



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<sup>a</sup> 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<sup>b</sup> 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<sup>c</sup>

<sup>a</sup> Vox bonorem  
exhibentis, &  
omnia bona pre-  
cantis.

Gen 41.43.

<sup>b</sup> Vox congratu-  
lantis & collan-  
dantis Deum.

Rev. 19.6. & in  
1<sup>a</sup> sal. sapissimè.

<sup>c</sup> 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 <sup>d</sup> Saint Augustines phrase) Iudicis mollire sententiam, & mitius vindicare quàm leges, but it is like that which a <sup>c</sup> Prophet calls שָׁלוֹם שָׁלוֹם Iudgement of peace: which <sup>f</sup> Saint Hierom thus expounds, Hoc est iudicium pacis ut propositum Iudex habeat pacificare discordes. This is no small difficulty, since according to the same <sup>g</sup> Hierom, Non est omnium rectè iudicare, sed eorum qui prudentes sunt: who are made wise from above. Therefore <sup>h</sup> 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 <sup>i</sup> 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

<sup>d</sup> Aug. ad Mar-  
cel. Epist. 158.

<sup>e</sup> Zac 8. 16.

<sup>f</sup> Hier. Com-  
ment lib. 2. in  
Zac. cap. 8.

<sup>g</sup> Hier. Com-  
ment. lib. 1. in  
Esa. cap. 1.

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

<sup>i</sup> 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 beene 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*

# THE EPISTLE, &c.

Psal. 82. 6.

ΕΙΣΑΚΑΛΕΙΤΕ ΤΗΝ  
ΓΛΩΣΣΑΝ ΤΗΣ ΕΜΕΤΕΡΗΣ  
ΤΗΣ ΔΙΚΕΣ, ΚΑΙ ΤΑΙ  
ΚΛΗΡΟΝ, ΑΙΣ ΕΝ ΕΜΕΙ  
ΧΡΙΣΤΟΙΣ ΕΤΙΜΕ ΧΡΙ-  
ΣΤΑΙ ΤΩΝ ΑΝΘΡΩ-  
ΠΩΝ.  
Justin. Mart.  
Quest. & Resp.  
ad Orthodox.  
q 142.

*filed* <sup>וְעַתָּה</sup> <sup>וְעַתָּה</sup> <sup>וְעַתָּה</sup> Gods and children of the  
most high have the power to cause divine directi-  
ons to bee put in execution. Thus therefore doth  
an ancient Father paraphrase on that text, bring-  
ing in God himselfe thus speaking to Magistrates,  
I have given you mine own honour, and dig-  
nity, and title, Therefore judge the people  
as if I my selfe judged it. To whom now may  
those *seasonable* Treatises which do (as it were  
with the finger) point at Gods particular dealing  
with us, be more fitly presented, then to him, who  
under his most excellent Majesty, hath so great a  
place and part, with others, to settle orders for suc-  
couring poore people, wounded as aforesaid, and  
for sheltring them from those arrows. Of the  
Treatises thus commended to your honourable Pa-  
tronage, gracious acceptance is in all humility cra-  
ved by him that professeth himselfe to be

At your Honours command,

WILLIAM GOUGE.



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

Right Honorable,  
Right *Worshipful*,  
Beloved,

**B**

Ehold 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 <sup>a</sup> the fourth  
time give publike testimony thereof by presenting  
to you in speciall that which is made publike to all.  
The neglect of you, <sup>in which many be</sup> objected against me, is, my  
feldome preaching among you this last year.  
This ancient, undeniable aphorisme, <sup>b</sup> *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

<sup>a</sup> 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.*

<sup>b</sup> *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, appeares 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 τῷ  
σώματι ἵνα αὐτὸν δια-  
κρίνηται, ὡς ἡ ἑσχατὴ  
τοῦ ἵνα αὐτὸν ὑποτάξαι  
ἡ ὁμοίωσις τοῦ σώματος  
ἐκκαρτερῶντος αὐτοῦ  
Chrys. Hom. 1.  
in cap. 1. ad  
Tit.

⁴ Cavendum &  
in ocio ocium est.  
Bern de Con.  
sid. 1. 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 showred 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,

חַרְוֵי הַיָּרֵחַ  
malas sagittas.  
Ezek. 5. 16  
Metonymia effe-  
cti.

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

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

# To the Reader.

<sup>a</sup> 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. Epist. 122.

<sup>i</sup> Plaiſter for the Plague §. 70, 71, 50, 64, &c.  
<sup>k</sup> Deartbs Death, §. 4, 5, 6, &c.

<sup>b</sup> *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 *Deartb*, 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 uſeſull points) the ex- tremities of, and remedies for <sup>i</sup> *Plague*, <sup>k</sup> *Famine*, and

# To the Reader.

and <sup>1</sup>*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 GOUGE.**

<sup>1</sup> *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  
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### Errata.

In the Epistle Dedicatory in margine pag. 1. lin. 3. for *have read* read *have*.  
 Pag. 19 lin. 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. 32. for *red* *red*. p. 433. l. 14. had *beetled* 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.*

2. The Point. *Get up.*  
From whom. *From among this congre-  
gation.*

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 meanes 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 prooffe 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 <sup>a</sup> *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 <sup>b</sup> *Moses*: even he who was made both a *Prince* and *Prophet* to that people.

Three especiall observations are here most remarkeable.

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. \* **J**udgements 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 <sup>a</sup> 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, <sup>c</sup> *Because thou hast done this thou art cursed*; In like manner to *Adam*, <sup>d</sup> *Because thou hast eaten, &c. Cursed, &c.* Thus the generall deluge of the world, the burning of *Sodom* and *Gomorrhah*, the plagues of *Egypt*, <sup>e</sup> the judgements in the wilderness, <sup>f</sup> 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, <sup>g</sup> *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: <sup>1</sup> *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.

<sup>b</sup> See the Churches Conquest on Exo. 17. 9. §. 9.

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

<sup>a</sup> 2 Pet. 3. 4.  
<sup>b</sup> Αγγέλων ἀμαρτανώντων & ἐπιτάλας.

<sup>c</sup> Gen. 3. 14.

<sup>d</sup> — 17.

<sup>e</sup> — 6. 5.

<sup>f</sup> — 18. 20.

<sup>g</sup> Exo. 3. 9.

— 5. 6.

<sup>h</sup> Heb. 3. 17.

<sup>i</sup> Iudg. 2. 20.

<sup>k</sup> Pro. 13. 6.

The kinde of *Iobs* afflictions,

<sup>1</sup> 1 King. 8. 46.

*Sancti in medio tribulationis persecuta sua confitebantur, pro quibus se dignè & iuste humiliari noverant.* Aug.

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

1 Pet. 1. 7.  
Iam. 1. 3.  
Secs. 49.  
2 Chro. 33. 12.  
Jud. Ver. 7.

Why judgements follow sinne.

Search out  
cause of  
judgement.  
1 Ios. 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.  
1 Lam. 3. 40.  
1 Cor. 11. 31.*

2. Distinction must be made betwixt judgements. Some are <sup>m</sup> for evidence, prooffe, and exercise of such graces as God hath endued men withall. Others are for punishments of sinne: and they either <sup>n</sup> to bring a sinner to repentance, or <sup>o</sup> 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 Ier. 7. 17.

1 Sam. 3. 13.

Dan. 9. 11.

\* 1 Sam. 12. 14.  
Rom. 2. 24.  
y 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.

<sup>a</sup> 2 Cor. 7. 9.

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

<sup>b</sup> 1 Ioh. 1. 9.

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

<sup>c</sup> 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 <sup>d</sup> she that made a towell of her haire, which had before beene laid out to proclaime her lust.

<sup>d</sup> Luk. 7. 38.

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

<sup>e</sup> 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 <sup>f</sup> *Nebemiahs* time.

<sup>f</sup> Neh. 9. 38.

6. When faithfull endeavour is answerable to such purposes, promises, vowes and covenants: as he that said, <sup>g</sup> *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.*

<sup>g</sup> 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 <sup>h</sup> the Plague did in *Dauids* time.

<sup>h</sup> 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, <sup>i</sup> *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.

<sup>i</sup> 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 <sup>k</sup> *Christ weepe over Ierusalem*. By them he gathered that heavy vengeance must needs fall upon her.

<sup>k</sup> 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 <sup>l</sup> *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.

<sup>l</sup> 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, <sup>\*</sup> 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

<sup>\*</sup> The second of July 1625 was the first day appointed for a publique fast when there died in that weeke 405 of the Plague.

<sup>m</sup> Ezr. 10. 3.  
Neh. 9. 2.

<sup>n</sup> Exo. 15. 23.

<sup>o</sup> 2 King. 6. 5.

<sup>p</sup> Lam. 3. 44.

<sup>q</sup> 2 King. 4. 39.

*Sanè ubi profus  
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, <sup>n</sup> 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 <sup>n</sup> *bitternesse* which was on  
the waters in *Marah*, which made them that they could  
not be drunken: and as that <sup>o</sup> *heavinesse* on the axe head  
which made it sinke in the water: and as that <sup>p</sup> *thick cloud*,  
whereof the Prophet thus saith, *our prayer cannot passe tho-  
row it*. Yea as those <sup>q</sup> *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 <sup>a</sup> preparing an arke before the flood came: by <sup>b</sup> sending Lot into Sodom before it was consumed: by <sup>c</sup> sending Moses and Aaron to Pharaoh before his land was plagued: and by <sup>d</sup> 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 <sup>e</sup> Hezekiah and his people; and <sup>f</sup> 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 <sup>g</sup> slow to anger. And when he is provoked to take vengeance, he threatens before he strikes. For <sup>h</sup> he doth not afflict willingly. He saies it, and swears it, <sup>i</sup> 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 <sup>k</sup> 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, <sup>l</sup> 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 <sup>m</sup> 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.

יִצְחָק בֶּן

*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 <sup>a</sup>Noah, <sup>b</sup>Abraham, <sup>c</sup>Moses, and other his Prophets. To omit other particulars, in this case it is thus indefinitely said, <sup>d</sup>*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, <sup>e</sup>*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 glad some 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.

<sup>a</sup> Gen. 6. 13.

<sup>b</sup> — 18. 17.

<sup>c</sup> Exo. 3. 8.

<sup>d</sup> Am. 3. 7.

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

<sup>e</sup> 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  
חפרטו  
separate vos.

THE first clause here noted, is an admonition for avoiding the intended judgement. <sup>a</sup> 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, <sup>b</sup> *from the midst*, or *from among* that assembly. The word translated <sup>c</sup> *congregation*, properly signifieth such an assembly as by appointment meeteth together.

<sup>d</sup> The

ב מתוך  
התקהל  
of תר condixit,  
indixit.

<sup>d</sup> 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 <sup>e</sup> 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, <sup>f</sup> 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 <sup>g</sup> 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, <sup>h</sup> *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*, <sup>i</sup> *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, <sup>k</sup> *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 <sup>m</sup> *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

ד'יו d

חנני e

f

Genev. Engl.

ג אכל g

<sup>h</sup> Gen. 2. 2.

יכל  
LXX. συνέσθαι  
consummavit.

<sup>i</sup> 2 King. 13. 19

k אחר  
at repentē.

Chald.

במרוק

Arab.

באלרוק

in momento.

<sup>l</sup> 1 Sam. 26. 8.

m פגע מ

מא וice,

מא וice.

Trem & Iun.

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

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

*Mercy* in seeking to preserve some.

*Iustice* 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, <sup>b</sup>*The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgement to be punished.* <sup>c</sup>*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 <sup>d</sup>*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.

<sup>a</sup> 2 Pet. 2. 4, &c.

<sup>b</sup> 2 Pet. 2. 9.

<sup>c</sup> Ezek. 9. 4, 6.

Rev. 18. 4.

<sup>d</sup> Pro. 15. 3.

2<sup>d</sup> 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 affoordes 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<sup>r</sup>.* 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 *Iudah* 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 <sup>h</sup> 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 ipsiis impij, & cum ipsis patiuntur.* Aug. Epist. 122. ad Victor.

1<sup>st</sup> Numb. 20. 12  
*Pro peccatis eorum Deus flagellat etiam ipsos sanctos suos.*  
Aug. loc. citat.

2<sup>d</sup> King. 13. 29

2<sup>d</sup> King. 22. 20

with, who are as *chariots* and *horsemen* while they remaine. Thus was good <sup>i</sup> *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 <sup>k</sup> 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, <sup>l</sup> *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.

**Y**ET 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 <sup>m</sup> *Ebed-melech* was preserved.

2. By <sup>n</sup> 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 <sup>o</sup> *Ezekiel* caried away to *Babel* in the first captivity, that he might prophesie in *Babylon* to the *Iewes* there, <sup>p</sup> 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 <sup>q</sup> *Daniel*, and his three companions; and of <sup>r</sup> *Esther* *Mordecai* and was a meanes of higher honour and greater advancement, then they could in all probable conjectures

<sup>i</sup> 1 Sam. 31. 2.

<sup>k</sup> 1 King. 13. 24

<sup>l</sup> 1 Pet. 4. 17.

<sup>m</sup> Jer. 39. 17.

<sup>n</sup> Isa. 57. 1.

<sup>o</sup> Ezek. 1. 1.

<sup>p</sup> Jer. 24. 5.

<sup>q</sup> Dan. 2. 48, 49

<sup>r</sup> 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.

**B**E 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-faring 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.*  
*Acumen quibus, in sua dandis, Plutarchus in vita 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 wisdome 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 fortresse, 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.

*Patamusne 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? <sup>b</sup> 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 expedit.* Aug 80. q. quest. 4. 83.

<sup>a</sup> 2 Sam. 24. 17. *Quid inter: si utrum febris an ferram de corpore soluerit. Non qua occasione sed quales ad se exant 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 <sup>a</sup> 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 <sup>b</sup> 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 <sup>c</sup> remove out of the midst of Babylon, and <sup>d</sup> to deliver every man his soule: which advice is also given, in regard of spirituall Babylon, <sup>e</sup> 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, <sup>f</sup> 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. <sup>g</sup> 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. <sup>h</sup> This is taxed as a point of folly in Lots sonnes in law. Ichosaphat too much failed herein. He heard the Prophet say that <sup>i</sup> Ahab should fall at Ramoth-Gilead; and yet he would accompanie him

\* See §. 11.

<sup>a</sup> Gen. 6. 13.<sup>b</sup> — 19. 12, 14.<sup>c</sup> Jer 50. 8.<sup>d</sup> — 51. 6.<sup>e</sup> Rev. 18. 4.<sup>f</sup> Pro. 22. 3.<sup>g</sup> Act. 27. 22, 24.  
31.<sup>h</sup> Gen. 19. 14.<sup>i</sup> 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 <sup>b</sup> succour them out of the City.

4. <sup>c</sup> It is permitted to such in time of *persecution* to fly: yea and <sup>d</sup> 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.*

<sup>b</sup> 2 Sam. 18. 3.

<sup>c</sup> Mat. 10. 23.

<sup>d</sup> 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 Chrill 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*: <sup>k</sup> *From the least of them even to the greatest of them, from the Prophet even to the Priest every one dealeth falsely*: <sup>l</sup> *They are all grievous revolters*: <sup>m</sup> *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, <sup>n</sup> *Whom all the men of Israel chuse, his will I be.* <sup>o</sup> What got that *Machivillian politician Achitophell*, by joyning with him whom the greater part of the people chose? <sup>p</sup> 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.* <sup>b</sup> Good *Iosiah* was a stay of those judgements which God had threatned to bring upon *Ierusalem* for the sinnes of *Manasseh*. <sup>c</sup> Had there beene but ten righteous men

<sup>k</sup> Jer. 2. 29.

<sup>l</sup> — 6. 13.

— 28.

<sup>m</sup> — 8. 6.

<sup>n</sup> 2 Sam. 16. 18.

<sup>o</sup> — 17. 23

<sup>p</sup> Mat. 7. 13. 14.

*Si pauci sunt*

*qui inveniunt,*

*profecto longi*

*pauciores erunt*

*eius pervenire*

*possunt. Aligenim*

*in ipsis statim*

*inijis, &c.*

Chrys. cont. vi-

tuperat vitæ

monost l. 1.

\* See §. 11.

<sup>a</sup> Gen. 19. 32.

<sup>b</sup> 2 King. 22.

19.

— 32. 26.

— 24. 3.

<sup>c</sup> 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.

*Cum 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-  
liani 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. <sup>a</sup> *A fire went out from the Lord and devoured Nadab and Abihu.* <sup>b</sup> *The fire of the Lord burnt among them that complained against him.* <sup>c</sup> *The Lord smote the people that lusted with a very great Plague.* <sup>d</sup> *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 <sup>d</sup> *Ministers*, or rather Gods <sup>e</sup> *rod*, <sup>f</sup> *staffe*, and <sup>f</sup> *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. <sup>h</sup> *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 <sup>i</sup> the *Ninevites* did. Or if he have begun to strike, thou maist make him <sup>k</sup> *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 <sup>1</sup> *They turned not to him that smote them.*

<sup>1</sup> Isa. 9. 13.

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

VI. \* *Stubbornesse after some stroakes causeth utter destruction.* <sup>a</sup> So much is threatned in the Law: and <sup>b</sup> 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. <sup>c</sup> *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 <sup>d</sup> they were utterly destroyed with fire and brimstone from heaven. *Pharaoh* and his subjects were so smitten with <sup>e</sup> 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 <sup>f</sup> 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. <sup>g</sup> This <sup>h</sup> 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.

<sup>a</sup> Lev. 26, 18, &c.

Deu. 29. 19, &c.

<sup>b</sup> Isa. 1. 5 &c.

— 9. 13, 14.

Am. 4. 6, &c.

<sup>c</sup> Gen. 14. 1, 2, 11

<sup>d</sup> Gen. 19. 24.

<sup>e</sup> Exo. 7. 20, &c.

<sup>f</sup> Exo. 14. 28.

<sup>g</sup> Lam. 1. 1, &c.

<sup>h</sup> 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.

<sup>1</sup> 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.

<sup>a</sup> Exo. 33. 5.

<sup>b</sup> Psal. 73. 12.

<sup>c</sup> Pro. 1. 27.

<sup>d</sup> Deut. 7. 4.

<sup>e</sup> Pro. 6. 15.

<sup>f</sup> Isa. 39. 5.

— 30. 13.

— 47. 11.

<sup>g</sup> Jer. 6. 26.

<sup>h</sup> — 51. 2.

<sup>i</sup> Lam. 4. 6.

<sup>k</sup> 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, <sup>a</sup> *I will come up into the midst of thee in a moment, and consume thee.* <sup>b</sup> *How are they brought into desolation as in a moment?* <sup>c</sup> *Their destruction commeth as a whirle-wind.* <sup>d</sup> *The anger of the Lord wil. destroy thee suddenly.* <sup>e</sup> *His calamity shall come suddenly: suddenly shall he be broken without remedy.* <sup>f</sup> *It shall be at an instant, suddenly.* <sup>g</sup> *The spoiler shall suddenly come.* The terrour of Babylons destruction is hereby aggravated, in that it was <sup>h</sup> *suddenly fallen*: yea and of Sodom, which is thus expressed, <sup>i</sup> *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 <sup>k</sup> *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*, <sup>1</sup> *Sudden feare troubleth thee.* It makes men at  
their

Mischiefes of  
sudden judge-  
ments.

<sup>1</sup> 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 himselfe) *to your selves, lest at any time your hearts be overcharged, and so that day come upon you unawares..*

\* Ian. 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 pat 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. <sup>k</sup> This moved *David*; when he saw the fierceness of Gods wrath for his great sinne, to fall downe on his face before the Lord.

<sup>k</sup> 1 Chr. 21. 16.

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

<sup>l</sup> 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 <sup>m</sup> *Christ* fell on his face and prayed. In the latter respect <sup>n</sup> *Daniel* lay on his face as in a dead sleepe.

<sup>m</sup> Mat. 26. 38, 39.

<sup>n</sup> Dan 10. 9.

<sup>o</sup> Vcrs. 42.

Most of these may be applied to *Moses* and *Aarons* falling on their faces here in this text. For <sup>o</sup> *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. <sup>a</sup> *Prayer is a ready remedy for a desperate calamity*. Such a calamity was the peoples here. And this remedy is here with approbation used.

<sup>a</sup> See *The Saints Sacrifice* on Psal. 116. 4.

<sup>b</sup> See *The whole armour of God*, on Eph. 6. 18. §. 95; &c.

II. <sup>b</sup> *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.

<sup>c</sup> See *The Churches Conquest* on Exo. 17. 11. §. 29.

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

<sup>d</sup> See *the whole armour of God*, on Eph. 6. 18. §. 36, &c.

IIII. <sup>d</sup> *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*.

<sup>e</sup> Ibid §. 51.

V. <sup>e</sup> *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*.

<sup>f</sup> 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.*

**T**O 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. <sup>b</sup> *God sent him to be a Ruler.* <sup>c</sup> *Aaron* himselfe calls him, his Lord.

*Moses* prescribeth to *Aaron*, because

1. <sup>d</sup> *Aaron* was to be *Moses* his spokesman to the people.

*Aaron*

Num. 12. 8.

<sup>b</sup> Act. 7. 35.

<sup>c</sup> Num. 12. 11.

<sup>d</sup> Exo. 4. 15.

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

2. *Aaron was then made the High-Priest: so as<sup>f</sup> 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<sup>h</sup> such as these the 250 men that conspired with *Korah*, and were destroyed with fire, offered incense. Others were of gold, as<sup>i</sup> 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<sup>k</sup> 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

<sup>c</sup> Exo. 28. 1.  
<sup>f</sup> — 30. 7.

A censer.  
סמך  
סמך a  
prunas desumptis

<sup>h</sup> Num. 16. 39.  
<sup>i</sup> 1 King. 7. 50.

<sup>k</sup> Heb 9. 4.

Duo sunt altari-  
a: unus thymia  
matum cum  
incensum &  
altare ante  
templum cum  
holocaustorum.  
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

cinnamom.

וְשֵׁן זַמְזָמִית

tum in loco legi-

tur. Hanc facile

est statueri quid

significet.

וְשֵׁן זַמְזָמִית

in hoc tractatu

lato 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 *transfer*. 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  
הזבחה

This phrase, <sup>m</sup> *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. <sup>n</sup> *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, <sup>o</sup> *He forgave iniquity*: word for word, *He covered iniquity.* And where in relation to the wrath of a King, it is said, <sup>p</sup> *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, <sup>q</sup> *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.

<sup>o</sup> Psal. 78. 38.  
יכפר עין

<sup>p</sup> Pro. 15. 14.  
יכפרו

<sup>q</sup> Deut 21 8.  
כפר לעמך  
propitius esto erga populum tuum

\* Lev. 16 33.

תָּעָר  
לְעִלְיוֹתָי  
expiat.

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  $\left\{ \begin{array}{l} \text{Charging. } \textit{Moses} \\ \text{Charged. } \textit{Aaron.} \end{array} \right.$

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 *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.*

IV. *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**<sup>a</sup> *En must do what they do by vertue of their calling.* <sup>a</sup> *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, <sup>b</sup> *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 <sup>c</sup> *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, <sup>d</sup> *The wisdom of the prudent is to understand HIS way.* But <sup>e</sup> *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 <sup>f</sup> *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. <sup>g</sup> *Studie* therefore

\* See § 25.

<sup>a</sup> 1 Cor. 7. 17.

1 Pet. 4. 10.

<sup>b</sup> Rom 12.  
6, 7, 8.

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

<sup>c</sup> Pro. 20. 7.

<sup>d</sup> — 14. 8.

<sup>e</sup> — 20. 3.

<sup>f</sup> 1 Pet. 4. 15.

<sup>g</sup> 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 <sup>a</sup> *Rebekah* when she felt children struggling together within her: and <sup>b</sup> *Ioshua* when *Israel* fled before the men of *Ai*: and <sup>c</sup> the other Tribes that fought against the *Benjamites*: and <sup>d</sup> *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 <sup>e</sup> before a more generall Law) to burnt offerings: in which respect *David* gave this advice to *Saul*, <sup>f</sup> *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 <sup>h</sup> *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.

<sup>a</sup> Gen. 25. 12.

<sup>b</sup> Ios. 7. 6.

<sup>c</sup> Iudg. 20. 28.

<sup>d</sup> 2 Sam. 21. 1.

<sup>e</sup> Lev. 16. 12.

<sup>f</sup> 1 Sam. 26. 19.

<sup>g</sup> Gen. 8. 20, 21.

<sup>h</sup> 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 himselve 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 himselve.

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.

**V**Ho 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*, <sup>a</sup> the Idoll of the *Ammonites*, which is supposed to be *Saturne*, <sup>b</sup> the Iewes also

\* 2 King. 16. 2.

<sup>a</sup> 1 King. 11. 7.

<sup>b</sup> Ier. 31. 35.

also did so: notwithstanding that <sup>c</sup>the Lord had expressly forbid them so to do: and <sup>d</sup>made 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 <sup>e</sup>the 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 <sup>f</sup>*Devils*. Now <sup>g</sup>the 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. <sup>a</sup>*Polyxena* also the daughter of *Priamus* and *Hecuba* is said to be sacrificed to appease the Ghost of *Achilles*. <sup>b</sup>*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. <sup>c</sup>*Pigmalion* is said usually to sacrifice men to the gods. <sup>d</sup>The *Bistans* a people of *Thrace*, made a law to sacrifice strangers to their gods. <sup>e</sup>*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*. <sup>f</sup>The 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. <sup>g</sup>The *Scythians* are reported to sacrifice every hundreth man of the captives that they tooke. <sup>h</sup>It is recorded that a Plague was raised in *Syracuse*

<sup>c</sup> Lev. 18. 21.<sup>d</sup> Lev. 20. 2.

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

<sup>e</sup> Num. 27. 21.

Judg 20. 18.

<sup>f</sup> Deut 32. 17.

2 Chron. 11. 15.

Psalm 106 37.

<sup>g</sup> Cor. 10. 20.

Rev 5. 70.

<sup>h</sup> Joh 8. 44.

*Large Euripidis  
Sextus Aristoteles  
de Cicero. Offic.  
lib 3.*

<sup>a</sup> Ovid Metam  
lib 13. fab 2.

<sup>b</sup> *Vltima vel  
Phoca sacras  
maiores ad aras  
Quam tulit a se  
Abdatus  
habe necem.*

Ovid in

Ibin.

<sup>c</sup> *Præter ut ducet, quo sanguine debuit, an Tinxit, &c. Ibid.* <sup>d</sup> *Qui B. fons templo cæ-*  
*tere miser.* Ibid. <sup>e</sup> *Quique Theoria Taurica pæra Dæ.* Ibid. <sup>f</sup> *Aut te decoreat cer-*  
*tu Adera cælis. S. nq. necotum granine plura putant.* Ibid. <sup>g</sup> Herod. lib. 4. <sup>h</sup> *Pho-*  
*tarch. 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. <sup>i</sup> 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.*

**P**apists 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. <sup>a</sup> The Council of Trent saith of some of these and other like workes of penitency (as it cals them) that *never any safer way to avert the vengeance of God was found out in the Church.* <sup>b</sup> 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 e 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 fornamed Orthodoxall substances by these hereticall circumstances. So the substance of Baptisme which they retaine, they impeach by their additions of cream, 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,  
iracundiam animi  
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. <sup>a</sup> 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 <sup>b</sup> *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, <sup>c</sup> *Be speedy Bullocks, Rammes, &c. whatsoever Ezra shall require, let it be done speedily. For why should there be wrath against the realm?* <sup>d</sup> *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. (<sup>e</sup> 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: <sup>f</sup> *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 <sup>h</sup> *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.  
<sup>a</sup> Exo. 32. 11.

<sup>b</sup> Icn 3. 4.

<sup>c</sup> Ezr. 7. 17. 21, 23.

<sup>d</sup> Iob 1. 5.

Fiercenesse of Gods wrath.  
<sup>e</sup> Psal 73. 21.  
 Isa. 30. 30.  
 Ier. 15. 14.  
 Zeph 3. 8.  
*Sapius ab initio flammam quidam non extinguentes, in magnum devenerant naufragium. De peccatoribus.*  
 Chrys. Hom. 22. ad Pop.  
<sup>f</sup> Deut. 32. 22.  
<sup>g</sup> Nah. 1. 6.  
<sup>h</sup> 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 repeating, 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,

<sup>1</sup> Mic. 7. 18.

1. <sup>1</sup> *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.

<sup>4</sup> Isa. 28. 21.

2. <sup>4</sup> *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 <sup>1</sup> *Nineveh*, and of <sup>m</sup> *Hezekiah*.

<sup>1</sup> Ion. 3. 10.

<sup>m</sup> Jer. 26. 18, 19

<sup>n</sup> Ion. 4. 2.

3. God is <sup>n</sup> *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, <sup>o</sup> *It is enough: stay now thine hand*.

<sup>o</sup> 2 Sam. 24. 16.

Deferring repentance, a cause of much mischief.

<sup>P</sup> Psal. 18. 26.

Tamberlane ut Stephan. in Apolog. pro Herodoto.

The cause therefore of Gods severity in executing vengeance, rests in mans obstinacy. For <sup>P</sup> *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 <sup>f</sup> 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*

<sup>f</sup> 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 mori-  
untur, quibus si  
hæc hora ad  
agendum con-  
sentiam concederetur  
quæ tibi  
concessa sit, quæ  
modo per altaria  
& quam festi-  
na iter currerent,  
& ibi flexis geni-  
bus, vel corâ  
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 mereverint. Tu verò comedendo, bibendo, jocando & ridendo, tempus otiose vivendo perdis, quod tibi indulserat Deus ad acquirendam gratiam, & promereandam gloriam. Cogita etiam quot anime in inferno vix cruciantur sine spe veniæ, & misericordiæ. Si amor Dei te tenere non potest, saltem teneat & terreat timor judicii, metus 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 (<sup>a</sup> *He made an attonement for the people*) proves as much. So doth this answer which God gave to Moses his intercession for the people, <sup>b</sup> *I have pardoned according to thy word*. Memorable in this case is that meanes which at first God afforded to man by the <sup>d</sup> *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, <sup>e</sup> *It shalbe accepted for him to make an attonement for him*. The events are thus set out, <sup>f</sup> *The Lord had respect to Abel, and to his offering*, <sup>g</sup> *The Lord smelled a sweet savour*, <sup>h</sup> *The glory of the Lord appeared to all the people*, <sup>i</sup> *The Lord heard him*, <sup>k</sup> *The Lord was entreated for the land*, <sup>l</sup> *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, <sup>m</sup> *Come now, and let us reason together, saith the Lord*, <sup>n</sup> *Come eate of my bread, &c.*, <sup>o</sup> *Come, buy wine and milke without mony, &c.*, <sup>p</sup> *Come unto me all ye that labour, &c.*, <sup>q</sup> *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 <sup>\*</sup> *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.

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

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

types, *Christ Iesus, whom God hath set forth to be a propiti-  
ation: 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 propiti-  
atory: 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 be-  
twixt God and man.

No reason hereof can be found out in man. For man ha-  
ving once rebelled against his Creatour, persisted in his re-  
bellion: and neither offered to God, nor sought of God any  
attonement. \* *When we were enemies we were reconciled.* The  
whole cause therefore 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 pro-  
per 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 hea-  
vens, or below on earth, no nor any of the living, and sensi-  
ble, 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 kind-  
nesse 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. <sup>1</sup> *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*. <sup>2</sup> *He therefore that tooke not on him the nature of Angels, tooke on him the seed of Abraham.*

<sup>1</sup> Jude v. 6.

<sup>2</sup> 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, <sup>a</sup> *How oft would I have gathered you together even as the hen gathereth her chickens under her wings, and ye would not!* And this, <sup>b</sup> *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 wisdom 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 seipsis 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.*

**H**AVING 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, <sup>a</sup> *Let my prayer be ſet before thee as incense*. This alſo is meant by the Lord, where he ſaith, <sup>b</sup> *In every place incense ſhall be offered to my name*.

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

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

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

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

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

5. *Incense* cauſed <sup>m</sup> *a ſweet perfume and ſavour*. So is <sup>n</sup> *prayer* pleaſing and acceptable unto God.

6. <sup>o</sup> *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.

<sup>a</sup> Pſal. 141. 2.

<sup>b</sup> Mal. 1. 11.

<sup>a</sup> Exo. 30. 36.

<sup>b</sup> Pſal. 51. 17.

<sup>c</sup> Lev. 16. 13.

<sup>d</sup> Mar. 11. 24.

<sup>e</sup> Iam. 1. 6.

<sup>f</sup> Iam. 5. 16.

<sup>g</sup> Exo. 30. 7.

<sup>h</sup> Lev. 16. 12.

<sup>i</sup> Heb. 13. 10.

<sup>j</sup> — 9. 4.

<sup>k</sup> Ezek. 8. 11.

<sup>l</sup> Rev. 8. 4.

<sup>m</sup> Chro. 30. 27.

<sup>n</sup> Ion. 2. 7.

<sup>o</sup> Lev. 16. 12.

<sup>p</sup> Iob 42. 8.

<sup>q</sup> Pſal. 69. 31.

<sup>r</sup> 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. <sup>r</sup> So are all Saints made spirituall *Priests*, and <sup>t</sup> thereby fitted to offer up the spirituall incense of prayer.

### §. 38. Of incense typifying Christ.

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

4. *Incense*

<sup>p</sup> Exo 32. 14.

<sup>q</sup> Numb. 16. 46.

<sup>r</sup> Rev. 1. 6.

<sup>t</sup> 1 Pet. 2. 5.

<sup>a</sup> Heb. 9. 4.

How sundry types may be applied to Christ.

<sup>b</sup> Exo. 30. 34, 38

<sup>c</sup> Cant. 5. 10.

<sup>d</sup> P sal 45. 2.

<sup>e</sup> Exo. 30. 36.

<sup>f</sup> Isa. 53. 5.

<sup>g</sup> Lev. 16. 12.

<sup>h</sup> Zac. 3. 2.

<sup>1</sup> Lev. 16. 12.  
<sup>\*</sup> Heb. 9. 4.  
<sup>\*</sup> Exo. 30. 1. &c  
<sup>1</sup> Heb. 9. 14.

4. Incense was put upon a <sup>1</sup> Censer. The Censer was of <sup>k</sup> gold. <sup>\*</sup> So was the altar upon which it was burnt.

4. Christ <sup>1</sup>thorow the eternall Spirit offered himselfe: then which nothing more precious, more durable. A golden censer and altar is expressly applied to Christ, Rev. 8. 3.

<sup>=</sup> Lev. 16. 13.  
<sup>=</sup> Heb. 8. 1.

5. The Incense was brought <sup>m</sup> before the Lord into the most holy place.

5. Christ is <sup>a</sup> in heaven before his Father, even at his right hand.

<sup>o</sup> Lev. 16. 13.  
<sup>P</sup> Heb. 1. 3.  
<sup>I</sup>sa. 4. 5.

6. The smoake of the Incense like <sup>a</sup> cloud covered the mercy-seate.

6. <sup>P</sup> Christs intercession so covereth the throne of grace in heaven, as our finnes are not seene.

<sup>a</sup> Exo. 35. 28.  
<sup>1</sup> Ioh. 11. 42.  
 — 16. 23.  
<sup>1</sup> Isa. 42. 1.  
<sup>1</sup> Mat. 3. 17.

7. The sent of the Incense was very sweet. Therefore it is called <sup>a</sup> sweet incense.

7. <sup>1</sup> Christs intercession is very pleasing to God. <sup>1</sup> Gods soule delighteth in him. <sup>1</sup> He is his beloved Sonne in whom he is well pleased.

<sup>=</sup> Lev. 16. 13, 14.  
<sup>=</sup> Heb. 9. 12.

8. <sup>a</sup> Incense was carried with bloud into the most holy place.

8. <sup>\*</sup> Christ with his owne bloud entered into the holy place. Satisfaction and intercession go together.

<sup>v</sup> Numb. 16. 48.  
<sup>1</sup> I Ioh. 2. 2.  
<sup>1</sup> Rom. 5. 10.  
 — 11.

9. <sup>v</sup> Offering incense was a meanes of attonement betwixt God & mā

9. Christ is <sup>z</sup> the propitiation for our finnes. <sup>a</sup> By him we are reconciled to God: and <sup>b</sup> have received the attonement.

<sup>1</sup> 2 Chro. 26. 18.  
<sup>1</sup> Heb. 8. 1.

10. <sup>c</sup> Incense was to be offered up only by a Priest.

10. <sup>d</sup> 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 <sup>a</sup> 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.*

**C**hris<sup>t</sup> 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 <sup>a</sup> a shadow of things to come : but the body is of Christ. He is that <sup>b</sup> seed of the woman that should bruise the serpents head, and so slay hatred. <sup>c</sup> He is that Seed of Abraham, in whom all nations should be blessed, by reason of this attonement. He the <sup>d</sup> propitiatory sacrifice, he the <sup>e</sup> cleansing water, he the incense, he the <sup>f</sup> Brazen Serpent, by which such as are stung by sinne and Satan are cured. To omit other types, <sup>g</sup> He is our peace : <sup>h</sup> He is the propitiation for our sinnes : <sup>i</sup> He is the Mediatour betwixt God and man : <sup>k</sup> God hath reconciled us to himselfe by Iesus Christ : <sup>l</sup> whom God hath set forth to be a propitiation. Therefore <sup>m</sup> when he had by himselfe purged our sinnes, he sate downe on the right hand of the Majesty on high : where <sup>n</sup> he ever liveth to make intercession for us. On which ground the Apostle maketh this holy challenge, <sup>o</sup> 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.

<sup>p</sup> Christ being true God, <sup>q</sup> his Fathers beloved Sonne in whom he is well pleased : and having <sup>r</sup> 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 <sup>s</sup> There is one (one onely) Mediatour betwixt God and man, the man Christ Iesus.

<sup>a</sup> Col 2. 17.

<sup>b</sup> Gen 3. 15.

<sup>c</sup> Gal 3. 16.

<sup>d</sup> Heb 10. 10.

<sup>e</sup> Eph. 5. 26.

<sup>f</sup> Ioh. 3. 14, 15.

<sup>g</sup> Eph. 2. 14.

<sup>h</sup> 1 Ioh. 2. 2.

<sup>i</sup> 1 Tim. 2. 5.

<sup>k</sup> 2 Cor. 5. 18.

<sup>l</sup> Rom 3. 25.

<sup>m</sup> Hebr. 1. 3.

<sup>n</sup> — 7. 25.

<sup>o</sup> Rom. 8. 34.

<sup>p</sup> 1 Tim. 3. 16.

<sup>q</sup> Mat. 17. 5.

<sup>r</sup> Heb. 9. 12.

<sup>s</sup> 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 <sup>a</sup> *The fire that went out from the Lord devoured Nadab and Abihu*: and as <sup>b</sup> 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. <sup>c</sup> He fildly stiled this kind of humility, that stiled it, *a shew*, or a *maske of humility*, counterfeit humility: And <sup>d</sup> 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.

<sup>a</sup> Lev. 10. 1, 2.

<sup>b</sup> Numb. 16. 35.

<sup>c</sup> Hypocritism hu-  
militatis. Occu-  
men. in Col. 2.  
19.

<sup>d</sup> Fulgò dicitur  
qui divitem affe-  
ctat thelo-dives,  
qui sapientem  
thelo-sapiens.  
Ergò & hic the-  
lo humilis dici-  
tur (i) affectans  
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 acceptation, 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

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 עזענדאית  
vehementer.

<sup>a</sup> Hof. 10. 7.

עצב ב

<sup>a</sup> King. 6. 6.

עצב עזענדאית

procedit lignum.

<sup>c</sup> Deut. 29. 28.

עצב

וכחמה

עצב

ira & exaudiscentia, & feroce

עצב ד  
exitus.

עצב ע

פנים

A facie Iehove.

Trem. & lun.

THE originall word translated *wrath*, signifieth a fervor, fiercenelle, or vehemency of anger. <sup>a</sup> The *foem* that ariseth from the raging and beating of the sea, is set ont by this word. It hath affinity with <sup>b</sup> 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. <sup>c</sup> *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, <sup>d</sup> *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, <sup>e</sup> *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 <sup>a</sup> *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 <sup>b</sup> *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 <sup>c</sup> *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. <sup>a</sup> *Exo. 11. 8.* <sup>b</sup> *1 Sam. 26. 30* *Si offenditur debet irasci: si irascitur debet ulcisci. Nam & ultio fractus est in eo. Iras debuit offerre.* Tertul. ad. vers. Marc. 1. 1. <sup>c</sup> *Rom. 1. 18.*

Ion 3. 9.

\* Rom. 2. 5.

\* Rom. 3. 5.

\* *Quis in seipso iustitiam.*

\* 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.

*Domini 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 *1 waxe hot*, *2 to be kindled greatly*, *3 to smoke*, *4 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 *P 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 *4 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, *5 My wrath shall be kindled, and shall not be quenched*. *6 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 *7 The Lord is slow to anger*, *8 Long-suffering*, *9 Ready to pardon*: and when he hath threatned, or begun to inflict judgement, he is soone brought to *7 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 lawfulnessse of anger.

1. **T**His great instance of Gods being angry, gives an evident demonstration of the lawfulnessse 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. <sup>a</sup> *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 <sup>b</sup> *A Lambe without blemish, and without spot:* <sup>c</sup> *Holy, harmlesse, and undefiled, separate from sinners:* yet <sup>d</sup> was he angry. So were sundry Saints on just occasions noted to be angry, yet not blamed: as <sup>e</sup> *Moses,* <sup>f</sup> *David,* <sup>g</sup> *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? tranquillitatemque mentis velut levis quaedam aura conturbet, &c.*  
Hier. Com ment. l. 2. in Eph. 4.  
<sup>a</sup> 2 Cor. 5. 21.  
<sup>b</sup> 1 Pet. 1. 19.  
<sup>c</sup> Heb. 7. 26.  
<sup>d</sup> Mar. 3. 5.  
<sup>e</sup> Numb. 16. 1.  
<sup>f</sup> 2 Sam. 13. 21.  
<sup>g</sup> 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.* <sup>k</sup> The Apostle reckoneth *wrath* among the *fruits of the flesh*: and <sup>l</sup> exhorteth to *put it away*.

*Ans.* He meaneth *wrath* and anger as perverted and corrupted. <sup>m</sup> 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 <sup>n</sup> *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 <sup>o</sup> *threw them out of his hands, and brake them*. So <sup>p</sup> *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. Misplacing 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

<sup>k</sup> Gal. 5. 20.

<sup>l</sup> Col. 3. 8.

How anger accounted evill.

<sup>m</sup> Eph. 4. 26.

<sup>n</sup> Col. 3. 8.

<sup>n</sup> Gal. 5. 19, 20.

*Ira est irrationalis impetus, & canis impudens.*

Chrys. ad Pop.

Hom. 30.

Num. 12. 3.

<sup>o</sup> Exo. 32. 19.

<sup>p</sup> 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 (*Jon.* 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 redirasca? Non utiq, sed provebo, sed contremiscam, sed veniam deprecabor.* Ber. super Cant. Serm. 83. *Mat.* 5. 23. \* *ira* temere.

\* *Jon.* 4. 4. *Canis est impudens ira: sed legē 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 piratos, &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 enflame 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 desistimus, & 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 Conquest* on Exo. 17. 15. S. 72. of this title  
**IEHOVAH.**  
Prov. 19. 12.

Am. 3. 8.

Prov. 20. 2.

*Horrendum est incidere in manus Dei viventis, effendere Creatorem, recalcitrare Dominantis imperio, qui habet potestatem corpus & animam ponere in gehennam.* Bern Serm. in festo Mar Magd.

\* S. 24.  
Prov. 16. 14.  
\* S. 27. 30.

## §. 45. Of the sinnes which most provoke Gods wrath.

3. **I**T is an especiall point of wisdom to take due notice of those sinnes 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.* <sup>a</sup> *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 <sup>b</sup> *idolatri* is a spirituall adultery. For <sup>c</sup> *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 (<sup>d</sup> thereby the matrimoniall bond is broken) so idolatri against God. <sup>e</sup> *Idolaters choose other gods.* So they <sup>f</sup> give Gods highest honour to others. No marvell then that <sup>g</sup> the fire of Gods jealousie is inflamed against them. <sup>h</sup> This motive against idolatri doth *Moses* much presse.

2. *Prophanation of sacred things, and times.* <sup>i</sup> The Prophet expressly noteth this to be an especiall cause that provoked God to consume his people in his anger. <sup>k</sup> *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.*  
<sup>a</sup> *Pro. 6. 34.*  
*Idololatria sepe ac proprie Scriptura fornicationem vocat Aug. de Doct Chr. lib. 3. cap. 8.*  
<sup>b</sup> *Ezek. 23. 37.*  
*Hof. 2. 2.*  
<sup>c</sup> *Ier. 31. 32.*  
*Hof. 2. 19.*  
<sup>d</sup> *Mat 5. 32.*  
<sup>e</sup> *Iudg. 5. 8.*  
<sup>f</sup> *Isa 42. 8.*  
<sup>g</sup> *Deut. 9. 19.*  
*Numb. 25. 3.*  
*Iudg. 2. 13. 14.*  
<sup>h</sup> *Deut. 6. 14.*  
<sup>i</sup> *15.*  
<sup>j</sup> *Ezek. 43. 8.*  
<sup>k</sup> *Neh. 13. 18.*

Religion mixe themselves with prophane persons, and joyne themselves with them in mariage, society, amity, confederacy, &c. Yea, and every way fashion themselves like to them, in speech, in gesture, in apparell, in pastimes, &c. <sup>1</sup> This so incensed Gods wrath against the old world, as he swept them all away with a flood. <sup>m</sup> *Wrath* is said to come upon *Iehosaphat* from the Lord, for this very thing. <sup>n</sup> 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. <sup>o</sup> By polluting it, his sacred name is blasphemed.

4. *Ingratitude*, or a dis-respecting, despising, and vilifying of Gods mercies, favours, and blessings. Thus <sup>p</sup> *The anger of the Lord was kindled greatly against Israel for their light account of Manna*. And <sup>q</sup> *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 <sup>r</sup> *it repented God that he had set up Saul to be King*: And <sup>s</sup> *The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him*. <sup>t</sup> By Israels ingratitude God was provoked in wrath to swear that they should not enter into his rest. <sup>u</sup> *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*. <sup>x</sup> *The Princes of Iudah were like them that remove the bound: therefore I will powre out my wrath upon them*, saith the Lord. <sup>y</sup> *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*. <sup>z</sup> 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

<sup>1</sup> Gen. 6. 3.<sup>m</sup> 2 Chro. 19. 2<sup>n</sup> Deut. 7. 4.

Rev. 14. 9, 10.

Rom. 2. 24.

<sup>o</sup> Ezek. 36. 20.<sup>p</sup> Numb. 11. 6, 10.<sup>q</sup> Deut. 32. 18, 19.*Ingratitudoem  
provisus odii ani  
ma mea. Peremp  
toria siquidem  
res est ingrati  
do, hostis gratie,  
inimica salutis.  
Nihil illa d'sp'i  
cet Deo, &c.*

Bern de Evang.

7. Panum

Serm 2.

<sup>r</sup> 1 Sam. 15. 11.<sup>s</sup> — 16. 14.<sup>t</sup> Psal 95. 10,

11.

<sup>u</sup> 1 Chro. 32. 25<sup>x</sup> Hof 5. 10.<sup>y</sup> 2 King. 23. 26<sup>z</sup> Psal 82. 6.

2 Chro. 19. 6.

<sup>a</sup> Ezek. 13. 12,  
13.

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

Hier. Comment.  
in Abd.  
<sup>b</sup> 1 Sam. 2. 29,  
&c.

— 3. 12, &c.  
<sup>c</sup> 2 Cor. 5. 20.

6. *Ministers perverting their function*: and that by encouraging and emboldening the wicked: and by discouraging and discountenancing the upright. <sup>a</sup>The 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 <sup>b</sup>*Elies* house. <sup>c</sup>Ministers 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.

<sup>d</sup> Ezek. 35. 5,  
11.

<sup>e</sup> Zac. 1. 15.

<sup>f</sup> 2 Chro. 28. 6,  
7, &c.

<sup>g</sup> Psal. 69. 21,  
24.

7. *Inhumanity*, or trampling on such as are cast downe. <sup>d</sup>Thus 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, <sup>e</sup>*I am sore displeased at the Heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.* <sup>f</sup>*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. <sup>g</sup>To 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.*

<sup>h</sup> Jer. 32. 31, 32.

8. *Conspiracy*, and joynt consent of all sorts in all manner of finnes. <sup>h</sup>*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 <sup>m</sup> after God hath given his Law and Word to his people, and given <sup>n</sup> 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 sinner, 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. pri. 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-  
cit & irasci,  
quam peccare.

Chrys. ad Pop.  
Hom. 46.

Cui deest fiducia,  
januam 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.  
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 required. 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 profession 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 <sup>a</sup> 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, <sup>b</sup> *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 profanation 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. Profanation

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 dwelt 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 naclius  
Pharao longanimi-  
tate extremas  
de omnibus dedit  
pccatas. Chrys. ad  
Pop. Rom. 4. 6.

2 Pet. 2. 22.

12. Apostasie.  
Inward.<sup>b</sup> Rev. 2. 4, 5.

2 Thes. 2. 10, 11

<sup>c</sup> 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 <sup>a</sup> decaying inwardly in former love of truth) too great and just cause of complaining is given. Many have left their *first love*, and become <sup>c</sup> *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 soares 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.

**T**HE 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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<sup>a</sup> Exo. 21. 35.

most commonly to Gods *striking* of wicked men with some extraordinary judgement. As where *David* said of *Saul*,  
<sup>b</sup> *The Lord shall smite him*: meaning so as to destroy him. This word is <sup>c</sup> oft used of Gods smiting the *Egyptians* when they held the Israelites among them as bond-slaves. Yea, such a word as <sup>d</sup> 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 <sup>e</sup> *Latine*, and that from the <sup>f</sup> *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 <sup>g</sup> 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 <sup>h</sup> 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*. <sup>i</sup> The roote from whence this word is derived signifieth to *overthrow*, or *destroy*. And experience sheweth that by the plague many are destroyed. <sup>k</sup> In *Latine* *pestis* importeth as much, whence the *Scots* call this sickness the *pest*. <sup>l</sup> 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 <sup>m</sup> that word which properly signifieth *pestilence*: yet was it questionlesse a *pestilence*. For,

1. <sup>n</sup> Such a word as this is attributed to the *pestilence* that

<sup>b</sup> 1 Sam. 26. 10.

יָשַׁם

<sup>c</sup> Exo. 8. 2.

— 12. 23.

— 12. 27.

Ios. 24. 5.

<sup>d</sup> Exo. 9. 14.

יָשַׁם

<sup>e</sup> Plaga.

פֶּגַעַה אֶלְכָּהּ

percutio.

סוּרֵיכֶם לְכָלֵם.

<sup>g</sup> יָנַח יַעֲקֹב, per-

cussit. Inde nomen

יָנַח plaga.

Exo. 11. 1.

יָנַח percutit.

Inde nomen

יָנַח plaga.

Deut. 28. 59.

<sup>h</sup> יָנַח cum

duplici segol.

<sup>i</sup> יָנַח in Piel sig-

nificat evertit.

Inde nomen

יָנַח pestis, quia

multi eam em-

erunt.

<sup>k</sup> Sic Latine

pestis, quia pes-

fundat.

<sup>l</sup> Sic Grece

λοιμός αἵματος

de pecto Quia fa-

cit disetum.

יָנַח

<sup>m</sup> 2 Sam. 24. 21,

25.

יָנַח

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 <sup>a</sup> *The anger of the Lord was kindled against Israel*: and againe that <sup>b</sup> *God was displeased with Davids numbring the people, and Therefore he smote Israel*. <sup>c</sup> Where God saith, *Fire is kindled in my wrath*, he addeth as an effect thereof, *I will send plagues among them*. <sup>d</sup> 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, <sup>e</sup> *The Lords anger was kindled, and the fire of the Lord burnt among them, and consumed them*. <sup>f</sup> *The wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague*. <sup>g</sup> *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, <sup>h</sup> *The wrath of the Lord was kindled against his people, inso-much 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.  
<sup>a</sup> 2 Sam. 24. 1.  
<sup>b</sup> 1 Chro. 21. 7.  
<sup>c</sup> Deu. 32. 22, 23.  
<sup>d</sup> Ezek. 5. 16, 17

\* Numb. 11. 1.  
f ——— 33.

g — 25. 4.

<sup>h</sup> 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

<sup>a</sup> 2 Sam. 24. 14.

<sup>a</sup> Heb. 12. 6.

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

<sup>c</sup> 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 <sup>a</sup> 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 <sup>b</sup> 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 <sup>c</sup> *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 <sup>\*</sup> hereafter is shewed.

<sup>a</sup> § 4, 5, 6, 10.<sup>b</sup> § 30.<sup>c</sup> 2 Chro. 16. 12<sup>\*</sup> §. 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 <sup>a</sup> to bitter waters, making them to feeble <sup>b</sup> the want of bread, and <sup>c</sup> water, (not starving them) and <sup>d</sup> 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, <sup>e</sup> 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 <sup>f</sup> 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 <sup>g</sup> 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 <sup>h</sup> the destruction of the Campe of the Assyrians: Such <sup>i</sup> their death whose blood Pilate mingled with their sacrifices, and theirs on whom the tower of Siloe fell: and <sup>k</sup> 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  
actions:

\* See § 47.

<sup>a</sup> Exo 15. 23.<sup>b</sup> — 16. 3.<sup>c</sup> — 27. 1.<sup>d</sup> Deut. 25. 18.<sup>e</sup> Gen. 7. 11.<sup>f</sup> Gen. 19. 23, 24.<sup>g</sup> Exo. 14. 24, 25.<sup>h</sup> 2 King. 19. 25<sup>i</sup> Luke 13. 1, 4<sup>k</sup> 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 <sup>a</sup> Sauls was unto his servants to slay the Priests of the Lord, and as <sup>b</sup> 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, <sup>c</sup> *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 <sup>d</sup> 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.  
<sup>a</sup> 1 Sam. 22. 17.  
<sup>b</sup> Act 4. 18.  
<sup>c</sup> Acts 5. 29.  
<sup>d</sup> 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 omne  
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.

<sup>b</sup> Numb. 23. 18.  
<sup>c</sup> — 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 <sup>a</sup> *Not turning to the right hand or the left* : of <sup>b</sup> *not going beyond the word of the Lord to do lesse or more*, or <sup>c</sup> *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. <sup>d</sup> *Let us passe (say they) thorow thy country : we will not passe thorow the fields or thorow the vineyards, neither will*

<sup>d</sup> 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* <sup>8</sup> *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 <sup>h</sup> *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.* <sup>i</sup> 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

<sup>e</sup> Exo 25. 40.

<sup>f</sup> 2 King . 22. 3.  
g — 23. 25.

<sup>h</sup> Deut. 17. 11.

<sup>i</sup> Ios. 1. 17.

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*

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

- 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. <sup>a</sup> 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 <sup>a</sup> *faithfull to him that hath appointed us*, as God saith of *Moses*: <sup>b</sup> *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

<sup>a</sup> 1 Sam. 15. 23.<sup>i</sup> 1 King. 13. 1, &c.<sup>a</sup> Heb. 3. 2.<sup>b</sup> 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 <sup>a</sup> 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-  
<sup>b</sup> ing for day light, marched by night. It appeareth that <sup>b</sup> 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, <sup>c</sup> 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. <sup>d</sup> 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, <sup>e</sup> 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.

<sup>a</sup> Gen. 14 15

<sup>b</sup> 1 Sam. 11. 11.

<sup>c</sup> 2 King 4. 22.

<sup>d</sup> *Extr.*  
<sup>e</sup> *currant.*

<sup>d</sup> Ioh. 4. 49.

<sup>e</sup> Mar. 9. 22.

<sup>f</sup> 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

\* Οὐδὲν ἄλλο ἢ  
ὀρέσθαι currendo.  
Plato in Crat.  
Macrobi. 1.  
Saturn. c. 13.  
\* Mat. 14. 14.  
Mar. 1. 41.  
Luk. 7. 13, 14.

<sup>d</sup> 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. <sup>d</sup> *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.*

<sup>a</sup> See §. 52.

<sup>a</sup> Exo. 10. 3. &c.

<sup>b</sup> Heb. 11. 27.

<sup>d</sup> 1 Sam. 17. 34.

<sup>e</sup> 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. <sup>a</sup> *Moses* by vertue of his speciall calling boldly opposed himselfe against *Pharaoh*, <sup>b</sup> *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 *Iudges*. <sup>d</sup> *David* on this ground set upon a Beare at one time, and on a Lion at another, and slew them both. <sup>e</sup> *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.

<sup>f</sup> Psa. 91. 11.

<sup>g</sup> Heb. 1. 14.

<sup>h</sup> 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. <sup>f</sup> *In that way he hath given his Angels charge over him to keepe him.* Where we have <sup>g</sup> the *Angels* to minister for us: and to <sup>h</sup> 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 Christi-  
ans to their  
brethren visi-  
ted 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 imployments, 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 (<sup>b</sup> *behold*) before Gods judgements. Christ intended a serious observation of Gods judgements, when he said, \* *Remember Lots wife.* <sup>d</sup> 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.

Learne 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.*

**H**ere 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 <sup>a</sup> closing up a womans wombe, so as no child can come from thence. And for <sup>b</sup> shutting up, or closing the heavens, so as they cannot send downe raine: and <sup>c</sup> for fast holding in of fire, so as it cannot breake forth. All these applications of the word do imply that the Lord by <sup>a</sup> 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.

<sup>a</sup> Gen. 16. 2.

— 20. 18.

Pro 10. 16.

<sup>b</sup> 2 Chro. 7. 13.

<sup>c</sup> 1 King 8. 35.

<sup>c</sup> 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 proove 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.

<sup>a</sup> 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. <sup>b</sup> So David for those who were reserved after that seventy thousand were destroyed with a pestilence. This was it which <sup>c</sup> Hezekiah desired Isaiah to doe, *Lift up thy prayer for the rem-*

\* See §. 64.

<sup>a</sup> Exo. 32. 28, &c.

<sup>b</sup> 2 Sam. 24. 17.

<sup>c</sup> Isa. 37. 4.

<sup>d</sup> Ier. 42. 2.

*nant that is left: <sup>d</sup> and which the remainder of the people after the captivity desired Jeremiah 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 <sup>f</sup> of doing all manner of good. It is <sup>s</sup> the day wherein men may work. <sup>h</sup> *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. <sup>i</sup> There is no worke nor device, nor knowledge, nor wisdom in the grave.* In these respects true is this proverbe, <sup>j</sup> *A living dog is better then a dead lion.*

<sup>f</sup> Gal. 6. 10.<sup>s</sup> Ioh. 9. 4.<sup>h</sup> Isa. 38. 18, 19<sup>i</sup> 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?

<sup>k</sup> 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. <sup>k</sup> *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. <sup>a</sup> *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 <sup>b</sup> *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, <sup>c</sup> *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 <sup>d</sup> *The woman whom Satan had bound eighteen yeares*. So <sup>e</sup> *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.

<sup>a</sup> 2 Sam. 12. 16.<sup>b</sup> Isa. 38. 1, 2.<sup>c</sup> Mar. 5. 25.<sup>d</sup> Luk. 13. 11.<sup>e</sup> 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 bene 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 carelesse 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. <sup>c</sup> 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. <sup>d</sup> 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.* <sup>e</sup> *The generation of the upright shall be blessed.* <sup>f</sup> *The promise is to you and to your children.* <sup>g</sup> *Your children are holy.* And as for the other Sacrament, make conscience of a frequent participation

<sup>a</sup> 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.

<sup>c</sup> See The whole Armour of God on Eph. 6. 16 § 19.

<sup>d</sup> See there al so § 66.

<sup>e</sup> Gen. 17. 17.

<sup>f</sup> Psal. 112. 2.

<sup>g</sup> Act. 2. 39.

<sup>h</sup> 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.* <sup>b</sup> 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, <sup>d</sup> *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.

<sup>b</sup> 2 Sam. 24. 13. 15, 25.

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

— 9. 33. — 10. 18, 19.

<sup>d</sup> 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 Korah.*

**T**He 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 expressly 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*. <sup>b</sup> 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 <sup>d</sup> under nephews to *Reuben*, three generations from him: and imagined that they coming from

<sup>b</sup> Exo. 6. 18.

<sup>d</sup>. Pronepotes.  
Numb. 26. 9.

from the e<sup>d</sup>est 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 <sup>f</sup>he is the first mentioned in the conspiracy. <sup>g</sup>He impudently gathered an head against *Moses* and *Aaron*, while <sup>h</sup>*Dathan* and *Abiram* abode in their tents. <sup>i</sup>It 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 comprehendeth 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*.

<sup>e</sup> Numb. 16. 35.

<sup>f</sup> Numb. 16. 1.

<sup>g</sup>            3.

<sup>h</sup>            12.

<sup>i</sup> 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, <sup>a</sup> *The Lord smote the people with a very great plague.* After these (but before they went out of the wilderness) at one time there <sup>b</sup> *died in a plague 24000.* <sup>c</sup> In Davids time there died within the space of three dayes almost three times 24000 of a plague, viz. 70000. <sup>d</sup> 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

<sup>a</sup> Numb. 11. 33.

<sup>b</sup> ——— 259.

<sup>c</sup> 2 Sam 24. 15.

<sup>d</sup> 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. Again, 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. lud. lib. 7. cap. 13. Descriptione pestis que contigit sub Davide. Terrorem istius morbi ad vivum exprimit.

\* 2 Sam. 24. 14.

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 himselſe hath threatned as a judgement: but <sup>a</sup> 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.*

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 <sup>a</sup> water fell and drowned the whole world: and <sup>b</sup> fire and brimstone, and destroyed foure cities at once; and <sup>c</sup> great stones that slew armies of men; and <sup>d</sup> great thunders, and <sup>e</sup> lightnings, whereby hosts of enemies have beene discomfited; yea and <sup>f</sup> hot thunderbolts: & the starres in their courses, and <sup>h</sup> 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 <sup>m</sup> beasts, and <sup>n</sup> serpents, yea <sup>o</sup> extraordinary fiery serpents, and <sup>p</sup> frogs, <sup>q</sup> lice, <sup>r</sup> flies, <sup>s</sup> 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 instruments

<sup>1</sup> Eccl. 6. 3.

Ier. 22. 18. 19.

<sup>2</sup> 1 King. 14. 13

Ier. 34. 5.

\* See § 69.

<sup>a</sup> Gen. 7. 11.

<sup>b</sup> — 19. 24.

<sup>c</sup> Ios. 10. 11.

<sup>d</sup> 1 Sam. 7. 10.

<sup>e</sup> Psal. 18. 14.

<sup>f</sup> — 78. 48.

<sup>g</sup> Iud. 5. 20.

<sup>h</sup> Psal. 35. 5, 6.

<sup>i</sup> Sam. 24. 16.

<sup>j</sup> 2 King. 19. 35.

*Per culices ac-*

*mures integros*

*Barbarorum ex-*

*ercitus fugabat*

*Dens. Chryf. in*

*2 Cor. 5. Hom. 3*

<sup>m</sup> Ezek. 14. 15.

<sup>n</sup> Ier. 2. 17.

<sup>o</sup> Numb. 21. 6.

<sup>p</sup> Exo. 8. 6.

<sup>q</sup> — 17.

<sup>r</sup> — 24.

<sup>s</sup> — 10. 13.

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 blood of those that are murthered. The woman who tempted *Adam* to sinne, is said to be <sup>b</sup> *In the transgression*: whereby among other things is implied, that her owne and her husbands blood lieth on her. <sup>c</sup> This stile given to *Ieroboam* (*which made Israel to sinne*) sheweth that he was the principall in the defection of the ten Tribes: <sup>d</sup> answerable therefore was his punishment: and <sup>e</sup> 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*, <sup>f</sup> his blood is laid especially to *David's* charge. Thus the desolations that came upon *Ierusalem*, after *Manassehs* time, are said to be <sup>g</sup> *for the sinnes of Manasseh*, who was the chiefe ringleader unto those abominations in which they continued untill the captivity, <sup>h</sup> notwithstanding that good *Iosiah* did what he could to make a thorow reformation.

*Ob.* <sup>i</sup> *Manasseh* repented, and had his sinne pardoned, How then could he bring others blood upon his owne head?

*Ans.* Gods pardoning of sinne doth not extenuate sinne; and his taking away blood from a mans soule, doth not imply that that man never brought blood 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

<sup>b</sup> 1 Tim. 2. 14.

<sup>c</sup> 2 King. 10. 31

<sup>d</sup> 1 King. 15. 29

<sup>e</sup> — 30.

<sup>f</sup> 2 Sam. 12. 9, 10

<sup>g</sup> 2 King. 24. 3

<sup>h</sup> Jer 3. 6.

— 25. 3.

<sup>i</sup> 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 <sup>a</sup> *Absolom* did. Abuse not your wit to contrive and advise sinne, as <sup>b</sup> *Achitophel* did. Abuse not your eminency of place by making your selves an example and patterne in sinne, as <sup>c</sup> *Manasseh* did. Abuse not that grace you have with a multitude, to perswade them to sin, as <sup>d</sup> 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 <sup>e</sup> *Nebuchadnezzar* did. Abuse not that dependance which people have on you, O Ministers, by speaking well of evill, by strengthening the wicked, as <sup>f</sup> 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.

<sup>a</sup> 2 Sam 13. 28.  
<sup>b</sup> — 16. 21.

<sup>c</sup> 2 Chro. 33. 9.

<sup>d</sup> Mat. 27. 20.

<sup>e</sup> Dan. 3. 1, & c.

<sup>f</sup> Jer. 23. 14.

FINIS.

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