shall be required of thee: then whose shall those things be which thou hast provided?* Thus we see what it is to purpose or promise any thing without the Lord.

On the contrary, they questionlesse were well instructed in this all-ruling, and over-ruling Providence of God, who in all their purposes had ever a reservation to God, as he that said, *If it be of the Lord, let us send abroad, &c.* and he also that said, *I will come to you shortly if the Lord will.* And

* Sec § 5.

a Prov. 16. 9.

Quicumq; hominum gressus rectum iter incidunt, non sit hoc libertate humani arbitrij, sed gubernatione illius, cui dicit Esaias, Omnia opera nostra opera sunt es nobis. Hier. Comment. l. 2. in Prov 20. Luke 12. 19.

e 1 Chro 13. 2.

f 1 Cor. 4. 19.

8 Act. 18. 21.

again, & *I will returne to you againe, if God will.* St. James where he taxed the fore-mentioned profane and over-peremptory speeches, giveth this direction for submitting our purposes to the divine Providence, *Ye ought to say, if the Lord will, we shall live, and do this or that.* This is not to be taken, as if we should to every sentence that we utter adde this clause, *If God will,* but that we should be so well instructed in the divine Providence, as to know nothing can be done without the will of God, and thereupon ever to have in our minds that reservation, *If the Lord will.* Thus by submitting our wills to Gods will, we shalbe sure both to have our wills effected, yea also that to be effected, which is the best. Gods will, will we, nill we, shalbe accomplished. If then we will nothing, but that which may stand with Gods will, in the effecting of Gods will, our will must needs be effected. And because Gods will ordereth and disposeth all things to the best, on the same ground, that which we will must needs fall out to the best. But suppose our will should wish any thing that God would not have: what skilleth it? We may know what we would have: but God knoweth what we should, and shall have. It is therefore much better that our purpose and desire be crossed, if at least it be contrary to Gods, then effected. If Gods counsell and determination be accomplished (as accomplished it shalbe) it is enough. My will therefore shall take the pattern of our Saviours for her guide, and in all cases say as he did in a most extreme case, *O my Father, not as I will, but as thou wilt.* Mat. 26. 39.

Iulius 3.

O how impious, sacrilegious, and blasphemous, yea, atheisticall and Luciferian was that speech of a Pope, who being forbid by his Phyfitian a meate that he liked, replied, that he would have it *in despite of God.* Such are the thoughts (if not the speeches) of many presumptuous spirits.

§. II. Of Contentednesse.

VII. * **C**ontentednesse is requisite in all estates. The content of Gods Providence giving evidence to Gods disposing and ordering all estates, if men rest not content in their estate, they manifest a discontent at his Providence. Surely he had an eye on Gods Providence ordering his estate, who in his great affliction said, ^a *I was dumbe and opened not my mouth, because thou (Lord) didst it.* And he, who having heard a judgement denounced against him, which would make a mans eare to tingle againe, replied, ^b *It is the Lord, let him do what seemeth him good.* In like manner, ^c *David*, ^d *Iob*, ^e *Hezekiah*, and others, manifested great contentednes in great extremities. But most pertinent to our purpose is this of S. Paul, ^f *I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound: every where, and in all things I am instructed both to be full and to be hungry: both to abound and to suffer need.* ^g To this contentednesse we are all exhorted by him that had so well learned it himselve.

Well it beseemeth the sonnes of God, children that have so high and heavenly, so potent, so prudent, so provident a Father, whose Providence extends it selfe, as to all creatures, not the least excepted, so to every thing that appertaineth to them (seeme it never so small, as to their haire, the number and colour thereof, and to the just pitch of their stature) well (I say) it beseemeth children that have such a Father, to rest contented with that estate wherein he setteth them: Whatsoever the present estate of Saints is, God hath set them therein. On this ground, as when we are in high and honourable places, when we abound in wealth, when we have good health, when we enjoy peace, or any manner of prosperity, we ought to be perswaded that these are good for us: so on the other side, when we are in meane places, when we are pinched with poverty, when we are visited with sicknesse, when we are molested with sundry troubles, when

* See S. 5.

^a Psal. 39. 9.^b 1 Sam. 3. 18.^c 2 Sam. 15. 26.

16. 11.

^d Iob 1. 21.^e Isa. 39. 8.^f Phil. 4. 11, 12.^g 1 Tim. 6. 10.

Hcb. 13. 5.

we are pressed with all manner of adversity, to be perswaded that even these latter estates are best for us, at that time when, and so long as we are in them. For our estate, of what kind or condition soever it be, is disposed by our Father before mentioned; and he knoweth what is fitter for us, then we can know. Therefore the Lord here in this text, speaking of the extent of the divine *Providence*, putteth them in mind of this Father, saying, *A sparrow shall not fall to the ground without YOUR FATHER*. Faith herein will make us thankfull for all manner of prosperity, as proportioned out unto us in wisdom and love by this our Father: and patient under all manner of adversity, as laid upon us in like wisdom and love by the very same Father. This is rightly and truly to be * *content with things present*, or with such things as for the present we have: or with the estate wherein for the time we are.

§. 13. *Of ascribing the glory of all deliverances to God.*

VIII. * **T**He glory of all deliverances is to be ascribed to God. For by that *Providence* which extends it selfe to all things, deliverances from enemies, from dangers, from distresses, from all manner of evils, are obtained. But that is the *Providence* of God. To whom then, if not to him shall the glory thereof be ascribed? Hereof we have spoken * before.

Onely here learne we to apply this generall point, to such particular deliverances as God hath given unto us. Considering therefore that this our land, which hath now for many yeares enjoyed the bright, pure, comforting, sanctifying, and saving light of the Gospell, lay for many hundred yeares together in the dismall and damnable darknesse of Popery, we are oft to call to mind, and duly to meditate on the means and times whereby and wherein the divine providence hath brought into our land, this light, to discover and drive away that (worfe then Egyptian) darknesse of Popery. For instances take these.

* *ἡμεῖς ἀντιλαμβάνομεθα τὰς παρῶν πραγμάτων.*
presentibus.

* See §. 5.

* *The Churches Conquest,* on
Exo. 17. 15.
§. 77.

1. *John Wickliffe* about the yeare 1371 in the raigne of *Edward 3.* even in the midst of popish darknesse, held out the light of the Gospell, wherewith many in those dayes were enlightned. This fire, by the abundance of ashes which the Romish Clergy heaped upon it, lay, after the death of *John Wickliffe*, smothered up: yet were those ashes raked away, about 40 yeares after by *John Hus*, and the sparkes of that fire so blowne up, as dazled the eyes of the Papists, and made them mad againe, against those that laboured to bring out those sparks.

2. *Henry 8.* disanulling the Popes usurped authority in *England*, had by Act of Parliament, the title of *Supreme Head of the Church in his owne dominions*, conferred upon him, and liberty given him to reforme abuses crept into the Church. Thereupon he made Articles, and sent out injunctions for removing images, reading Divine Service and the Holy Scriptures in English, preaching Gods Word, catechising children, and performing other duties of piety, so as the Gospell began to shine forth somewhat brightly in *England*, till about six yeares after thorow the six articles established by Act of Parliament, a cloud was gathered before that bright light. That Act for establishing the six articles, was among the common sort stiled the *Scourge with six strings*. For many were therewith scourged to death. The heads of those six Articles were these.

1. *Transubstantiation established.*
2. *Communion in both kinds excluded.*
3. *Priests marriage prohibited.*
4. *Vowes of chastity warranted.*
5. *Private Masses allowed.*
6. *Auricular Confession justified.*

3. *Edward the 6.* coming to the Crowne, dispelled the cloud of those six Articles, yea and from the mist of other popish remainders, so as in his time the Gospell shined out in her full brightnesse. But yet about six yeares after, by his death a thicker and darker cloud, then was in the daies of *Henry 8.* gathered together in *Queene Maries* daies, and

An.Dom.1534

An.Dom.1540

An. Dem. 1558

over-shadowed the whole Land. Then instead of the heavenly light of the Gospell, an hellish light of burning fire brake out to the destruction of many.

4. *Queene Elizabeth* by re-establishing the Gospell, as it were by the brightnesse of the sun, put out the fore-mentioned fire, and so settled the Gospell of peace in this land, as now 73 yeares we have enjoyed with it, much externall peace.

These have beene very speciall deliverances, which have apparantly beene wrought by the divine *Providence*. They ought oft to be thought on: that our hearts may be the more inflamed to give the glory of them to God.

To these might be added many other evidences of Gods *Providence*, in preserving the foresaid *Queene Elizabeth* from many plots and treasons against her Person and life; as also in preserving our late King *James* of blessed memory, and our now royall Sovereigne. But the heads of these have beene distinctly set downe before, §. 93. 94.

§. 14. *Of ascribing the glory of judgements to God.*

* See § 5.

IX. * **T**He glory of judgements on the Churches enemies is to be ascribed to God. For, by the fore-mentioned *Providence* are they executed. He is the God of vengeance. Hereof we have spoken ^a before.

^a Churches Conquest, on Exo. 17. 14 §. 66, 69.

^b The Downefall was Oct. 26. 1623. This preached 5 Nov. next following.

Onely here I suppose it to be most meet to make a particular and true narration of that judgement which ^b ten daies ago befell the *Papists* in this parish: whereof there are many uncertaine reports spread abroad.

§. 15. *Of*

§. 15. *Of a downe-fall of Papists.*

ON the Lords Day, being the 26. of Oct. (as we in England, according to the ancient account of moneths and dayes in *Christendome*, doe reckon the time) but the 5. of Nov. (as the late Gregorian account reckons it.) On that day a common report went up and downe, farre and neare, that one *Drurie*, a Romish Priest would preach in the after-noon, in a faire house in *Black-Friers London*, whither they that would, might freely come to heare him.

Vpon this Rumour (same also setting an high commendation on the excellency of the mans parts, and eminency of his gifts) very many, Protestants as well as Papists, Schollers as well as others, assembled thither about three of the clocke in the after-noon.

The roome where they were assembled was a long garret, the uppermost story of an high edifice, built with stone and bricke.

The maine mansion house was inhabited by the

I Do the more confidently publish this history, because I was an eye-witnesse of many of the things therein related, and heard, from the mouth of such as were present at the sermon, the other things. For, upon the first hearing of the destruction of so many persons as by that Downe-fall lost their lives, our Constables forthwith caused the gates of our Precinct (it being enclosed about with walls and gates) to be shut, and raised a strong guard from among the Inhabitants, to keepe the house where this accident fell out, and to prevent tumult about it. Thus thorow the favour of the Constables and Watch, who were all my neighbours, I had the more free and quiet access, to view the dead bodies, and to enforme myselfe in all the materiall circumstances of that accident: and that I did so much the rather, because the Bishop of London (that then was) sett me to inform myselfe thorowly of the whole businesse, and send him a narration thereof under my hand: whereupon I did not onely view

An. Dom 1623

The occasion of the great concourse,

A Description of the place.

French Ambassadour.

To the foresaid garret there were two passages. One out of the *Ambassadors* with-drawing chamber, which was private. The other more common, without the great gate of the said mansion house.

Vnder the garret was a great square chamber, which one *Redyate* another Popish Priest had hired for himselfe. Whereunto Papists much resorted, to make confession, and heare masse.

Vnder that, the fore-said with-drawing chamber of the French Ambassadour. And this with-drawing chamber was supported with arches of stone: being immediately over the entrance into the great house.

At the South end of the garret, and on the West side thereof, there were bed-chambers and closets which other Priests had hired.

The bed-chamber at the South end was severed from the other part of the garret only by a partition of Wainscote, which was taken down for the Sermon-time. The length of the garret from

North to South was almost 40 foot. The bredth but 16 foot

view matters my selfe, but caused Carpenters to search the timber, to take the scantlings thereof, and to measure the roomes. I was also present with the Coroner, and his Inquest, at their examining of all circumstances about the businesse. And where my Lords Grace of Canterbury sent to me, to come to him, and to bring with me the best evidence I could, I got the Foreman and others of the Jury, and four persons that were present at the sermon, and fell downe with the multitude, but by Gods providence escaped death, and one that stood without the doore in hearing, but fell not: all these I got to go with me to Lambith, where I heard the witnesse which they gave to my Lords Grace about the matter. One that fell with the rest and escaped death, was Mr. Gee, a Preacher, of Lankashire: two other were a sonne and servant of a Citizen in Pater-noster Row. The other also were men of good understanding, able to conceive what they saw and heard, and to relate what they conceived.

foot. For, it was within the roose : and so gathered in narrower then the roome below it : which was about 20 foot square.

The two fore-mentioned passages met on one paire of stairs leading to the said garret, which had one onely doore entring into it.

More came to this place, then possibly it could hold, so as many could not get in, but returned backe againe. Others went into the foresaid *Redyars* chamber, and taried with him. The whole garret, roomes adjoyning, doore, and top of staires were as full as could be.

In the garret were set some stooles, and chaires for the better sort. Most of the women sate on the floore, but most of the men stood thronged together. About two hundred are supposed to be there assembled. About the middest of the roome was a chaire and a little table before it for the Preacher.

All things thus prepared, and the multitude assembled, about three a clock the expected Preacher, having a surplice on him girt about his middle with a linnen girdle, and a tip-pet of scarlet on both his shoulders, came in, being attended upon by a man carying in one hand a booke, and in the other an houre-glasse.

So soone as he came to the table prepared for him, he kneeled downe, with shew of private devotion a little while. Then rising up, and turning himselfe to the people, he crossed himselfe, and tooke the foresaid booke (which was said to be the *Rhemish Testament*) out of the hand of the man that followed him : and the houre-glasse being set up on the table, he opened the booke, and read the Gospell appointed (according to the direction of the Romish Calendar) for the 21 Sunday after *Pentecost*, as that was. That Gospell is recorded by St. *Matthew*, chap. 18. 23, &c. The text being read, he sate downe in his chaire, and put on his head a red cap, over a white linnen one turned up about the brimmes.

He made no audible prayer at all : but having read his text,

The great concourse of people.

The preparation made,

The Preachers manner of entrance.

The Text.

text, he first spake something of the occasion of it (it being the Parable of forgiving debts:) and then propounded three especiall points to be handled out of it.

1. The debt we owe to God.
2. The mercy of God in forgiving it.
3. Mans unmercifulnesse to his brother.

Having insisted some while on the misery of man by reason of the debt wherein he stands bound to God; he passed on to declare the rich mercy of God, and the meanes which God had afforded to his Church for partaking thereof. Among these he reckoned up the *Sacraments*, and especially pressed the *Sacrament of Penance*, as they call it.

He was discoursing on these points about halfe an houre, when on a sudden the floore whereon the preacher and the greater part of his Auditory stood, fell downe with such violence, as therewith the floore of the chamber under it (where *Redyate* before mentioned and some company with him, were) was borne downe: so as both the floores, the beames, girders, joyces, boards and feelings, with all the people on them, fell downe together upon a third floore, which was the floore of the *French Ambassadors* withdrawing chamber, supported with stone arches, as afore-said.

Hereby the way, the Providence of God in the preservation of the *Ambassadour*, is remarkable. This withdrawing chamber was next to his bed-chamber. He had oft recourse thither. It was said by his Attendants that that very afternoone he was in that withdrawing chamber: and that not long before the sermon he came out of it to go to the Court.

There being a partition on the South side of the middle chamber which reached up to the floore of the garret, and supported it, that part of the garret which was beyond that partition Southward, fell not: so as all the people thereon were safe. Onely they had no way to get out. For, there was but one entrance into the garret, which was at the North-West corner. Hereupon some thorow amazement would

The principall
points hand-
led.

The dismall
fall.

The Ambassa-
dour absent.

How many of
the Auditory
fell not.

would have leaped out of a window, almost forty foot from the ground. But the people without told them of the danger if they leapt downe, and so kept them from that desperate attempt. At length by breaking the wall on the West side, they discerned chambers adjoyning thereto: and thorow the hole which they made, they crept into those chambers, and were saved.

All that stood on the staire-head at the doore leading into the garret, were also saved. For, the staires were without the roome, and nothing fell but the floores: nor walls, nor roofe.

Among those that fell, many escaped: for, some of the peeces of timber resting with one end on the wall, and with another on the third floore that yeilded not, both such as abode upon those peeces, and such as were under them, were thereby preserved. A Minister that was there and fell with the multitude, thorow the providence of God fell so betwixt two peeces of timber, as that timber kept his upper parts from crushing, and helpt him, by his clasping about the timber, to pull out his feet from among the dead corps.

Among others the present preservation and future destruction of *Parker* is very remarkable. This *Parker* was a kind of factor for English Seminaries and Nunnes beyond sea, especially at Cambre. He so dealt with two brothers of his in *England*, as he obtained of one a sonne of his, and of another a daughter, to send them to religious houses (as those superstitious places are called) beyond Sea. This *Parker* tooke his *Nephew*, a youth of 16 yeares age, to the fore-mentioned fatall conventicle, where *Drury* preached. Both these, *Parker* and his *Nephew* fell with the rest. The youth there lost his life, but *Parker* himselfe escaped with a bruised body, being a corpulent man. So farre was he from praising God, as with much discontent he wished that he had died for his *Nephew*, and said, that God saw not him fit to die among such Martyrs. Strange Martyrs! Yet not so strange, as those martyrs which died under gallowfes and gibbets

Who fell, but escaped death.

He himselfe told me this story.

One that escaped death in the fall, shortly after drowned.

gibbets for treason. Such are Romes martyrs. But about ten days after this *Parker* shooting *London* bridge with his fore-said *Neece*, whom he was conveighing over Sea, both were cast away in the *Thames*. Iudge hereby (O Parents) whether God be well pleased with committing your children to Pa-pists for education.

But to returne to our story.

Others there were, that were pulled out alive, but so brui-fed, or so spent for want of breath, as they died within few houres after, others within few daies after.

Causes of their death.

The floore of the chamber immediately over this, where the dead corpses lay, being fallen, there was no entrance hereunto, but thorow the *Ambassadors* bed-chamber: the doore whereof was closed up by the timber of the floores that fell downe. The wals of this roome were stone: onely one window therein, with extraordinary crosse iron barres. Thus, though *Smiths* and other workemen were sent for, yet it was more then an houre before succour could be afforded unto them.

When passage was made for others, I had access into the roome, and viewing the bodies, observed some (yet but few) to be mortally wounded or bruised with the timber; others to be apparently stifled, partly with their thick lying one on another, and partly with the dust that came from the feeling that fell.

The number slain.

On the Lords Day night when they fell, there were num-bred 91 dead bodies: whereof many of them were secretly conveighed away that very night. For, there were a paire of water stairs leading out of the garden, appertaining to that house, into the *Thames*.

On the morrow following the *Coroner* and his *Inquest* comming to view the bodies, found remaining but 63.

Their buriall.

Of those that were caried away, some were buried in a burying place within the *Spanish Ambassadors* house in *Holborn*, among whom the *Lady Webb* was one, the *Lady Blackstones* daughter another, and one *Mistris Udall* a third. *Master Stoker* and *Master Bartholomew Buvine* were buried

in S. Brides parish. *Robert Sutton, John Loccham, and Abigail Holford* in S. *Andrewes Holborne*: *Captaine Summers* wife in the vault under *Black-Friers Church*, and her woman in the *Church-yard*.

For the Corpſes remaining two great pits were digged; one in the fore-court of the ſaid *French Ambaſſadours* houſe, 18 foot long, and 12 foot broad, the other in the garden behind his houſe, 12 foot long, 8. foot broad: In the former pit were laid 44 corpfes, whereof the bodies of the fore-named *Redyat* and *Drury* were two. Theſe two wound up in ſheets were firſt laid into the pit: and a partition of looſe earth to ſever them from the reſt. Then were others brought: ſome in ſomewhat a decent manner, wound up in ſheets: but others in a more lamentable plight, the ſhirts onely of the men tied under their twiſt: and ſome linnen tied about the middle of the women: the other parts of their body naked: one poore man or woman taking a corpfes by the head, another by the feet: and ſo piled them up almoſt to the top of the pit.

The remainder were put into the other pit in the garden.

Their manner of buriall ſeemed almoſt (if not altogether) as diſmall, as the heape of them when they lay on the floore whereupon they laſt fell.

No obſequies or fanerall rites were uſed at their buriall. Onely on the day after, a blacke croſſe of wood was ſet upon each grave. But ſoone was it by authority commanded to be taken downe.

Thus they being interred, thorow ſearch was made about the cauſe of the failing of the timber. The timber of each floore was laid together: and the meaſure of the *Summiers* that brake, taken.

The maine *Summier* which croſſed the garret was ten inches ſquare. Two girders were by tenents and mortaiſes let into the miſt of it, one juſt againſt another. The *Summier* was knotty where the mortaiſes were made: whereupon being over-burdened, it knapt ſuddenly aſunder in the miſt

The ſcantling
of the timber
that brake.

The

The maine Summier of the other floore that fell was much stronger, being 13 inches square, smooth and sound every where, no knot in it: neither did the girders meet so just one against another. Yet that also failed: not in the middest, as the uppermost, but within five foot of one end, and that more shiveringly, and with a longer rent in the timber, then the other. For, this chamber was almost full with such persons - as comming too late to get into the sermon, went into *Redyars* chamber. Besides, it did not only beare the weight which lay on the upper floore, together with the weight of that floore that fell, but also received all that weight with a sudden knock; and so the massy timber shivered in two, as suddenly as the other knapped asunder, and the people were irrecoverably downe (before they could feare any such thing) on the third floore, which was above 20 foot from the first.

If this be not an evidence of the eye and hand of the divine Providence, both seeing and ordering things below, what evidence can be given thereof?

Eccle 9. 2.

True is that of the Wiseman, *All things come alike to all. There is one event to the righteous and to the wicked, &c.* There is nothing that befallerh any one, but may befall every one. And even such an accident may befall an assembly of true worshippers of God, as either the floore to fall under them, or the rooffe and walls to fall upon them. For,

1. The judgements of God are unsearchable, and his wayes past finding out, *Rom. 11. 33.*

2. He hath other meanes to put difference betwixt his Saints and others, then externall events.

3. He will have his to feare alwaies, (*Prov. 28. 14.*) and alwaies to depend on him.

Yet notwithstanding where we see judgements executed on sinners when they are in their sinne, when they are impudent and presumptuous therein, not to acknowledge such to be judged of the Lord, is to winke against a cleare light. * *God is knowne by the judgement which he executeth.* To suppose then that the judgement which he executeth is

* Psal 9. 16.

no judgement, is to put out that light which he affordeth of making knowne himself. ^b Shall *Nebuchadnezzar* while he is vaunting of his *great Babylon*, be bereft of his wits? ^c Shall *Herod* while he is priding himselfe in the peoples flattering applause, be *eaten of wormes*? ^d Shall *Haman* while he is practicing to destroy all the people of God, and intending to hang *Mordecai* on a gallows of 50 foot high, be hanged thereon himselfe? ^e Shall *Sennacherib* while he is worshipping in the house of *Nisroch* his god, be slaine by his owne sonnes? ^f Shall the house where the *Philistines* met to make sport with *Sampson*, fall upon their heads? Shall these and such like judgements overtake men in the very act of their sinning, and yet be accounted no judgements, no evidences of the divine providence, no signes of his indignation? Then let all things be ordered by chance: or rather let there be no order at all.

For the Conventicle where the fore-mentioned *Downe* fell was, It was for the greater part of *Papists*, who are palpable idolaters, whose doctrine is a masse of ancient heresies, who are by Law interdicted the execution of ministeriall functions, who at this time gave out before hand that such a priest should preach, who made choice of a spacious place, who let the doore be open for all commers, who taking advantage at some present connivence, most audaciously and impudently, without feare of God or man did what they did. Now for such, in such an act, after such a manner done, so many of them, by such a meanes to be taken away, what can be said or thought, but that *This is the finger of God*. For to end as I began, *Are not two sparrowes sold for a farthing? And one of them shall not fall on the ground without your Father. But the very haire of your head are numbred.*

^b Dan 4. 3 c, &c
^c Act. 12. 22, &c.

^d Hest. 3. 8:

— 5. 14.

— 6. 4.

— 7. 101

^e 2 King. 19. 37

^f Iudg. 16. 30.

THE DIGNITY OF CHIVALRY,

Set forth in
A SERMON, PREACHED
before the *Artillery Company* of
LONDON, June xiiij. 1626.

The second Edition.

By WILLIAM GOUGE.

EXOD. 15. 3.

יְהוָה אֱלֹהֵינוּ מֶלֶךְ

The LORD is a Man of Warre.

CHRY. *ad Pop. Hom.* 14.

τὸ παλαιὸν ὁ Θεὸς ἡγεσάμενος τῶν πολέμων.

Antiquitus Deus Dux erat bellorum.



LONDON,

Printed by *George Miller* for *Edward Brewster*, and are to be sold
at his Shop at the Signe of the Bible, at the great North
doore of *Pauls.* 1631.



TO
THE RIGHT
WORSHIPFULL, SIR
HUGH HAMMERSLY, Knight,
one of the Aldermen and Coronels of the
honourable City of LONDON, and Presi-
dent of the Martiall Company, exercising
Armes in the Artillery Garden.

AND,

To all the Captaines and Gentlemen of the said
Company, *Such valour as may make them victo-
riously stand against all sorts of Enemies.*

Worthy President, Captaines, and Gentlemen,



S by a free Election of you all, I was
called to preach that which is here
presented to you, so by the first mo-
tion and earnest solicitation of
many of you, I am induced to pub-
lish it. How farre mine owne pur-
pose was from any such purpose,
God is my witnesse. How farre your desire prevailed to
alter that my purpose, this evidence is an apparent evi-
dence. Among other motives mentioned by you that in

F f 3

the

*Semel, & secun-
dò, & tertio (ni
fallor) petijſi à
me, ut tibi tuisq;
commilitonibus
ſcriberem exhor-
tationis ſermo-
nem, aſſerens
vobis non parum
fore adiutorij, ſi
quos armis non
paſſum, literis
animarem. Bern
Prolog. in Ser.
ad Mil. Temp.*

the name of the rest were Soliciters in this businesse, this, which by some of you was alleaged, most prevailed with me, that the more common this Sermon was made, the more commodious it might be to your Company. How my poore paines may adde any advantage to your important employments, I know not. This I know, and do openly acknowledge, and publikely professe, that my heart is set upon your Artillery Company: I love it: I admire it: I honour it: I praise God for it: I will continue to pray to the Lord of Hosts for his blessing upon it: and to my poore power, I will doe what I can, for the advancement thereof. As one, though a very meane and weake prooffe thereof, I doe here dedicate to you in particular, that which by your meanes, and for your sake is divulged to all in generall. I confesse, that as the matter thereof, so the manner of handling it, is somewhat differing from my ordinary course. For, I had respect to the kind of Auditory before which I spake. Among Souldiers I endeavoured to speake Souldier-like. If offence be taken at matter or manner, I shroud my selfe under your shields for defence. Now that you have brought me forth into the open field, and set me up to be gazed on, and baited at by the differing censures of diverse censors, leave me not to shift for my selfe. Be not backward to patronize what you have beene forward to produce. I may the rather expect all just defence from you, because by appearing somewhat otherwise in your Assembly then I use to doe in my usuall Auditory, I take you, worthy President for my president, yea all you valiant Captaines, and other Gentlemen, whom I make as one Patrone, for my patterne herein. Me thinkes, O prudent President, when in a forenoone I see you sitting, and giving advice among the
wise

wife Senators of our City, and in an afternoone marching before the Martiall Gentlemen of your Company, methinks the same man is not the same man. But of old, such hath beene the demeanour of those who have beene gifted for the one and the other place, to be both grave Senators and brave Souldiers. Such were Brutus, Scipio the one and the other, Camillus, Marius, Pompey, Cæsar, and many other who were both Togati and Armati, prudent Consuls, potent Captaines. The like I may say of all you Gentlemen of the Artillery Garden: You that are, wheresoever you are, in your persons the same Persons, do with that decorum observe the businesse which you are about, as in your ordinary vocation, and Military profession, you seeme to be other and other men. Hereby you manifest your prudence and providence. Prudence, by fitting your selves to that which is fit for the present. Providence, both by improving the time of peace, and making the best advantage thereof in the duties of your particular callings, and also by preparing your selves against the time of Warre, and preventing the damage which might otherwise thence ensue. So well have I ever approved this your course, as, if my coate and calling had beene answerable, long ere this, I had endeavoured to have beene of your Artillery Company. But, for those whose education appertaineth to me, I verily purpose, and openly professe, that if ever any Sonne of mine be a Citizen of London, and of sufficient ability, I will endeavour to have him a member of this your Company. Of which minde, I would more persons and parents were. If they were, and their childrens mind (when they are of age) answerable therto, both City and Kingdome would be much more honoured and secured by this and other like Societies. My desire is therefore,

Nulli qui est deputatus ad aliquod officium, licet id per quod suo officio incongruus reddatur. Unde clericis omnino non licet bella gerere, &c. Aquin. 2. 2. quæst. 40. Artic. 2.

Black-Fryers
London. Jul.
10. 1626.

that this which is likely to come to the view of many more then at first heard it, may prevaile with those many, to doe as you doe, and to adde able men and availeable meanes to the advancement of your Company. To conclude, if any advancement (O noble President, Captaines, and Gentlemen of the Artillery Company) may any way by your desire to have that, which once your selves heard, lie open to the view of all, be attained, the end of yeelding to your desire is obtained. For this end therefore, humble and hearty prayer is and shall be made (to him that hath power to move the minds of all men according to his owne mind) by him that promiseth to be

Your daily Oratour,

• WILLIAM GOUGE.



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handled in The Dignities of Chivalry.

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THE
DIGNITIE
OF
CHIVALRY,

Set forth in.

A SERMON, Preached before
the Artillery Company of LONDON,
13. Iune. MDCXXVI.

§. I. *Of the Summe of Text and Sermon.*

II. CHRON. VIII. IX.

הָיוּ אֲנָשֵׁי מַלְחָמָה.

THEY were MEN of WARRE.

THE *Dignity of Chivalry* (a point very pertinent for this present appointment) is the Pearle that is inclosed in the casket of my Text. Hereof that you may take the better view, I will fet open this casket in your sight. Be pleased therefore to take notice of the generall Scope whereat the Holy Ghost aimeth in this Chapter: thereby

thereby you may discern that the forenamed point, *The Dignity of Chivalry*, is not violently wrested, but properly ariseth out of my Text. The *Summe* of this Chapter is *A Declaration of the Magnificence of Salomon*. Among other evidences thereof this is one, that his native Subjects, *Children of Israel*, THEY WERE MEN OF WARRE. The originall expresseth none but words of weight: Circumstanti- all words, which are as bonds to knit word to word, it lea- veth to be understood. There are therefore three onely words in the originall, all which set out the *Dignity of Chivalry*, and that by the *Persons*, their *Property*, and *Part* whereunto they were put.

The parts of
the Text.

The first word ~~not~~ THEY, noteth out *Singular Persons*.

The second, ~~men~~ MEN, a *Speciall Property*.

The third, ~~men of~~ WARRE, a *Selectt employment*.

THEY WERE MEN OF WARRE.

§. 2. *Of such as are fit or unfit for warre.*

2 Chro. 8. 7, 8.

Who not fit
for Warre.

2 Chron. 8. 9.

Who fit for
Warre.

IN the two verses before my Text, it is said, that there ~~I~~ were left of the *Hittites*, and the *Amorites*, and the *Peri- zites*, and the *Hivites*, and the *Iebusites*, who were not of *Israel*: and that being left, they were so brought under, as *Salomon made them to pay tribute*. They might therefore have beene put to any office or worke that the King would: yet were not THEY MEN OF WARRE. They were too meane and unmeet persons, for a function so high and honourable. On the contrary, in the words immediately before my Text, it is said, *Of the children of Israel, did Salomon make no servants for his worke*. They being men of better note and name, were reserved for a more honourable employment, which my Text thus expresseth, THEY WERE MEN OF WARRE; which words are inferred on the former, by way of opposition, with this adversative Participle *BVT*. They were *no servants for worke*: *BVT* THEY WERE MEN OF WARRE. As the meaner and baser sort were made *servants for worke*, so the better and excellenter sort were made *Souldiers for War*.

THEY

THEY were MEN of WARRE. Nor *Hittites*, nor *Amorites*, nor *Perizites*, nor *Hivites*, nor *Iebusites*, BUT *Israelites*, THEY were MEN of WARRE. No Slaves, no Captives, no Aliens, no Forrainers, but Free-men, Freeborne, Native Subjects, Naturall Citizens, THEY were MEN of WARRE. Thus this relative particle *הֵם* THEY, as here it is used, is to be taken *καὶ ὑπερβαίνει* with an excellency, as importing some eminency of the Persons here meant. This choice then of Persons maketh much to the Dignity of Chivalry.

§. 3. Of the property of men of Warre.

2. **A**S there was choice made of persons in regard of their outward privilege, *Israelites*, *Natives*, *Citizens*: so also in regard of their inward property. For the second word of my Text, *יְהוֹנָם* MEN, though it be oft used for mortal men, subject to many miseries, yet is it also put for *יְהוֹנָם* *valorous men*, and attributed to those choice men which were taken out of the twelve severall Tribes of *Israel*, and sent to spie the Land of *Canaan*. Yea, this very word is twice used in that exhortation which the *Philistims* use to encourage one another, when they heard that the *Arke* of the *LORD* was brought into the host of the *Israelites*: and it is used to set out valour and courage in men. For thus, word for word it may be translated, *Be men*: some translate it thus, *Play the MEN*: Others thus, *Quit you like MEN*. *יְהוֹנָם* by transposition of a letter, are *יְהוֹנָם* *Men of place and power, Commanders, Captaines*. Thus the *MEN* here meant, may be distinguished from the vulgar, common sort of men. The *Hebrews* put such a difference betwixt *יְהוֹנָם* and *אָדָם* as the *Grecians* doe betwixt *ἀνὴρ* and *ἀνθρώπος*, and the *Latines* betwixt *Vir* and *Homo*. *יְהוֹנָם* importeth such an one as hath in him *וַיְהִי* *Fire*, *Life*, and *Spirit*: but *אָדָם* a man of the earth. *Vir* by the *Latines* is so called of vertue and prowesse: but *homo ab humo*, as *אָדָם* of the earth. In Greeke, they most properly are styled

*Elegit Deus ex
fortissimis Israel
& ad bella do-
tissimos. Bern.
ad Mil. Temp.
cap 4.*

Numb. 13. 2, 3.

1 Sam. 4. 9.
יְהוֹנָם
estote viri.
יְהוֹנָם
S. in viri.

Πολλοὶ μὲν ἀνδρες
 αὐτοὶ, ἐλάττω δ' ἀν-
 δρες.
 Hierod. in Po-
 lym.

stiled ἀνδρες, who are ἀνδρεῖς, virtuous, valorous, magnani-
 mous: but all of all sorts ἀνδρῶνες. Our English is herein
 penurious, it wanteth fit words to expresse this difference:
 We call all, whether mighty or meane, *Men*: yet some-
 times this word *MEN* in our tongue hath his *Emphasis*, as in
 these and such like phrases, *They have played the MEN. They*
have shewed themselves MEN. They are MEN indeed. Thus
 in the English translation of the Scripture it is used, *1 Cor.*
16. 12. Quit you like MEN. And *2 Sam. 10. 12. Let us play*
the MEN. That the word here in my Text is so to be ta-
 ken, is evident by comparing this with like places. Those
 valiant men that came out of sundry Tribes to *David* in *He-*
bron, to turne the kingdome of Saul to him, of whose cou-
 rage and prowess much is spoken, are stiled with
 the words here in my Text, מַנְי מַלְחָמָה *Men of Warre.*
 The Prophet *Joel* applieth these two phrases מַנְי מַלְחָמָה *Mighty*
Men, and מַנְי מַלְחָמָה *Men of Warre,* to the same persons.
 Where the magnificence of *Iehosaphat* is set out as *Salomons*
 magnificence is here set out, in *Jerusalem* there are said to
 be מַנְי מַלְחָמָה *Men of Warre,* and by way of exposition
 they are further stiled מַנְי מַלְחָמָה *Mighty men of valour.* They
 were therefore choice *Men* of courage, *Men* of valour, that
 are here meant in my Text: so as their *Property* doth fur-
 ther set out the *Dignity of Chivalry.* In that, though *Natives*
 onely and *Israelites* were deputed to the imployment
 here mentioned, yet not all sorts of *Natives* and *Israelites*,
 but such as were well reputed of for virtue and valour, and
 fit for their imployment.

§. 4. Of preparation for war under a Prince of Peace.

3. **T**Hese Natives of name, select Subjects, Men of might-
 ty minds, to what imployment were they appoin-
 ted? Even to *Warre.* They were men of WARRE. What
 need might there then be thought to be of *Men of Warre*?
 Had all the Nations roundabout proclaimed Warre against
Israel, as in *Ioshuas* time? Or was Warre within their
 gates,

1 Chron. 12. 23.

—38.
 Joel 2. 7.

—3. 9.
 2 Chro. 17. 13.

Ios. 9. 1, 2.

gates, as before *Deborahs daies*? Or were their enemies Rulers over them, as when *Sampson* began to be a *Judge* in *Israel*? No such matter. What then? Was this the time to take revenge of *Israels* enemies for former wrongs, to secure the Land of them, and to bring them under subjection? Surely no: All that, was sufficiently done by *David*, that mighty man of *Warre*. *Salomon* now reigned. *Salomon* that *Prince of Peace*. His name proported *Peace*. For, *Salomon* had his denomination from שָׁלוֹם *Peace*. *Peace* also was promised to be in his daies. Both the forenamed Name of *Peace*, and also the promise of *Peace* are expressly mentioned by God himself, where he thus speaketh to *David*, *Behold a Sonne shall be borne to thee, who shall be a man of rest: and I will give him rest from all his enemies round about: for his name shall be Salomon: and I will give peace and quietnesse to Israel all his daies*. This *Salomon* was herein an especiall Type of the great *Prince of Peace*, *Christ Iesus*, who is *Our Peace*. In that then, where there was no feare of danger, nor any instant, urgent necessity required, in a time and place of *Peace*, under the raigne of a *Prince of Peace*, *They*, of whom you heard before, *They* were *Men of WARRE*. Surely preparation for *Warre*, Exercises thereto, Martiall discipline, Artillery tacticks, and Military trainings are matters of moment, commendable and honourable, not to be rejected or neglected, but duly to be respected, and daily practised, at all times, in all places, whether of perill or peace. This third and last branch therefore (as it is here set downe) even the *Part* which the forenamed *Persons* performed, amplifieth the *Dignity of Chivalry*. For, *They* were *Men of WARRE*.

Iudg. 5. 8.

Iudg. 15. 11.

2 Sam. 8. 1, &c.

1 Chron. 22. 9.

Isa. 9. 6.

Ephes. 2. 14.

§. 5. Of

§. 5. *Of the principall Points of the Text.*

THus have I cleared the generall Scope of my Text, and laid open to your view this promised Pearle, the *Dignity of Chivalry*: by shewing how every word of my Text eyeth that marke, and every part and particle thereof much advanceth the same. With your good patience I purpose to dive yet more deeply into the depth of my Text. For the three Parts raised out of the three words thereof, as they have bene opened before you, (namely,

1. The singular *Persons*, THEY,
 2. Their speciall *Property*, MEN.
 3. Their select *Employment*. WARRE.
- THEY WERE MEN OF WARRE.)

These three points (I say) afford to our heedfull consideration these three usefull Observations.

- I. ** The Artillery profession is an honourable function.*
- II. *Military men must be of mighty minds.*
- III. *In peace to prepare for Warre, is a principall part of prudence.*

Of these in order: and first of the first.

§. 6. *Of the honour of a Souldiers function.*

THE Artillery profession is an honourable function.

To treat much of the *Artillery profession*, before this *Artillery Company*, would be to act ** Phormio* his part before so many *Annibals* as are here present. You all know that the *Artillery Profession* is a *Military Discipline*, whereby choice persons are instructed and enabled well to manage weapons of Warre, orderly to march in their due place, wisely to encampe, and skilfully to embattaile. That to be trained up hereto, and well exercised herein, is an honourable function, belongeth to me, and to the matter in hand, to prove. How it appeareth by my text to be an honourable function, ye have heard. *Hittites, Amorites, Perizzites, Hivites, Jebusites*, and

* The three principall points of the Text.

a Cum Phormio de Imperatoris officio, & omni re militari sic dixisset, ut cœuri qui illius audirent vehementer essent delectati, Annibal interrogatus quid de illo Philosopho iudicaret, respondit, multos se deliros senes sepe vidisse, sed qui magis quam Phormio deliraret, vidisse neminem. Cic. de Orat. lib. 2.

and such like servile persons comming from a base of-spring, were counted unworthy hercof. In Israel *Israelites*, Children of the ever renowned Patriarchs, *Abraham, Isaac, and Jacob*, Men of highest and greatest esteeme, THEY were *Men of Warre*. That function whereof base people were counted unworthy, and whereunto Men of best account must be deputed; is *ἀπολογούμενος*, without contradiction an honourable function. To like purpose it is noted that *Abraham* himselfe, that *Prince of God* (as he is for excellency sake stiled) *trained up* in Artillery exercises, not bond-slaves, bought with his money, but such as were *borne and brought up in his house*, whom he had in high esteeme. THEY were *Men of Warre*. Where as old *Ishai*, an understanding and wise man had eight sonnes, the three most honourable of them all, even the three eldest, were trained up in an *Artillery profession*, THEY were *Men of Warre*. And though *David*, being the youngest of all, were by his Father deputed to be a shepheard, yet his brave mind affecting more honourable employments, whercunto also he was incited by divine instinct, he would needs prove to be *a man of Warre*, and indeed proved to be an approved *Man of Warre*. *Saul* himselfe though a King, *Jonathan*, that lovely *Jonathan*, the Kings Sonne and heire, other of his brethren, all Kings Sonnes, THEY were *Men of Warre*. Of old, the best of a Nation, best in blood and birth, as Kings, Princes, Nobles, their children and kindred: best in stature and propernesse of body, as the three tall, proper sonnes of *Ishai*: best in courage, valour, and strength, as they whom *Saul* chose to follow him: best any other way, THEY were *Men of Warre*. What shall I more say? For the time would faile me to speake in particular of *Ioshua, Gedeon, Iepthah, David, Iehosaphat, Hezekiah, Iosiah*, and other like worthies, royall persons, that were trained up in the *Artillery Profession*, and thereupon waged many battels valiantly and victoriously. THEY were *Men of Warre*. We read of few battels in Scripture, wherein Kings, or other chiefe Governours had not their place and part. In *Assyria, Persia, Greece*, and
Rome,

The souldiers profession, and honourable function.

Gen. 23. 6.
 —14. 14.

1 Sam. 17. 13,
 13.

1 Sam. 17. 32,
 &c.

—18. 27, 30.
 Who of old
 were men of
 Warre.

1 Sam. 14. 52.

Titles of honour most due to men of Warre.

Maiores nostri summam rebus bellicis retulere gloriam. Ambr. Offic. l. 1. c. 35.
Things requisite to make men fit for Warre.

Rome, the foure great *Monarchies* of the World, and the most famous *States* that ever were among the Heathen, all that in any excellency surpassed others, and were chosen to high and honourable places, for the most part, THEY were *Men of Warre*. The like may be noted of other well disciplined and well governed polities. Most of our *Dignities* and *Titles of honour* have risen from Artillery exercises, and Military employments. *Imperatores* *Emperours*, were at first *Generals* of armies: *Duces* *Dukes*, were *Captaines* of bands: *Comites* *Earles*, were *Lieutenants*, or *Provoests-Marschalls*: *Milites* *Knights*, were choice *Souldiers*: *Equites* *Esquires*, were *horsemen* in Warre. These and other like honourable titles were at first given to men, because THEY were *Men of Warre*. The honour of *Knight-hood* is knowne properly to belong to such as have well deserved in Warre. Our Ancestours got their greatest renowne by warlike affaires. Can any now deny the *Artillery profession* to have been accounted an *honourable function*? Many honourable parts and endowments are requisite to make a man expert in the *Artillery profession*, as, *Soundnesse of judgement*, *Sharpnesse of wit*, *Quicknesse of conceit*, *Stoutnesse and courage of mind*, *Undauntednesse in danger*, *Discretion mixed with passion*, *Prudence*, *Patience*, *Ability and Agility of body*, and of the severall parts thereof, with the like: all which do demonstrate that the function whereunto they are required, is an *honourable function*.

Matter both of *Enducement* and also of *Encouragement* doth this first observation afford.

§. 7. Of double honour due to such as exercise *Armes*.

Enducement to men of place, power, and parts, to Governours, to Nobles, to Rich men, to all that can any way add any honor to this profession, to do what they can to the advancement of that which is in it selfe so honourable (as hath been shewed) and worthy of all the honour that can be done

done unto it. The Apostle maketh mention of a *double honour*. That double honour is *Countenance* and *Maintenance*: both which are most due to this profession; and most meet it is that both be given thereto. By this double honour have all professions in all ages beene brought to that perfection whereunto in any kind they have attained. The respect and reward which of old hath beene afforded to valorous, and couragious, well exercised, and well experienced Captaines and Souldiers in the foure fore-named Monarchies, made them so abound with Men of Warre, as the whole world was made to tremble at the heare-say of them. When once a question was moved, why after *Virgils* time there were no more such excellent Poets as he was, such an answer as this was made:

*Good Poets thrive where liberall Patrons live:
Their countries will another Virgil give.*

An answer very pertinent to the point in hand: and fitly it may be applied to Captaines and Souldiers, who undoubtedly will abound in number, and grow very expert in all warlike exercises, where they are plentifully sustained, and highly honoured. Were Artillery Gardens, and Military Fields for Martiall discipline and warlike trainings, fostered and honoured thorow-out this land, as it is meet they should be, *Greece* could have no cause to boast before *England* of her *Achilles*, *Diomedes*, *Thewistocles*, *Pericles*, *Pyrrhus*, &c. nor *Rome* of her *Scipioes*, *Horatij*, *Fabij*, *Pompeis*, or *Cesars*. Meanes among us are more wanting then Men, or Minds. Oh that this *Enducement* might prevaile with Men of Meanes; to afford the honour of *Regard*, and honour of *Reward* to this Artillery profession which is so worthy of double honour.

1 Tim. 5. 17.

Honos alit artes.
Cic. Tusc.
quæst. lib. 1.

*Sint Mæcenates
non deerunt
Flacce Marones:
Virgiliumq; tibi
vel tuarum da-
bunt.* Martiall.
8. Epigr. 56.

§. 8. Of Encouragement to Artillery Gentlemen.

THE Encouragement concerneth you, the Commanders and other Members of this commendable and honourable Company. Howsoever your Profession and practice be rejected, or neglected by such as ought most to respect it, yet it being honourable in it selfe, be encouraged to go on therein. The practice of a good thing is then most commendable, when, for the goodnesse of it, it is practised. The puissant Princess *Deborah*, that rose up a Mother in *Israel*, and a Judge therein, with admiration said, of such as offered themselves willingly, *My heart is on them*. Had your Mother *London*, or your Grand-mother *England* a tongue to expresse her mind, she would with like approbation say to you, that shew your selves not only *troups willing*, but also *troups forward* to all Martiall exercises, *My heart is on you*: yea the heart of him that loveth them that do good things cheerefully and willingly, and can and will honour them that honour him, his heart is on you. He accepteth the good things which are done of the doers owne accord, without compulsion by others, or remuneration from others, he accepteth them as done for his owne sake. For * that which is done for conscience sake, is done for the Lords sake. In this respect it is said of *Amasiah* the sonne of *Zichri* a great Captaine and Commander of two hundred thousand mighty men of valour, under King *Iehosaphat*, that he willingly offered himselfe unto the Lord: that is, he undertaking his function willingly, he did it as to the Lord. Thus of you that are of the same mind it may be said, ye offer your selves willingly to the Lord. And will not the Lord graciously accept such? *Abraham*, who in this kind nor expected nor accepted reward of man, heard God thus speaking to him, *Feare not Abraham: I am thy shield, and thine exceeding great reward*.

Judg. 5. 9.

* Compare
Rom. 13. 5.
with 1 Pet. 2.

13.
2 Chron 17. 16

Quoniam sibi
mercedem ab
homine non que-
ruit, à Deo acce-
pit, sicut legimus,
&c. Ambr. de
Abr Pat. l. 1. c. 3

§. 9. *Of drawing more to the Artillery Garden.*

Give me leave to extend this *Encouragement* to such as are not yet of your Fraternity, nor have yet given their names to be of your Society, I meane such as are in the floure of their age, of sufficient stature and strength, well able to afford time and meanes for Artillery exercises, to offer themselves readily and chearefully to this honourable service. The time which may be, and usually is spared from your particular callings, cannot be better spent, (*exceptis semper excipiendis*, except duties of piety and charity, whereby all other things are seasoned and sanctified) I say vacant houres cannot better be spent then in the *Artillery Garden*, and in the practice of Martiall discipline there exercised, as shall *afterwards be more fully cleared.

But thus much of the first point, your *honourable Function*.

* §. 164

§. 10. *Of valour requisite for Souldiers.*

THE next concerning your *Valorous Disposition*, is this.

Military Men must be of mighty minds. They must be *Men* indeed, and able to play the *Men*. The signe of difference betwixt such as were fit and unfit for Warre, that God caused *Gedeon* to observe for retaining some, and dismissing others, tendeth to this purpose. The signe was this: *They which lapped water with their tongues* were entertained: *They which kneeled downe to drinke* were cashiered. The Reason was this. They that kneeled downe to drinke, manifested thereby a luskish, sluggish disposition, and desire to soope up their bellies full. The other that took up water in their hands, and lapped it with their tongues, shewed that their mind was so on their worke which they had to do, as they would not tarry to kneele downe; they would onely lap and be gone, a little for present necessity,

Tria arbitror esse necessaria preliantibus scilicet strenuus industriusq; miles, & circumspectus sit ad se servandum, & expeditus ad discurrendum, & promptus ad ferendum. Bern ad Mil. Temp. c. 2.

Ios. 1. 6.

—9.

Deut. 31. 7.

Deut. 20. 8.

Iudg 7. 3.

De Israelitarum
virtute in bellis
gerendis. lege
Aug. de Mirab.
S. Script. l. 2.

G. 34.

Iud 20. 17.

כר ויהוש

כר ויהוש

כר ויהוש

2 Chron. 13. 3.

* The Hebrew

is very emphaticall,

מבוי כח

the emphasis

whereof being

observed by

the LXX. is

thus expressed,

is *sursum sursum*

mighty in might.

so much as might somewhat slacke their thirst, and refresh them, was sufficient. Gods appointing such onely to be retained for Warre, proveth the point in hand. Much more the expresse precepts which by God himselfe and his Ministers, were given unto those that were set apart for Warre, to be *valiant*, and *courageous*. When God deputed *Ioshua* to be *Generall* over all *Israel*, he gave him this expresse charge, *Be strong and of a good courage*: which he further thus enforceth, *Have not I commanded thee? Be strong and of a good courage: Be not afraid, neither be thou dismayed*. The like charge did *Moses* in the name of the Lord give to all *Israel*, that were deputed to War, in these words: *Be strong and of a good courage, feare not, nor be afraid of them*. Yea, God ordained it for a perpetuall Law, that when his people were to go to Warre, this Proclamation should be made, *What man is there that is fearefull and faint-hearted? let him go and returne unto his house*. This Law God commanded *Gideon*, to proclaime before his army. The equity thereof was so clearly discerned by the very light of nature, as many of the Heathen put it in practice: by name, *Iphicrates* the *Athenian*, and *Epaminondas* the *Theban*. If such as are fearefull and faint-hearted be not fit for Warre, neither are they fit to be trained up in Martiall Exercises. Most meet it is that *Military Men* be of *mighty minds*. It is usuall with the Holy Ghost to set out such men as were trained up and set apart to Warre, to set them out by their power and prowesse. Of those foure hundred thousand men, that out of all the *Tribes of Israel* were chosen to fight against *Benjamin* and *Gibeah*, of every one of them it is said that he was *Virbelli*, a true *Man of Warre*, a valiant, a mighty man. Of those many hundred thousands which *Ioab* numbered in *Dauids* time, it is said that they were *valiant men that drew swords*, even every one of them (as the Hebrew phrase implyeth.) And of those many hundred thousands also which out of *Judah* and *Israel* were gathered together in two armies to fight one against another in *Abijahs*, and *Iero-boams* time, it is said that they were * *valiant men of Warre*,
mighty

mighty men of valour : which commendation is also given to those many troupes of trained souldiers which *Iehosaphat* maintained in *Ierusalem*, 2 *Chron.* 17. 13. When *David* purposed to take vengeance of *Ammon* for the indignity and ignominy which was offered to his Ambassadors, he sent *Ioab* and all the Host of the *Mighty men* against them. Before the good Spirit of God left *Saul*, when he saw any strong man, or any valiant man, he tooke him unto him, namely to traine him up in Martiall discipline. Of *David* himselfe, and of such as followed him, it is said, that all *Israel* knew that he was a *mighty man*, and they *valiant men*. And of those that came to him in *Ziklag*, it is said that they were *Mighty Men*, *mighty men of valour*, that could use both the right hand and the left : men of might ; men of Warre ; fit for the battell ; that could handle shield and buckler : whose faces were like the faces of *Lyons*, &c. Doth not this frequent mention of the might and valour of such as were for Warre, shew, that they that take upon them to be *Military men*, must be of *mighty minds* ; and that timorous, weake, and feeble persons are not fit for the Artillery profession ?

2 Sam 10. 7.

1 Sam. 14. 52.

2 Sam. 17. 10.

1 Chron. 12. 7.

2, 8, 21.

§. II. Of the damage of timorous souldiers.

VHere God first enacted the fore-named Law, that no fearefull persons should goe to Warre, he rendereth this Reason, *Least his brethrens heart faint like his*. Lamentable experience hath given too great evidence of the truth hereof. A few white-liverd, faint-hearted souldiers have oft beene the ruine of a great strong Army which hath beene put to rout by reason of their fainting, and yeelding, so as such men are more fit to stoope downe to a sythe, then to take vp a sword, to lift a pitchforke then to toss a pike, to handle a mattocke then to hold a musket, and to carrie a bush-bill rather then a battell-axe. But on the other side, of such use are valiant men and valorous minds, as their courage may supply the want of number : and though they be but few, not feare the face of many. It is noted that *Abraham*

Deut. 20. 8.

Numeravit 318
Reficiat non
quantitatem nu-
meris ad meri-
tum electionis
expresum. Amb.
 de Abr. Patr.
 l. 1 c. 3.
 2 Sam. 23. 8, 9,
 &c.
 1 Chron 12. 14.
 Levit. 26. 8.

armed three hundred and eightene, to expresse not the number of many, but the worth of choice ones. Well weigh the mighty and great exploits that were atchieved by *David's* Worthies, by reason of their valour and courage, and you shall find, that a few couragious men to great armies of cowards, are as so many Lyons to whole heards of deere: *Five may chase an hundred, and an hundred put ten thousand to flight.* Is it not then most meet that *Military Men* be of *mighty minds*?

§. 12. Of Righteousnesse making valorous.

Pro. 28. 1.

Quis tam fortis
quam sanctus
 Amb. Offic. l. 1
 c. 39.
 Who to be ac-
 counted righ-
 teous.
 Psal. 14. 3.
 Rom 3. 10.
Impavidus pro-
fectio miles, &
omnis ex parte se-
curus, qui ut cor-
pore ferro, sic ani-
mi fidei lorica
induitur, utriusq;
nimirum indutus
armis, nec de-
monem timet, nec
hominem. Bern.
 Serm. ad Mil.
 Temp. c. 1.
 * Pro. 18. 14.

IN applying this point, I will give you a divine direction for attaining to that which hath beene proved to be so requisite, *valor* and *courage*. The direction is grounded on one of *Salomons* Proverbs, which is this, *The wicked flie when no man pursueth: but the righteous are bold as a lyon.* Righteousnesse then maketh men valorous, wickednesse timorous. They who know who are righteous, who wicked, cannot but acknowledge the truth of this proverbe. A righteous man cannot be here thought to be such an one as hath in every part, point, and degree fulfilled the Law of righteousness according to the exact rule thereof. So *there is none righteous: no not one.* But in Gospel-phrase he is accounted righteous, that by true Faith applying to his soule the blood of Christ, for purging away all his unrighteousnesse, and laying hold on Christs righteousness, to be justified thereby, doth his uttermost endeavour to keepe a cleare conscience before God and Man. This man of all others must needs be the most valorous, whose soule is fenced with the brest-plate of righteousness, and shield of Faith, as well as his body, with armour and weapons of steele. He feareth nor Devil nor man. His conscience will make him fight in none but a good cause. His Faith will make him couragious in that cause. If in his body he be wounded, he hath * *a Spirit to sustain his infirmity.* No passion can so supply the want of blood and support a man, as this Spirit. Might of mind may-

may overcome the force of fire. But if the earthen vessell of his body be so broken, as it can no longer retaine this spirit, then flieth it upward to the place of rest and triumph, passage being made for that righteous soule to ascend to the society of the soules of just men made perfect: so as the supposed conquest over such an one is the cause of his triumph, and maketh him more then a Conquerour. The death of his Saints is precious in the sight of the Lord. But in Warre so much more precious it is, by how much more glorious. Get faith therefore and a good conscience, get them, and keepe them, and they will keepe you from faint-heartednesse: they will put life, and spirit, and virtue, and valour in to you: they will make you fit for the Artillery profession: they will make you men indeed, true military men, of mighty minds.

§. 13. Of wickednesse making timorous.

ON the contrary side, A wicked man must not every one be accounted, that hath committed any sinne, (for *All have sinned:*) but such an one as loveth wickednesse, and liveth therein, and that without true repentance. Faith which is accompanied with repentance, receiveth absolution from God. Absolution from God maketh sinnes to be as not committed. For, *the blood of Christ*, which *cleanseth us from all sinne*, cleanseth all that believe and repent. But infidelity and impenitency lay all sinnes open to the wrath and vengeance of God. Knowledge and conscience thereof cannot but fill the soule with many feares and terrours: whence it commeth to passe that such wicked men feare and flie, when none pursueth them. Thus much is expressly threatened against such wicked men. *I will send*, saith God, *a faintnesse into their hearts, and the sound of a shaken lease shall chase them, and they shall flie as flying from a sword, and they shall fall when none pursueth*, &c. It was the speech of the valorous Earle of Essex, that *Sometimes in the field encountering the enemy, the weight of his sinnes lying heavy upon his conscience,*

G g 4

being

S. Laurentius animi virtute vincebat ignis naturam. Amb. Offic. l. 1 c. 41. Esch hostes nos perimant, nullum tamen ad animas periculum mi-grat, &c. Chryl. Hom. 7. in 1 Tim c. 2. Sive in lecto, sive in bello quis moritur, preciosa erit sine dubio in conspectu domini mors sanctorum. Ceterum in bello tanto profecto pretiosior, quanto gloriosior. Bern. loc. citat.

Rom. 3. 23.

1 John 1. 7.

Lev. 26. 36.
D. Barlow in his Sermon preached at Pauls Crosse, March 1. 1600. being the next Sunday after the execution of the late Earle of Essex.

being not reconciled to God, quelled his spirits, and made him the most timorous and fearefull man that might be. Take heed therefore, O yee Captaines, Commanders, and other Members of the Artillery. Company, take heed, as you would have your inward disposition fit for your outward profession, of suffering sinne to lie upon your soules. Let your function be a motive to make you trie the truth of your conversion. Be ye righteous, that you may be indeed couragious.

§. 14. *Of courage against spirituall enemies.*

AND to take occasion from your externall profession to put you in mind of your spirituall condition, which is, to be Souldiers of Christs bands, under his colours, whose Artillery Garden is the Church Militant, where your Martiall discipline in which you are daily trained up, is not for recreation and pastime, but in very good earnest, to conquer, unlesse you will be conquered, and that in a combate of great consequence, wherein no earthly, but an heavenly inheritance is fought for, and for attaining thereto, not liberty of this world, but of the world to come, not a temporall, but eternall life is in great hazard. If ye overcome, ye are free for ever, and gaine an *inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.* If ye be overcome, ye are perpetuall slaves to Satan, that malicious enemy, who will hold you with everlasting chaines under darknesse in torture and torment endlesse and caselesse, mercilesse and remedilesse. To put you in mind, I say, of this your spirituall condition, know that if valour, and the forementioned ground thereof be so requisite, as hath beene shewed, against bodily enemies, which are but flesh and bloud, how much more against *spirituall enemies*, which are *not flesh and blond, but principalities and powers.* These especially, we ought to *resist stedfast in the Faith.* The chiefe spirituall enemy of our soules, the Devill, from whom all our other spirituall enemies receive their strength and courage, is like

like a Wolfe, and that as in fiercenesse, so in fearefulnesse. A Wolfe, if he be stoutly resisted, will flie away, but if he be fearefully shunned or yeelded unto, then he will the more fiercely assault, and more greedily deuoure. Even so the Devill: *Resist the Devill and he will flie from you.* Give place, and yeeld, and he will the more eagerly pursue, and the more easily prevaile. Neither, if he prevaile, will he any whit the more spare thee for thy yeelding to him, but rather the more proudly insult over thee. Wherefore, *my Brethren, be strong in the Lord, and in the power of his might: Put on the whole armour of GOD, that ye may be able to stand against the wiles of the Divell.* Being thus armed, *Watch ye, stand fast in the Faith, quit you like men, and be strong: stand courageously, and ye shall stand victoriously.*

§. 15. Of preparing for warre in peace.

Hitherto ye have heard of the Honour of your profession, and of the Valour required by virtue thereof. The last point noteth the necessity and benefit thereof, which is this.

In peace to prepare for Warre, is a principall part of prudence.

The most prudent Prince that ever governed people, put in practice this point of policie: even Salomon, to whom God said, *I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee that any arise like thee.* This Salomon enjoyed much peace, and had a promise to enjoy peace all his daies, and had no cause to feare any assaults or invasions of enemies, all the nations round about being brought under by his Father David: Yet this Prince of Peace, built fenced cities with walls, gates and barres, and chariot-cities, and cities of horsemen, and had his trained men of Warre, which are here noted in my Text; yea, to shew his store of warlike provision, it is expressly noted,

Iam. 4. 7.
Libentius te in-
sequitur adver-
sarius fugientem,
quam sustineat
repugnantem &
audacius insiliit
à tergo, quam re-
sistat in faciem.
Bern. Epist. 1.
ad Rob. Nepot.
suum.
Eph 6. 10, 11.
1 Cor. 16. 13.

1 King. 3. 12.

2 Chron. 2. 5, 6
9.

1 King. 4. 26.
2 Chron. 1. 14.
Abrahams
Artillery Gar-
den.

Gen. 14. 14.
The number
by Patent
granted to the
Artillery Com-
pany of Lon-
don, is 500.
which number
was not full at
the time of
preaching this
Sermon.

Gen. 14. 18
19. 20.
Heb. 7. 1, 2.
ὁ Μελχισεδεκ
βασιλεὺς βασι-
λεὺς δικαιοσύνης,
ἰσχυρὰ δὲ ἐξ
βασι-
λεὺς Σαλὼμ δὲ ἐκ
βασιλεὺς ἰσχυρῶς.

2 Chron. 17.
10, 11, 13, &c.

noted, that he had 40000 stalls of horses for his chariots, 1400 chariots, and twelve thousand horsemen. The first Father of that stocke, wife *Abraham*, whose house was a place of peace, (for the feare of God fell upon all nations round about him, they honored & revered him, they accounted him a Prince of God) yet had this *Abraham* his *Artillery Garden*, where in were trained up and fitted for Warre, such as were borne and brought up in his house: the number of which Company I suppose was greater then the number of your Company. For, at once on a sudden he armed and led to the War more then three hundred trained men. And it is not likely that he left his house destitute of all defence. He had questionlesse many more of that his Artillery Company. Now note the benefit hereof. On a sudden, in a time of necessity, and case of extremity, he had them ready to rescue five Kings, that were overthrowne by their enemies. To presse this patterne yet further for the point in hand, the Holy Ghost noteth that *Melchizedek* King of *Salem*, whose name declared him to be a King of Righteousnesse, whose nation shewed him to be a Prince of Peace, this *Melchizedek* King of *Salem*, met *Abraham* with his forenamed troupes, blessed him and them, gave good entertainment to them all, and congratulated their returne, giving thereby an evident demonstration of his approbation of *Abrahams* providence and prudence in maintaining an Artillery Garden for his house. The condition of *Iehosaphats* Kingdome (who was the fourth sonne that by lineall discent came from *Salomon*, and sat on his Throne) was much like to *Salomons*. For the feare of the Lord was upon all the kingdomes of the land that were round about *Iudah*, so that they made no warre against *Iehosaphat*: But in Testimony of amity, they sent him yeare after yeare many presents: Yet he placed forces in all the fenced cities of *Iudah*, and set garrisons in the Land, and had eleven hundred and threescore thousand Men of Warre, mighty men of valour that waited on him, besides those whom he put in the fenced cities thorow out all *Iudah*. Admirable it is, and (but that the word of truth records it) incredible,

dible, that in so small a Kingdome as *Iudah* was, there should be so many trained, expert, valiant men of Warre, as were in *Iehosaphats* time. When *Iudah* and all *Israel* were joyned together, even all the twelve Tribes in one Kingdome, that Kingdome was nothing so spacious as England is. For, some of our Shires are larger then some of their Tribes were: and yet our Shires are in number above foure times more then their Tribes were: For, wee have *above foure times twelve shires. How farre then do the three Kingdomes under the Dominion of our *Soveraigne, England, Scotland, and Ireland*, how farre do they exceed in spaciousnesse, the *Kingdome of Iehosaphat*? Yet question may be made, whether in these three Kingdomes, there be so many score thousands of trained Souldiers, well disciplined men of Warre, mighty men of valour, as there were hundred thousands in *Iudah*. We account twenty or thirty thousand a great Army, fifty thousand a royall Army. What then an hundred thousand? What an hundred thousand eleven times multiplied, and threescore thousand added thereto? All these were under their *Captaines*, by name, *Ready for Warre, Waiting on the King*, to be sent forth at his command: and yet all the fenced cities, which were very many, well replenished with Garrisons, over and above those 1160000. Surely they counted it an honour and safety to their land to have store of trained souldiers, men expert, and ready for Warre at all times. Therefore frequent mention is made thereof. To omit other particulars, in *David*s time, *Ioab* gave up the number and summe of *fifteene hundred and seventy thousand* men of Warre, and yet left two Tribes un-numbered. Surely there must needs be many Artillery Gardens, and they well replenished, Martiall discipline must needs be there much exercised, where were so many thousands, yea hundred thousands trained up to Warre. If the wiseman might send men to the *Ants* to learne of them to provide meat in the summer, and to gather food in the barvest, much better may men be sent to such worthy patterns as were guided and approved by God, to be alwaies provided with

* In England
39. in Wales
13.

1 Chron. 21. 5.

Pro. 6. 6, &c.

with expert Souldiers trained up to Warre, even in times of peace. A maine difference is herein put betwixt wise-men and fooles. We have a proverbe that saith, *A foole will take his cloake in foule weather.* But a wise man takes it with him at all times. He knoweth that a bright sun-shine day may be soone turned into a cloudy rainy day. Peace is not like the unmoveable mountaines, but rather like to the variable skie. Wisdome teacheth men to forecast the worst, that they may be provided against the worst, yea and thereby prevent the worst. It is an old and true Motto, *Pax armis*, Peace is procured, preserved, secured by preparations and provisions for Warre.

§. 16. *Of the benefits of Artillery Gardens.*

WHere are many *Artillery Gardens*, and they much frequented, and Martiall discipline therein daily and duly exercised, Amitie with such Kingdomes will be earnestly desired, and welcomely embraced: Kings of such Kingdomes will be admired of their friends, and feared of their foes: Subjects of such Kingdomes will find just and kind entertainment in forraigne parts: Natives and Allies wilbe secured: All manner of callings freely exercised: Lands and inheritances quietly enjoyed: Enemies danted: Invasions and insurrections prevented: and many, many evils avoided. They who reverence nor God nor man, where they see or heare of an over-mastering power, wilbe kept within compasse; and though conscience do not alter their inward disposition, yet constraint will order their outward conversation. But on the contrary, by fearlesse and carelesse security, by neglect of Artillery and Military exercises, by want of men meet for Warre, whole Cities and Kingdomes are oft made a booty and prey to their enemies, and suddenly ruined. Instance *Laisb*, they were a people that were at quiet and secure, and the *Danites* on a sudden smote them with the edge of the sword, and burnt their Cities with fire. For a City and Nation to be without Artillery Gardens, is as dangerous as for a traveller to be without a sword.

The damage
of neglecting
Armes.

Iudg. 18. 27.

If the fore-mentioned patterns of prudent Princes, and wise Statef-men, recorded and approved in Gods Word, for training up armies of men in warlike exercises, and that in times and places of peace: If the many great benefits which thereby arise and accrue to a Land and Kingdome, and the many great mischiefs which are like to follow, upon a carelesse neglect thereof, be motives of force, motives of force are not wanting to prove, that, *In peace to prepare for Warre, is a principal part of prudence.*

§. 17. *Of the commendation of Artillery Gardens.*

THE Application of this point, doth as neerly concerne this *Artillery Company*, as any of the former, both for justification, and also for approbation and commendation thereof. Were our daies more *halcyon*, more quiet and peaceable then they are, or were they more free from feare of danger then they are, yet were your Artillery exercises lawfull, needfull, usefull. True it is, that they are not in pitch fields, *pedes, & cuspide cuspis*, face to face, foot to foot, speare to speare against enemies. They are in a quiet City, in a time of peace among your selves. They are like the *Olympian* games (instituted by potent & prudent *Hercules*) and the *Isthmian* sports (ordained by *Theseus* in imitation of *Hercules*) as delightful preparations for war. They are like to the *Pyrrick dancing* which was invented by *Pyrrhus*, called *armed dancing*, because it was performed by men clad in armour, and *warlike dancing*, because it was a representation of sundry kinds of battels, and a means to make them well to weld their Armour in War. They are like those warlike sports & pastimes which were practiced by *Cyrus* when he was a youth, and by his coequals, and play-fellows. They are delightful recreations. But what then? Are they therefore not lawfull? Or not needfull? Or not usefull? He is too severe and censorious, and goeth beyond the liberty of Gods Word, that condemneth all recreations, all delightful pastimes. He is too imprudent and imprudent, that conceiveth nothing needfull or usefull, wherof there is not necessary use in that present and instant time wherin it is used.

Plutarch. in
Vita Thesei.

ἐρχομε πυρρικήν.
Eustat.
ἐρχομε ἐνοπλίαν.
Athen.
ἐρχομε: πολεμικῶν.
Plat.

Xenoph de
Cyri instit l. 1.
Idem de Cyri
min. Exped. l. 5.

§. 18. *Of warlike recreations.*

Were your Artillery exercises onely for recreation, they are the best recreations that can be used. Were there at this time no need or use of them, they may be herafter of absolute necessity. Delight in the things which men do, swalloweth up the pains that is taken about them, makes men the more diligent and constant in their exercises, and bringeth them to the greater experience & perfection therein. Not only expert souldiers, but experienced Captains also are made by Military recreations used in *Artillery Gardens*. So as if suddenly Armies were to be raised of more men then all the Military Companies can afford, yet might sufficient store of Captains, and other Commanders and Officers be taken out of your Companies to governe and guide, to instruct and encourage such as for want of former exercising were altogether inexperienced. Of the *fifty thousand* that out of *Zabulon* came to *David* in *Hebron*, by way of commendation, it is said that they could *set a battell in array, and lead an army*. This implieth, that by their practising of Artillery exercises, they were all able to lead and order armies, to set them in array, and go before them. Besides the policy of other nations and ages, our *Ancestors* well discerned the need, use, and benefit of such recreations as might fit men for War: which moved them to make such strict Statute Lawes for the exercise of shooting, as they did: For,

1. Every Master of a Family (except spirituall men, & Iustices of one Bench or other) was to exercise shooting himself.

2. He was to keep bows & arrows continually in his house.

3. He was to bring up those that were in his house in the exercise of shooting.

4. If he suffered any betwixt the age of 7 and 17, son or servant to abide in his house without bow or arrowes a moneth together, for every such default he was to pay 40 shillings.

5. If a servant took wages, his Master might buy him bow, and arrowes, and deduct the price out of his wages.

6. If any man-servant betwixt the yeares of 17 and 60, that

1 Chron. 12.
33, 38.

9. Statute in
33. yeare of
Hen. 8.

that took wages, were a moneth without bow and arrowes, for every such default he forfeited 6 shillings and 8 pence.

In those daies guns (the sure and sore messengers of death) were not so in use as now they are. Strength and skill in shooting was it that made our English nation famous for War. Their exercise therof in time of peace, and that for recreation, made them so expert as they were therein, at times of War. The *frequent mention of *bowes* and *arrowes*, in Scripture, as instruments of War, sheweth that of ancient time they have been used to that purpose: and * *Ionathans* using his *bow* and *arrowes* for recreation, sheweth that of old among Gods people such recreations were used as might the better fit men to War. The men of *Gibeah* without question from their youth were exercised in sport, to sling stones at a marke, or els they could never have attained to such extraordinary skill, as to *b sling stones at an haires breadth and not faile*. The skill which the men of *Benjamin* (of which Tribe those *Gibeonites* were) are after this noted to have in *slinging stones with the right and left hand*, sheweth, that this was an usuall exercise of the youth and men of that Tribe.

Such recreations in peace as are preparations unto War, justly deserve to be reckoned up among those necessary vocations whereby Politicks are preserved: and while you are exercising your selves therein, you are imployed in your calling, and you go on in that way, wherein God promisseth to *give his Angels charge over you, to beare you up in their hands, least you dash your feet against a stone*.

§. 19. Of neglect of Artillery exercises.

WHen I duly weigh that little which hath been said, and withall consider how much more might be said of, and for the warrant, honour, need, use, and benefit of your Artillery profession, I cannot sufficiently wonder at the blindness, carelesnes, improvidence, and security of this our age, in neglecting and dis-respecting a matter of so great consequence, so nearly concerning the glory, tranquillity, and safety of

* Gen. 48. 22.
Ios. 24. 12.
1 King. 21. 34.
2 King. 6. 22.
— 9. 24.
— 13. 15, &c.
1 Chron. 5. 18.
— 8. 40.
— 12. 2.
— 17. 17.
— 26. 14.
— 35. 23.
Psal. 44. 6.
— 76. 3.
21 Sam. 20. 20.
b Iudg. 20. 16.
1 Chron. 12. 2.

Psal. 91. 11, 12.

of the whole land, and of all societies and severall persons therein. Me thinks that it is more then meet that every City and Corporation, if not every Towne and Village throughout the Land, should have an *Artillery Garden*: and that the great populous Cities, especially L O N D O N, should have as many *Artillery Gardens*, as it hath *Wards*: and that publique allowances should be afforded to such as willingly offer themselves to these Military exercises. I have heard of liberall legacies and bountifull donations given for making Cawties, mending High-waies, building Bridges, and other such like works, but little or nothing for purchasing and maintaining *Artillery Gardens*, and the Warlike exercises appertaining thereto. I cannot therefore much wonder that there are no more such Companies as yours is, and no more of your Company.

§. 20. *Of applying all to the present Artillery Gentlemen.*

Quia omne varum pretiosum, gaudet de de illis esse, qui quanto rariores, tanto apparebit gloriosiores. Bern Ep i. ad Rob. nep suum.

BUt because every rare thing is precious, I rejoyce that you are of those, who, by how much the more rare they are, by so much the more glorious they appeare to be. By you it must be effected, if it be effected, that the ancient English name and Renowne for Martiall discipline be preserved (if not repaired also) and propagated to posterity. Be not therefore now slacke in prosecuting that which you have so well begun. Be diligent to keep your training daies, and to exercise your armes, that such as by much practice are well experienced, may be presidents and patterns to others: and those others by like constant practice may attaine to answerable experience. Let no discouragements dismay you. The lesse encouragement you have from others, the greater is your praise, that so willingly take such paines at your owne cost, to make your selves serviceable for the defence, security, and safety of the Land and Kingdome where you live. In you my Text is in our daies and Land verified; for of you it may be truly said, THEY WERE MEN OF WARRE.

FINIS.

Since Englands Deliverances (noted in The Churches Con-
quest, s. 93.) were printed, I found a remarkable one omi-
tted, which I had rather should be here set out
of place, then not set down at all. Mr
Camden thus relates it:

Of the smothered fire of the rebellion in the North,
there brake forth as it were out of the embers, a new
flame, at *Naworth* in *Cumberland* neare the wall of *Severus*,
called *Pills Wall*: kindled by *Leonard Dacres* second sonne
to *William Lord Dacres of Gilsland*. This *Leonard Dacres*
(when the Lord Dacres his Nephew by his elder brother di-
ed) stomacked much that so goodly an inheritance was
come by law to his Nephew (wherein the Duke of *Norfolke*
their father in law had bequeathed to his sonnes) and com-
menced suit against them: which, when it proceeded not
according to his desire, he fell to plotting and practicing
with the *Rebels*. But when they had taken up the banners of
Rebellion sooner then he thought, and were proclaimed Ene-
mies to their Country, whiles he was at Court, he was ad-
mitted to salute the *Queene*, tending her his best service
against the *Rebels*, and in that respect was sent home againe.
By the way (as was found afterwards) he imparted coun-
sailes with them by Messengers that went betweene him and
them: and encouraged them, promising great matters
from the *Ambassadors* of forraigne Princes: and amongst
other things, that he (having levied men in the *Queenes*
name) would make away the *Lord Scroope* Warden of the
West March, and the *Bishop of Carleole*: which when he
could not effect, he sent letters of Commendations after the
Earles that were flying to the *Scots*, seized upon the *Castle*
of *Greystoke* and other houses belonging to the *Dacres*, forti-
fied the *Castle of Naworth* as his owne inheritance, and un-
der colour of defending his owne and resisting the *Rebels*,
gathered together 3000 of the *Rank-riders* of the borders,
and some others which were most devoted to the *Dacres*,

which in that tract was a name of great reputation. Against these marcheth the *Lord Hunsdon* with the old garrison souldiers of *Barwicke*. The *Rebels* not trusting to their strong holds, march forth to encounter him: and a three cornered battell flanked on every side with horsemen, receive him at the little river *Gelt*. The fight was maintained on both sides very sharply: and *Leonard* (though he were crook-backed) omitted nothing that could be required in a most valiant Leader: but after very many of his men were slaine, he left the victory (though with small joy) to the *Lord Hunsdon*, and withdrew himself into *Scotland* hard by: from whence shortly after he crossed the Seas into the *Low Countries*, and died a poore man at *Lovaine*: so as it seemeth his father was not much deceived, who upon his death-bed, prayed God to send him much sorrow for his disobedience.

After the forementioned defeate a letter (26. Febr. 1569.) was drawne and presented by the *Secretary* of State unto her *Majestie* to signe: which was a letter of thanks to the *Lord Hunsdon* for his good service in that overthrow: it being the very first act (as that letter intimates) that ever was executed by fight in field in her time against any rebels. With that letter, which she sent but did not signe, she wrote of her selfe and with her owne hand on the same leafe this ensuing letter, which by the helpe of a Gentleman my friend and neighbour, I came to sight of. And, because it is worthy of all memory, pertinent to the forementioned story, full of encouragement to faithfull Subjects and valiant Soldiers, and for the honour of that noble Family so nearly allied to her, and since so honoured by his Majesty, I have made bold to publish it word for word, not altering one syllable or letter therein, nor the manner of expressing or placing her name.

Your loving
kinneswoman
Elizabeth
R



*Doute, muche my Harrie
wither that the victorie gi-
ven me more joyed me or
that you wer by God appoin-
ted the instrument of my glory and I as-
sure you for my countries good the first
might suffice but for my harts contenta-
tion the second more pleased me It likes
me not a litell that with a good testimony*

H b 2

of

of your faithe ther is seen a stout courage
of your mind that more trusted to the
goodnes of your quarell than to the weake-
nes of your number Well I can say no
more beatus est ille servus quem
cum Dominus venerit inveniet fa-
ciendo sua mandata And that you
may not thinke that you have done no-
thing for your profit thogh you have done
much for your honor I intend to make
this jorney somewhat to increafe your
livelode that you may not say to your selfe
perditur quod factum est ingrata.



AN ALPHABETICAL
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