

THE CHVRCHES CONQVEST

over the SWORD :

*Set out on EXOD. Chap. XVII. Verse
VIII, &c. to the end.*

Hereunto is added,

THE EXTENT OF GODS
PROVIDENCE: *On MAT. Chap. X. Vers.
XXIX, XXX, XXXI, Occasioned by a
Downe-fall of Papists.*

AND,
THE DIGNITIE OF CHIVALRY:
Raised out of II. CHRON. VIII. IX.

By WILLIAM GOUGE.



LONDON,

Printed by *George Miller* for *Edward Brewster*, and are to be sold
at his Shop at the Signe of the Bible, at the great North
doore of *Pauls*. 1631.



TO
THE RIGHT
HONOURABLE,

ROBERT, Lord RICH,

Baron of LEEZ, and Earle
of WARWICK.

AND,

TO THE RIGHT
Honourable, the Countesse

of WARWICK, His most wor-
thy Consort.

All Honour that may make to their true Happiness.

Right Honourable,



THE Divine Providence (where-
by all things are wisely ordered)
hath by a most sacred, neare,
firme, and inviolable band knit
you two together, and made you
one. Most meet it is therefore
that the like honour be done, and
the like respect testified to the one as to the other:

THE EPISTLE

especially where there is just cause of an answerable respect: as the Author of this Treatise here dedicated to your Honours, hath for the dedication thereof to you both.
For,

SIR,

THis Treatise treateth of Warre. Your Lordship is knowne to be a Man of Warre. It setteth out Ioshua, a Generall of an undaunted spirit. Your spirit hath been proved to be such an one. It sheweth how Moses, when he tarried at home, was very solicitous for his countrimen in the field. And is not such your care? Upon mention made of Moses, there cometh to my mind this great commendation (He is faithfull in all my house) given to him by God himself. Faithfull he was in his own observation of all Gods ordinances which belonged to him who of so eminent a place, more eminent then your Honour herin? Faithfull he was also in deputing to the Lords

MADAM,

THere are in this Treatise many points concerning Devotion: not unfit for a devout Lady: such an elect Lady as S. John dedicated his Second Epistle unto: a Lady whom all that knew the truth loved in the truth, and for the truths sake: a Lady whose children walked in the truth: an evidence that the Lady who loved the truth her selfe, was carefull to communicate that to her beloved children, which she had found to be sweet and comfortable to her own soule. And this for the Mothers honor doth the Apostle there mention. I that have long knowne your Honour (even from the child-hood of your
now

DEDICATORIE.

service men fit for their function. The abundance of able and faithfull Ministers in Essex, and other places where the Patronage of Church-livings appertaineth to y^r Honour, is the scale of your Faithfulness in this respect. The greater is the glory of this kind of piety, because therein you do patrifare, tread in the steps of your worthy Father of blessed memory. What infant could not be copious in setting out the dignity of this piety, whereby God is so much honoured, his Church edified, many distressed consciences comforted, and millions of soules saved. There is yet further a more particular bond of relation which bindeth me in person and paines to yeeld all homage unto y^r Honour, that is, the small inheritance I hold within your Lordships Royalty at Hadly in Essex. Hereto I might adde the benefit of

now well grown daughters, two worthy Ladies, and beene acquainted, as with your religious care in their good education, so with your owne pious course of life, wherein I make no question but that still you continue) could not omit so faire an opportunity of testifying that duty which I owe you. Hereby that which is made publique for the view of all, is in speciall dedicated to your Honour, that having a particular interest therein, you may be more diligent in perusing it. The principall points herein handled, which may best whet on your pious devotion, concerne Prayer, the Manner of performing that Heavenly duty, the Power and Efficacy thereof, when it is made in faith, and

THE EPISTLE, &c.

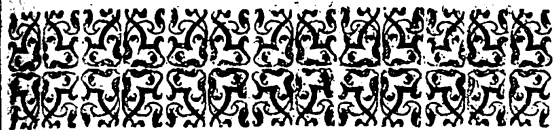
your Predecessours charity on the Free-Schoole at Felsted in Essex, where I was trained up three yeares together: and the continuall favours which from your youth you have shewed to me, your selfe as well as I being trained up at Eaton, and thence comming to Cambridge.

the benefit of persevering therein, at least so long as just occasion giveth occasion of persisting without fainting. These and other like points are handled in this Treatise, which may be (as I suppose) usefull to your devout mind.

By these and many other enducements hath he been emboldened to tender this small evidence of much respect to your Honours, who, as he humbly craveth a gracious acceptance, so he faithfully promiseth to continue at the Throne of Grace

Your Honours Sollicitour,

WILLIAM GOUGE.



A Table of the Principall Points
handled in *The Churches Conquest*, In the
Extent of Gods Providence, and in the
Dignity of Chivalry.

§. 1.	O F the Resolution of the History.	177
2.	Of Amaleks malice against Israel.	182
3.	Of invetered hatred.	185
4.	Of undue beginning warre.	188
5.	Of the title Israel.	191
6.	Of the Churches assaults in this world.	192
7.	Of Amaleks inhumanity.	195
8.	Of base advantages which malicious enemies take.	197
9.	Of the interpretation and observations of Moses his charge to Ioshua.	200
10.	Of Princes protecting their people.	203
11.	Of preparing to great exploits.	205
12.	Of keeping out enemies.	206
13.	Of the lawfulnessse of warre.	209
14.	Of the lawfulnessse of war under the New Testament.	210
15.	Of other objections against the lawfulnessse of warre answered.	212
16.	Of warring with Christians.	213
17.	Of the necessity and benefit of warre.	214
18.	Of just warres.	214
19.	Of souldiers encouragement in just warre.	217
20.	Of opposing violence to violence.	218
	21. Of	

§. 21. Of using meanes.	219
22. Of the gestures of prayer.	223
23. Of standing in prayer.	224
24. Of the time and place of Moses his prayer.	225
25. Of the Rod which Moses used.	226
26. Of the Resolution and observations of the latter part of the ninth Verse.	229
27. Of joyning prayer with other meanes.	230
28. Of their care who tarry at home to pray for them that go to warre.	231
29. Of manifesting our inward desire by our outward gesture.	233
30. Of seeking helpe of God in time.	235
31. Of praying in any place.	237
32. Of taking good notice of that for which we pray.	238
33. Of strengthening faith by Gods former works.	240
34. Of the benefit of a perswasion of others prayers.	243
35. Of Ioshuahs obedience.	245
36. Of yeelding obedience to Governours.	245
37. Of going to warre upon command.	247
38. Of the meaning, method, and doctrines of the tenth verse.	249
39. Of assisting one another in extraordinary prayer.	252
40. Of Magistrates and Ministers care to seeke helpe of God in publique need.	253
41. Of performing the promises which we make of praying for others.	254
42. Of the interpretation and resolution of the 11. verse.	256
43. Of the power of faithfull prayer.	258
44. Of continuing to pray.	263
45. Of fainting in prayer.	265
46. Of prejudice of falling in prayer.	266
47. Of the uncertainty of warre.	268
48. Of the interpretation and resolution of the 12. Verse.	272
49. Of considering others weaknesse.	275
50. Of supporting others weaknesse.	276
51. Of	

51. Of that dispensation which is yeilded to man in divine matters.	280
52. Of bearing one anothers burden.	282
53. Of Union of spirits.	283
54. Of that stability which the weak may receive by others supportance.	284
55. Of the meaning and doctrines of the 13. Verse.	286
56. Of attributing successe in warre to Generals.	287
57. Of the successe of war well waged.	289
58. Of the overthrow of such as begin warre.	291
59. Of the punishment of accessaries.	292
60. Of the lawfulnessse of shedding blood in warre.	293
61. Of the meaning, method, and matter of the 14. Verse.	297
62. Of Gods causing Records.	301
63. Of mans ministry in writing divine records.	302
64. Of registering matters of moment.	303
65. Of safe keeping publique records.	303
66. Of memorials of judgements.	304
67. Of rehearsing matters of moment.	305
68. Of Governours observation of Gods former dealing.	308
69. Of Gods avenging.	309
70. Of Gods vengeance extending to mans utter ruine.	310
71. Of Gods revenge in every place.	312
72. Of the interpretation of the 15. Verse.	313
Of Ichovah.	315
73. Of the Resolution and Instructions of the 15. Verse.	322
74. Of the care which Governours must have of publique duty.	323
75. Of giving publique praise for publique deliverances.	325
76. Of memorials of Gods mercies.	326
77. Of ascribing the glory of deliverances to God.	327
78. Of	

§. 78. Of the mind and method of the 16. Verse.	329
79. Of remembring Gods inalterable resolution.	332
80. Of Gods swearing vengeance.	333
81. Of Gods undertaking his Churches quarrels.	337
82. Of mans implacablenesse making God implacable.	338
83. Of warres desolations.	339
84. Of the continuance of Gods vengeance.	340
85. Of the evils of warre.	342
86. Of the better part put to the worst in warre.	346
87. Of the good of war notwithstanding the evils thereof.	347
88. Of warre the forest of Gods judgements.	348
89. Of delighting in warre.	350
90. Of Christians backwardnesse to warre.	350
91. Of circumspection in waging warre.	351
92. Of warre kept out of a land.	352
93. Of Englands deliverances since Q. Elizabeth began her Raigne.	353
94. Of Gods Providence to England in King James his time.	359
95. Of Englands troubles from the Conquest to Q. Eliza- beth.	361
96. Of peace. The benefits and excellencies thereof.	367

A Table



THE CHVRCHES CONQUEST over the Sword.

Set out on *Exod.* Chap. 17. Vers. 8, &c.
to the end of the Chapter.

§. 1. *Of the Resolution of the whole Historie.*

THE history of the *Israelites* in the wilderness is a visible representation of Gods governing his Church in this world. The Apostle therefore having culled out sundry choice instances, maketh this inference upon them, *These things were our examples: And this, These things hapned to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.* Wherefore, as other histories of holy Scripture, so these especially, are to be read and heard, not as meere records of ancient times, but as presidents wherein we may learne what God expects of us, and what we may expect of him.

Among other particulars, the history recorded in the

P

latter

1. Cor. 10. 6.

— II.

latter part of the 17. chapter of *Exodus*, from the beginning of the 8. verse, to the end of the chapter, is very remarkable in it selfe, and very seasonable for our times, wherein so many *Amalakites* assault the *Israel* of God.

The Summe of this historie is

A Narration of a glorious victorie.

The parts are two { 1. A Description of the Battell.
2. A Declaration of the Event.

In setting out the Battell, he sheweth { 1. The Assault.
2. The Defence.

The Assault is { 1. Expressed in two words { Came.
Fought.
2. Amplified by the { Persons.
Place.

The Persons are { Assaulting. *Amalek*.
Assaulted. *Israel*.

The Place was *Rephidim*.

In the Defence are noted { 1. The Meanes.
2. The Success.

The Meanes are of two sorts { 1. Externall.
2. Internall.

The Externall meanes { 2 charge, vers. 9.
are set out by { obedience thereto, vers. 10.

The Internall by { Promise. vers. 9.
Performance. vers. 10.

In the Charge are expressed the { Persons.
Matter.

The Persons { Giving { The charge, { Moses
Receiving { Ioshua.

The Matter is { 1. To prepare for warre. Choose us out
men.

{ 2. To wage warre { Go out.
Fight with *Amalek*.

The more to encourage *Ioshua* herunto, *Moses* addeth his promise of using internall means. In which promise are foure observable points.

1. The Action promised. *I will stand*.

Vers. 8.
Then came
Amalek and
fought with
Israel in Re-
phidim.

Vers. 9.
And Moses
said unto Io-
shua, Choose
us out men,
and go out,
fight with
Amalek.

To morrow
I will stand on
the top of the
hill with the
rod of God in
mine hand.

2. The *Time* when. *To morrow.*
3. The *Place* where. *On the top of the hill.*
4. The *Instrument* with which. *With the rod of God in mine hand.*

Ioshuahs obedience to the fore-mentioned charge being every way answerable thereto, is set downe,

1. Generally. *So Ioshua did as Moses had said unto him.*
2. Particularly in the most principall branch thereof, *And fought against Amalek.*

The Performance of the Promise is }

1. Generally pro-
2. Particularly ex-

pounded.
emplified.

In the *Generall* we have }

1. The *Persons.*
2. The *Preparation.*

The *Persons* are }

- Principall. *Moses.*
- Assisting. } *Aaron.*
Hur.

The *Preparation* is by ascending to a fit place where they might see the Armies. They *went up to the top of the hill.*

Before the particular exemplification of the foresaid promise, The *Issue* thereof is inserted; which is different according to the occasionall signes. Here therefore are

1. *Two differing signes.*
2. *Two differing issues.*

Both these do answer each the other.

The first signe is of a steddý faith, *Moses held up his band.*

The second is of a weake faith, *He let downe his band.*

1. The issue answerable to the first is that *Israel prevailed.*
2. The issue answerable to the second, that *Amalek prevailed.*

In the particular exemplification of the performance of the foresaid promise the *actions* of two sorts of persons are described.

1. Of the Principall: *Moses.*

Verf. 10.

So Ioshua did as Moses had said unto him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.

Verf. 11.

And it came to passe when Moses held up his hand that Israel prevailed: and when he let downe his hand Amalek prevailed.

Verf. 12.

And Moses hands were heavy, and they tooke a stone and put it under him, and he sate thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the the other on the other side: and his hands were steddý unto the going downe of the Sun.

2. Of the Assistants } Aaron.
Hur.

The Actions of the *Principall* are actions of $\left\{ \begin{array}{l} 1. \text{Weaknes.} \\ 2. \text{Steddines} \end{array} \right.$

His *Action of weaknesse* was before expressed, vers. 10. (*He let downe his hand*) but is here implied,

1. By the *cause* thereof, *Moses hands were beavie.*

2. By the *means* he used. *He sat on a stone.*

The *Actions* of the *Assistants* are of two sorts. Both which are amplified by the benefit that thereupon followed.

The first kind of action was to procure him ease, in two phrases

{	1. <i>They took a stone.</i>
	2. <i>They put it under him.</i>

The *second* was, to *assist* him themselves.

In this latter is expressed

1. The *Matter*, what they did. *Aaron and Hur* staid up his hands.

2. The Manner, how they did it. *The one on the one side, and the other on the other.*

In the benefit that followed thereon, is noted

1. The *Steddineffe* of the Principall. *His hands were steady.*

2. The Continuance thereof. Untill the going downe of
the Sun.

The *Successe* was very successfull. It was *Victory*:
which is

1. *Implied*, in this word *discomfited*.

2. Amplified by the $\left\{ \begin{array}{l} \text{Persons.} \\ \text{Means.} \end{array} \right.$

The *Persons* are the $\left\{ \begin{array}{l} \text{Conquerour. } \textit{Iosua.} \\ \text{Conquered } \left\{ \begin{array}{l} \textit{Amalek} \\ \textit{His people.} \end{array} \right. \end{array} \right.$

The *Means* was, with the edge of the sword.

The *Event* following upon this *Battell*, was a Memorial of it.

The *Memoriall* was of two kinds.

One enjoyed by *God*.

The other made by *Moses*.

Verf. 13.
And Ioshua
difcomfited
Amalek and
his people
with the edge
of the fword.

Verf 14.
And the Lord
faid unto Mo-
fes, write this
for a memorial
in a booke,
and rehearfe it
in the eares of
Iofhua.

In the former there is { 1. A charge.
2. A reason thereof.

In the Charge we have { 1. The Persons.
2. The Matter.

1. The Person who gave the charge. God.

2. The Person to whom it was given. Moses.

The Matter consisteth of two { 1. The thing enjoined.
branches. The former noteth { 2. The end thereof.

In the thing enjoined is noted { 1. The action. Write this.
in. In a booke. The end is, For a Memoriall. { 2. The Instrument wher-

The latter { 1. The action to be done. Rehearse it
noteth { 2. The person before whom. In the ears of
Joshua.

The Reason is taken from Gods purpose against Amalek,
which was utterly to root him out.

In setting downe hereof are noted the { Persons
Action.

The Persons are { 1. Destroying. God. I will.
2. Destroyed. Amalek.

The Action is a severe judge- { 1. The kind. Put out the
ment. Whereof we have { remembrance.
2. The extent. Utterly
from under heaven.

The Memoriall made by Moses is { 1. Related. vers. 15.
2. Justified. vers. 16.

In the Relation is expressed

1. The Thing done. Moses built an altar.

2. The Title given to it. He called the name of it Icho-
vab-Nissi.

The Memoriall which Moses made is Justified by the
Reason thereof. Which is 1. Generally implied in
these words. For he said, Because. 2. Particularly ex-
pressed, and taken from Gods implacable wrath against
Amalek. In expressing whereof is declared

1. The Ratification { of the Doome.
2. The Aggravation {

For I will ut-
terly put out
the remem-
brance of
Amalek from
under heaven.

Vers. 15.
And Moses
built an altar,
and called the
name of it Ie-
hovah-Nissi.
Vers. 16.
For he said,
Because the
Lord hath
sworn that the
Lord will have
war with
Amalek from
generation to
generation.

The Ratification is by Gods oath. *The Lord hath sworn.*
 The Aggravation is

1. By the kinde of judgement. *The Lord will have warre with Amalek.*

2. By the Continuance of it. *From generation to generation.*

§. 2. Of Amaleks malice against Israel.

EXOD. XVII. VIII.

And Amalek came, and sought with Israel in Riphidim.

THE first point in the Narration of this glorious victory, is the *Assault*. Wherein the *Assaulter*, *Assault*, *Assaulted*, and *Place of Assault* being all expressed, I will begin with the *Assaulter*, who is here said to be *Amalek*.

As his name was, so was he. The name *Amalek* hath a double notation applied to it. The first is this, *a smiting people*. The other, which is given by an ancient Father, is this, *A King of the wicked*. That which shall further be spoken of *Amalek*, will give evidence to both these notations, and demonstrate that he was *a smiting people*, and *a King of the wicked*.

Amalek (as also *Israel*) is a collective word: it compriseth under it the posterity of *Amalek*, even that people, that nation that descended from him. Now *Amalek*, the man that was the first head, and stock of this distinct nation, from whom the name was primarily taken, was *Esaus* grand-child, or nephew. For *Amalek* was the sonne of *Eliphaz*, and *Eliphaz* the sonne of *Esaus*, and *Esaus* the sonne of *Isaak*, and brother of *Isaak*, who was also called *Israel*. So as the *Amalakites* were within three degrees of the same stock whereof *Israel* was.

1. *Ob.* The posterity of *Esaus* were called *Edomites*. How then can the *Amalakites* be thought to come from *Esaus*?

Ans. The legitimate posterity, such as were borne of his wives,

propter compem
videtur a m.
populo, & m.
Chald. in Hi-
phil, percussit.
Atq, ita dicitur,
populus percusi-
ens,
Ambr. Hexam.
l. 1. c. 4. sic,
Per interpreta-
tionem, Amalech,
rex accipitur
iniquorum.
Who meant
by Amalek.

Gen 36. 4, 12.
1 Chro. 1.
34. 35. 36.

Gen. 36 8, 9.
— 25-30.

wives, or his sonnes wives, were indeed called *Edomites*. But *Amalek* was the sonne of *Esaus* sonne by a concubine : and therefore severed from *Esaus* stock : so as he himself was counted head of a stock.

2. *Ob.* *Moses* maketh mention of the *Amalakites* above an hundred yeares before *Amalek* the sonne of *Eliphaz* was borne.

Ans. *Moses* useth that title *Amalakites* by way of *Anticipation* : which is to give that name to a place, or to the Inhabitants of a place, whereby they were called, when the history that maketh mention of them was written, though at that time whereof the history writeth they were not so called. Now *Moses* lived long after *Amalek* was borne : and because the posterity of *Amalek* in *Moses* his time lived in that country which *Cheder-laomer* and the Kings which were with him, destroyed, he saith that they destroyed the country of the *Amalakites* ; that is, the Country where the *Amalakites* afterwards dwelt. *Kadesh* is so named in that place. * Such figurative phrases are frequent in Scripture.

It remaines then that the *Amalakites* and *Israelites* came all from *Isaak* : so as in relation to him they were of the same stock. Yet were the *Amalakites* as malicious enemies against the *Israelites* as ever were any. He therefore spake a truth, that said, *Amalek* carrieth the shape of the Devil. Of their enmity the Holy Ghost giveth these evidences.

1. They were the first that enemy-like set upon *Israel*, after their escape out of *Egypt* thorow the Red Sea. This *Balaam* acknowledgeth where he saith, *Amalek* was the first of the nations, meaning (as our last English Translators have noted in the margin of that place) *The first that warred against Israel*.

2. They could not long keepe in their malicious mind against *Israel* : for before the third moneth of their being in the wilderness they assault them.

3. They set upon *Israel* without any cause, or provocation on *Israels* part. *Israel* had not as yet taken armes against any.

Gen 36.12.

Gen.14.7.

*De exemplis
Anticipationis
tum nominum
tum rerum, vide
Prolegomena
Perkinsi
præfixa Har-
monix Bibl.*

*Gen.21.14,31

*Amalech figu-
ram portat Dia-
bol. Cypr de
Exhort. Mort.
cap.8.*

*Evidences of
Amaleks ma-
lice against
Israel.
Num.24.20,*

Exo 19.1.

1 Sam. 15. 2.
Deut. 25. 18.

4. What they did they did most basely. For *they laid wait for Israel in the way when he came up from Egypt: and smote the hindmost of them: even all that were feeble behind them, when they were faint and weary.*

Num. 14. 45.

5. Notwithstanding that they were herediscomfited by *Israel*, yet after this they take advantage against them: and when some of *Israel* went up to the top of the hill without *Moses* their guide, and the *Arke* their confidence, the *Amalakites* with the *Canaanites* smote them, and discomfited them even to *Hormah*.

Judg 3. 12, 13.

6. They joyned with the *King of Moab*, and with the children of *Ammon*, and went and smote *Israel*.

Judg 6. 3, 4.

7. They joyned with the *Midianites*, and with the children of the *East* to spoile *Israel*, leaving them no sustenance, nor sheep, nor ox, nor asse.

Judg 10. 12.

8. The answer which *God* made to *Israel* in these words, *The Zidonians, and the Amalakites, and Moabites did oppresse you, &c.* And this phrase which *Samuel* useth to *Agag*, *thy sword hath made women childlesse*, imply many mischiefs which *Amalek* did to *Israel*.

1 Sam. 15. 33.

1 Sam. 30. 1, &c

9. In *Dauids* absence, and while the *Israelites* are in camp against the *Philistines*, the *Amalakites* invade *Ziklag* that belonged to *David*, and burne it, and take the women captive, and go away with all the spoile thereof.

Esa. 3. 1.

10. *Haman* that cruell enemy of the *Jewes*, who sought utterly to root out the whole nation, was an *Amalakite*. For their Kings were called *Agag*, as the *Egyptian* Kings, *Pharaoh*. Hereupon is *Haman* stiled an *Agagite*, who was an *Amalakite*.

Psal. 83. 7.

11. The *Psalmist* putteth them into the Catalogue of *Israels* implacable enemies.

EXO. 17. 16.

12. *Gods* oath against them giveth evidence of their malicious mind against *Israel*.

— 14.
Deut. 25. 17.
1 Sam. 15. 3, 26
— 28. 18.

13. So do the many charges which *God* giveth for their utter destruction: and *Gods* displeasure against *Saul* for sparing them.

These evidences do sufficiently shew what malice *Amalek* had

had against *Israel*: whereof no just cause was given on *Israel's* part: but such as these on *Amaleks* part.

1. The brood was a bastard brood. It issued from an illegitimate stock. Now commonly such as are basely borne, even they and their issue are of ill dispositions. Instance *Ismael*, *Ammon*, *Moab*, *Abimelech* the base sonne of *Iscrubbaal*, and many others. God therefore would not have a bastard enter into his congregation, even to his tenth generation.

2. The inveterate hatred of their ancient predecessour *Esaú* against *Iacob* was propagated to this his posterity.

3. There was no feare of God in them. Now where no feare of God is, there is no restraint of malice, or of any other corruption.

4. The divine blessing which accompanied *Israel*: for an envious eye is evill because of others good.

5. The *Arabians* (among whom the *Amalakites* are reckoned) living much on spoile, the *Amalakites* saw that good booties might be had from *Israel*: and at this time they well understood what jewels and treasures *Israel* had brought out of *Egypt*.

6. The *Amalakites* had forsaken the God of *Abraham*, *Isaac*, and *Iacob*, whom *Israel* still professed: and so were of a contrary religion.

From that which hath been delivered concerning *Amaleks* malice, this may well be inferred, that Malice is the fountaine of all evill.

§ 3. Of inveterate hatred.

THE implacable hatred of the *Amalakites* giveth evidence, that

Inveterate hatred is hardly satisfied. It endeth not with a mans life, but is oft propagated to posterity. *Amalek* received it from his grand-father *Esaú*, and propagated it to his posterity. The forementioned instances give abundant proof hereof. The like may be exemplified in the other branch of *Esaú's*

Reasons of
Amaleks hatred of *Israel*
Gen. 36. 12.

Deut. 23. 2.

Gen. 27. 41.

Deut. 25. 18.
Gen. 20. 11.

Mat. 20. 15.

Malicia sons
peccati est. Amb.
Serm. 15 in
Psal. 118. v. 3.

Malicia si c. fi
ne si. Hier. Cō-
ment. in Eccle.
Malicia nun-
quam corrigitur,
maximè eorum
qui proposito
male peccant.
Chrys. Domi-
nic. 22. post
Pentecost.

Pfal 83. 6, 7.

Ier. 48. 27.

— 49. 1.

Ezek. 25. 3, &c.

Am. 1. 11, 13.

Obad. 10.

Zeph. 2. 8, 9.

: Thes. 2. 15.

Malice of an
increasing na-
ture.Semper contra
virtutem infant
malicia. Chrys.
in Gen. 6.

Hom. 23.

The power of
Sathan, and
depth of cor-
ruption in na-
tural men.

Esaus posterity, the *Edomites*; and in the *Ishmaelites* and *Hagarens*, the offspring of *Hagar*, *Abrahams* concubine; and in the *Moabites* and *Ammonites*, the progenie of *Lot*. The Prophets are full of expostulations and exclamations against all these, for their bitter hatred against *Israel*, manifested by all the occasions that they could take of doing any mischief unto them. Though there was a nearer propinquity betwixt all these and the *Iewes*, then betwixt them and other nations, yet their hatred was more against the *Iewes* then against any other nation; so as they were ready to joyne with others against the *Iewes*, and when by others the *Iewes* had beene overthrowne and captivated, they would insult. How implacable and insatiable was the hatred of the *Priests*, *Scribes*, *Pharisees*, and other *Iewes* against *Christ* and his *Apostles*? To omit the many instances that for prooffe hereof might be gathered out of the histories of the *Evangelists*, of the *Acts of the Apostles*, *S^t. Paul* beareth this witnesse against them, *They killed the Lord Iesus, and their owne Prophets, and have persecuted us, &c.* Ecclesiasticall histories give instances of like hatred and malice of others in succeeding ages. And we in our age have found wofull experience of as much in the hatred of *Papists* and others against us.

Wrathfull and revengefull affections, whereof malice and hatred are not the least, are of a spreading and increasing nature: like fire, the longer it continueth (especially having matter to work upon) the further it spreadeth it selfe, and the hotter it waxeth. But the fore-named affections can never want fuell. Goodnesse it selfe, by reason of the malignant disposition of such as are malicious, becomes fuell to the fire of malice and hatred. These fiery affections therefore may fitly and justly be added to the number of those things that are *never satisfied*, nor will say, *It is enough.* (Pro. 30. 15.) Especially against truth and vertue is malice alwaies mad.

Both the power which the God of this world hath over the men of this world, and also the deep rooting that corruption

ruption hath taken in the hearts of naturall men, is hereby manifested. That which so farre spreadeth it selfe, which so long continueth, which is so unsatiable, as we heard malice and hatred to be, must needs have fast and deep rooting. And the fire which is ever and anon flaming forth, must needs be blowne up by some means or other. Now the Devill is he, that is ready at all turnes, where he observeth fire to be, to blow it up. And, where he is suffered so incessantly to incense the fire of malice, what can we els thinke but that he there beareth a great sway; yea that he hath the whole rule? A matter of much humiliation. For what is more contrary to the Divine nature? Surely in this respect there is a great gulf betwixt it and us. For where he is alwaies delighted in doing good, on the contrary, the pernicious affection of malice doth worke in us a desire to do wrong even to such as are harmlesse.

How wise and circumspect ought we to be, that are of the Church of God, so long as we live in this world, that we give not unnecessary advantages to such malicious persons, whose wrath is implacable, whose hatred is unsatiable? So long as there are *Israelites* in the world, there wilbe *Amalakit*es. So long as there are people that professe the name of the true God, there wilbe malicious enemies that for their profession sake will worke them all the mischief that possibly they can. As there is a direct contrariety betwixt truth and error, so there is an imbred antipathy betwixt professours and maintainers of the one and the other (as is betwixt the wolfe and the lambe) by reason of that malicious and mischievous disposition that is in enemies of the truth. The nearest bonds of nature are in this case little or nothing regarded. For, *the brother will betray the brother to death: and the father the sonne: and the children will rise against the parents, and cause them to die.*

Among other reasons of this immortall fewde against worshippers of the true God, and professours of the true Religion, this is one of the chiefe, that Truth is a light, that discovereth the evils that lie hid in darknesse. Now the nearer

Quid longius à voluntate divina quam malicia? Planè chaos magnum inter nos & illam firmatum est in hac parte: cum semper cum detestetur prestare beneficia. & ingratis nobis è contra suggerat affectio crudelissima & innoxys velle nocere. Bern. in Quadrag. Sermon. 6.

Others malice must make us the more wary

Mat. 10. 21.

nearer that such as are of the light are to such as live in darkness, the more conspicuously are their evill deeds discovered: which makes them the more fret and fume.

What wonder is it, if the like fall out in our daies? Before our daies it was so: and after our daies it is like to be so, *Papists to Protestants* are as *Amalakites to Israelites*. We see therefore that no propinquity of country, kindred, neighbour-hood, or the like, can restrain their malice, but they are ready to take all advantages they can against us. Their profession being palpable *Antichristianisme*, this their malice against us is an evidence that our Religion is true, and Orthodoxe Christianity: which may minister untous no small comfort against their bitter hatred of us.

§. 4. Of undue beginning warre.

II. **T**He evidence of the Amalakites malice is noted in these two words, *came, fought*. The first word, *a came*, implieth that the *Amalakites* first set upon the *Israelites*. The other, *and fought*, importeth an hostile attempt against them, whereby the *Amalakites* thought to have utterly destroyed the *Israelites*. ^b The word signifieth to devoure and consume, as well as to fight against; or to joyne both together, it signifieth by fighting to consume. In allusion whereunto *David* saith of the ordinary instrument of war, *The sword devoureth one as well as another*. And where ^d *Moses* speaketh of devouring, he useth this word.

From this evidence of their malice we may inferre, that

It is a property of a malicious enemy first to seeke others destruction: or causelessly to begin warre. This is noted as an evidence of the malicious mind of the ^e *Egyptians*, ^f *Canaanites*, & *Amorites*, and of all those enemies which invaded and annoyed the *Israelites*, in the time of the *Judges* and *Kings*. On this ground the Prophet makes this complaint, ^h *I am for peace, but when I speake they are for warre*. And oft doth he complaine that ⁱ *without cause they laid a net for him*,

א ויחם
ויחם

חם ב

^e 2 Sam. 11. 25

^d Deut. 32. 24.

חם

absumpti,

comelli,

exesi.

Malice provokes to do wrong.

^e Exo. 14. 5. 6.

^f Num. 21. 1.

g ——— 23.

——— 33

^h Psal. 120. 7.

i ——— 35. 7. 12.

——— 69. 4.

him, without cause they digged for his soule : wrongfully they were his enemies, they hated him without cause : ^k they fought against him without cause : ^l they persecuted him without cause : ^m They chased me sore (saith the Church) like a bird without cause.

Malice hath no respect to equity or honesty, nor to honour or reputation. It onely careth to satisfie its owne venomous humour, which (as we heard before) can never be satisfied. It is therefore impatient at all delays. It is ready to take all opportunities of doing mischief, whether they be just or unjust : whether there be cause or no cause. And whereas that light of understanding which is in men, even as they are reasonable creatures, might somewhat direct them in points of common equity and policy, malice, like a thick cloud, ariseth before that light, and so obscureth and hideth it, as no direction can from thence be taken. Herein then men offend against the light of nature. For the Heathen Philosophers who had no other light, accounted that which was just and honest to be profitable: and nothing but that. Profit is alwaies a companion of honesty: and honesty of profit.

Ob. Were the two sonnes of *Jacob*, who first set upon the *Shechemites* and slew all the males among them, (*Gen.* 34. 25.) and *Ioshua*, who went and fought against the *Canaanites*, and utterly destroyed them, *Ios.* 12. 7, &c. and *David*, who went and smote the *Philistines*, *Moabites*, *Edomites*, *Syrians*, and other nations, (*2 Sam.* 8.) were these and others of the people of God blinded with hatred, and whetted on with malice, in that they first set upon their enemies?

Ans. 1. All particular actions of such as are otherwise good men are not every way justifiable, and imitable. Instance that of *Simeon* and *Levi* which their old good father by divine instinct cursed.

2. That which those sonnes of *Jacob* did, they did not altogether without cause. They did it in revenge of the dishonour done to their sister. But this is not altogether to excuse

^k — 109. 3.

^l — 119. 161.

^m Lam. 3. 52.

End that malicious aime at.

*Summa quidem
authoritate
Philosophi, quic-
quid justum sit,
id utile etiam
esse censent. Cic
Offic. 1. 2.
Complex est he-
nestatis semper
utilitas, & utili-
tatis honestas.
Amb. Offic.
1. 3. c. 14.*

¹ Gen. 49. 7.

¹ Gen. 34. 31.

How warre
justly begun.

'Ios. 1. 1.

Nunquam Da-
vid nisi laceſſitus
bellum intulit.
Amb. Offic.
lib. 1 cap 35.
Deus hoc provi-
dit ne David
prior illis inferret
bellum, ne vide-
retur ingratus.
P. Martyr.
Comment. in
2 Sam. 5. 17.
Fortes & mag-
nanimi sunt ha-
bendi, non qui
faciunt, sed qui
propulsant inju-
riam. Cic Offic.
1. 1.

The issue of
unjust war
begun.

excuse them. For their *anger* was *ferce*, and their *wraith* was *cruell*.

3. As for *Ioshuaes* rooting out of the *Canaanites*, he was not moved thereto by malice, because he did it not of his owne motion, but by expresse charge from God himselfe. For the *Canaanites* by their extreme wickednesse had deserued utterly to be rooted out of their land: God therefore (the supreme Lord over all nations) made *Ioshua* his Minister to execute his just judgement upon them.

4. The enemies whom *David* subdued, had before his time done exceeding great wrong to *Israel*; that therefore which he did was partly as a just punishment of their unjust wrongs, (for lawfull warre is a publique execution of publique justice) and partly as a means to secure *Israel* for the time to come from further wrong. These premises duly considered, it may truly be said that *David* never began warre, but provoked thereto. Of the *Philistines* it is in speciall said, that when they heard that *David* was annointed King over *Israel*, all the *Philistines* came up to seeke *David*, (2 Sam. 5. 17.) that is, to prevent *David* by giving the first on-set, and beginning warre. For God so ordered it, that *David* should not begin warre against them, least he might seeme ungratefull.

By these answers the difference betwixt warres begun lawfully on just causes, and unlawfully and maliciously upon no just ground, may be discerned.

The application of this point especially concerneth Kings, Princes, States, Generalls, Captains, Souldiers, and all such as wage warre, to take heed that inward passion, hatred, malice, undue desire of undeserved revenge, or any such like unjust and unwarrantable provocation whet them not on to begin warre. They are to be accounted truly valorous, and magnanimous, not who offer, but who protect from wrong. I shall afterwards (§ 18.) have occasion to treat of the just causes of lawfull warre. In the meane let notice be taken of the ill successe that such warres have. Not to insist on this of *Amalek*, or of other malicious enemies of the Church,

Church, let the wofull issue of *Iofiah* his going to fight against *Necho King of Egypt* without any just cause on *Necho's* part, be noted. If God punished this fault so severely in such a worthy, such a beloved one as *Iofiah* was, who not in hatred, or malice, but upon rash suspicion, and unadvised policy went out and fought against *Necho*, how can they, whom malice sets on worke in like cases, looke to escape the revenging hand of a just God? *Behold, the righteous shall be recompenced in the earth: much more the wicked and the sinner: Pro. 11. 31.*

§. 5. Of the title *Israel*.

III. **T**He party assaulted was *Israel*. *Israel* was a name given to *Abraham's* grand-child, who was first called *Iacob*. But in memory of his stedfast faith, whereby he is said to *prevaille with God*, who wrestled with him, hee was called *Israel*, *Genesis 32. 28*. The word is compounded of two words, the one signifieth to *obtaine principality*, or to *prevaille*: the other is the name of *God*: so as it signifieth (as the Holy Ghost himselfe expoundeth it) *a Prince that hath power with God*. So doth the Prophet *Hofea* also expound the meaning of this word: for in relation to this name *Israel* he saith of him that was so called, *He had power with God, or he behaved himselfe princely with God*. This being a title of much honour, and a name which gave evidence of Gods great favour to him, and of his strong faith in God. It was first given to *Iacob* himselfe.

2. To an altar that *Iacob* built to God, which was called, *God, the God of Israel*, or (as some by inserting the word, *altar*, expound it) thus, *The altar of the strong God, the God of Israel*.

3. To all the Posterity of *Iacob*: who as they are called *The children of Israel*, so also are they called *Israel*. And this name was in common given to all the twelve Tribes that descended from the twelve sonnes of *Iacob*, till the Tribe of *Judah* together with the Tribe of *Benjamin*, that bordered

2 Chro. 35. 20.
&c.

Cum Deo in va-
liscens, est inter-
pretatio Israelis.
Tertul advers.
Marcion l. 4.
ישראל ב
compositus ex
ישרא principal-
tum obtinuit, &
Deus. Est
igitur ישראל
Princeps Dei,
aut qui princi-
palem potentiam
obtinuit à Deo.
Hof. 12. 3.
ישרא
היה
principem se
gessit cum Deo.
Gen. 32. 28.
ע 33 20.
היה
ישראל
Deu. Deus Isra-
elis. Vel, ut
Trem. & Iun.
sic Altare Dei
fortis, Dei Isra-
elis.
Gen 32. 32.
ג 47. 27.
— 49. 20.

^b 1 Sam. 18. 16.² Sam. 4. 5.¹ 1 King. 12.

19, 20.

^k Lev. 20. 2.¹ Gal. 6. 16.^m Isa. 37. 16.ⁿ ——— 21.^o Isa. 1. 4.^p ——— 24.^q 1 Sam. 15. 29.

bordered next to *Judah*, and lay part within him, grew so populous and so potent, as it got a peculiar name to it selfe, which was ^h *Judah*, and the other ten Tribes retained this name *Israel*. This distinction betwixt ⁱ *Judah* and *Israel* was afterwards more inviolably ratified, when by the apostasie of the ten Tribes from the house of *David* in *Rehoboams* time, *Israel* under the raigne of *Ieroboam* and his successours became one kingdome, and *Judah* under the raigne of *David*s linage became another.

4. By a Trope the land where the children of *Israel* inhabited is stiled ^k *Israel*.

5. By another Trope the Church of God, whether *Jewes* or *Gentiles*, is called ^l *Israel*.

6. By a kind of propriety it is applied to God, who is stiled ^m *The God of Israel*, ⁿ *The Lord God of Israel*, ^o *The holy one of Israel*, ^p *The mighty one of Israel*, ^q *The strength of Israel*, &c. Or, as some interpret some of those phrases, *The holy Israel*, *The mighty Israel*, meaning the holy and mighty God.

In this place, *Israel*, being a collective word, is put for all the posterity of *Jacob* that came out of *Egypt* thorow the Red Sea, assembled in the wildernesse: which congregation was at that time the only visible Church of God on earth. So as in this instance we may behold the Condition of Gods Church in this world.

§. 6. Of the Churches assaults in this world.

GODS true Church is subject to assaults in this world. Every age from the beginning of the world giveth too evident demonstration hereof. Thus much was at first prefigured by *Cains* rising up against *Abel*, and slaying him: (*Gen.* 4. 8.) & the like hath been verified time after time, even till this our time. Fitly in this respect is the world resembled to the sea, and the Church to a ship therein. As well may a ship in the sea be free from stormes, and waves beating upon it, as the Church from assaults.

That enmity which is betwixt the seed of the serpent, and of

Turbabatur mare, sicut tuabat navicula. Navicula Ecclesia est, Mare seculum est. Aug. Enar. in Psal. 92.

of the woman, (*Gen. 3. 15.*) is an especiall cause hereof. The seed of the one is of a contrary disposition to the seed of the other: and there is an inbred antipathy betwixt them (as we heard before, §. 3.) This is not so much to be understood of the visible serpent, as of the spirituall serpent, to whom it doth much more agree. As well therefore may calves where lions, and lambs where wolves, and hares where hounds, and mice where cats, and birds where buzzards are, thinke to be quiet, secure and safe, as the Church in this world. *The Devill himselfe as a roaring lyon walketh about seeking whom he may devoure, 1 Pet. 5. 8.* And he is *the God of this world, 2 Cor. 4. 4.* As a God he raigneth and ruleth in this world: and the men of this world do subject themselves to him as to their God: wherefore he is also stiled *the Prince of this world*, and his hellish brood *worldly governors*. By this spirit are all the men of this world guided, he *worketh* in them. He is their father, and *the lusts of their father they will do*. Prince and Subjects therefore will (in what they can) annoy the Church, which is the kingdom of Christ

Ob. Is not Christ able to maintaine and preserve his Church against all that the enemies thereof can do against it?

Ans. He is able, and will so farre preserve it, as *the gates of hell shall never prevaile against it*. That therefore which is done against it, is done by his *permission*, and that with respect had to *his owne glory*, and his Churches good. Many reasons tending to those ends may be gathered from this particular instance of suffering *Israel* to be assaulted by *Amalek*.

He suffered this in regard of his owne glory, to manifest

1. His *providence* in taking care of them, as to provide things needfull, as *Manna*, and *water*, which he had done not long before, so to protect them from things hurtfull, as the attempt of *Amalek* was.

2. His *power* in enabling them who were unacquainted with warres, and destitute of warlike preparations, (being lately delivered from a long bondage wherein they and their

Quod si de sensibili serpente hæc dicta sunt, multo magis accipienda sunt hæc de spiritali serpente.

Chrys. in Gen. 3. Hom 17.

^c Ioh. 12. 31.

— 14. 30.

^f Eph. 6. 12.

^g Eph 2. 2.

^h Ioh. 8. 44.

ⁱ Mat. 16. 18.

^k See *The whole armour of God* Treat. 1. Part. 3 §. 22, 27.

^l Ibid Part. 2.

§. 2. & Treat. 2, Part 5 §. 13.

Gods glory set out by attempts against his Church.

fathers had lien) to vanquish so potent, and well prepared an enemy.

3. His *truth*, in beginning to accomplish that promise which was made to him that was first called *Israel*, to him, I say, and to his seed that should also be called *Israel*, *Thou shalt prevaile with men.*

4. His *justice* in revenging so malicious an enemy as *Amalek* was: and causing him to fall into the snare that he laid for *Israel*.

5. His *wisdom*, in turning that to *Israel*'s advantage, which the enemy intended to his great damage: as is manifest by the reasons following, which shew how God herein aimed at *Israel*'s good. For hereby

1. At their entrance into the wilderness an evidence is given of that successe they should have when they should come into *Canaan*: so as their faith might thus be much strengthened.

2. A means was afforded to furnish them with armour. For *Amalek* comming prepared against *Israel*, by the victory which *Israel* had, was spoiled of all his preparation.

3. An occasion was given of exercising them to warre before they entred into *Canaan*.

4. *Ioshua*, their Generalls authority and courage was evidenced before hand.

5. The power and efficacy of prayer was demonstrated. The fore-mentioned condition of the Church, to be subject to assaults,

1. Discovereth the uncertainty of that note which by many is pretended to be a note of the true Church, *Temporall felicity*. If this were so, *Israel* was no true Church, nor they of whom Christ said, *In the world ye shall have affliction*, *Ioh. 16. 33.*

2. It instructeth us in the difference betwixt the Militant Church here on earth, and the triumphant in heaven. Nor Satan, nor any other enemies of the Church can enter into heaven to assault it there.

3. It putteth us in mind to be alwaies well prepared against

Gen 31. 28.

Enemies of
faults prove
good to the
Church,

Vses of the
Churches
assaults.

*Ultima Ecclesia
nota est felicitas
temporalis. Bel-
larm. contro-
vers. 2. l. 4 c. 18.
de notis Eccles.
At contra, Au-
gust. de Civit.
Dei l. 2. c. 23.*

*Ne magni pen-
damus terrenam
felicitatem, que
malis etiam ple-
runq; conceditur.*

against assaults. The greater danger we are subject unto, the better furnished, and fore-armed we ought to be. This providence must be manifested in regard both of corporall, and also of spirituall dangers whereunto we are subject. Yea the *Israel of God*, they who are of the true Church must apply this to themselves. For it was *Israel* against whom *Amalek* fought.

4. It affordeth comfort to such as are assaulted, that notwithstanding God suffer *Amalek* to come and fight against them, yet they may be Gods *Israel*.

5. It is a means of making Christian unity more firme and perfect; yea, and of causing more and more to increase. For the more fiercely Christians are assaulted, the more closely will they cling together.

6. It is a motive to make us willing to be dissolved, when it shall seeme good to the Divine providence, because so we shalbe translated to the Triumphant Church, where is freedom from all assaults.

§. 7. Of *Amalek*s inhumanity.

IIII. **T**HE place where the assault is here said to be, was *Rephidim*. This was the name of one of the places where the Lord was pleased that *Israel* should make a station in the wilderness. It was in number the ^a tenth from their coming out of *Egypt*: but the seventh from their passage thorow the Red Sea. For they had made three stations before that passage thorow the Sea. All these journeyes were made within the space of two moneths. For ^{*} in the beginning of the third moneth after their escape out of *Egypt*, they went from *Rephidim* to ^b *Sinai*.

The name of the place is here expressed,

1. In generall, to verifie the truth of the history. For, circumstances of *Persons*, *Times*, *Places*, and such like, make much to the confirmation of the truth of an history.

2. In particular, to aggravate the malice of the *Amalekites*, who set upon them so soone after their coming out

See The whole
armour of G. d.
Treat. .I. Part
3. §. 2. & Part 4
§. 10.

*Ubi cumq; à per-
ditis ista com-
missa sunt, ibi
feruentius atq;
perfectius unitas
christiana profici-
cit.* Aug. Bo-
nefac. Epist. 30

^a Num. 33. 15.

^{*} מֵרֵאשִׁית
in novilunio.
^b Exo. 19. 1.

^c Exo. 15. 22.
Num. 33. 8.

^d Exo. 14. 9.
^e ——— 15. 22.
^f ——— 23.

^g — 16. 3.

^h — 17. 1.

ⁱ 1 Sam. 15. 2.
^k Deut. 25. 18.

2211

of bondage, before they had time well to settle themselves. For having travelled ten severall journies (whereof one was ^c *three daies* long, others might be as long, if not longer) in the space of two moneths, at the most, they could not be long settled. Besides, in their journies they were oft brought to great straits: as at the Red Sea, where ^d *Pharaoh* pursued them furiously, and had almost over-taken them: and when ^e *after three daies journey* they found no water: and ^f *the first water* that they met with, was so bitter, as they could not drink of it. And at another station they ^g *wanted bread, and meat*, having nothing at all to eat. And after that againe they came to this ^h *Rephidim*, a drie and barren wilderness, where were no rivers, springs, wells, ponds, or any other ordinary means to afford them water to drinke.

Questionlesse the *Amalakites* dogged the *Israelites* after they were come thorow the Red Sea; and thereupon knew how weary they must needs be, and to what straits they were brought, and in particular, how destitute of water this *Rephidim* (the place where they set upon them) was. For, the Holy Ghost to aggravate their malice, thus sets it out, ⁱ *Amalek laid wait for Israel in the way when he came up from Egypt.* ^k *He smote the hindmost of them, even all that were feeble behind them, when they were faint and weary.* The immediate connexion of this history with the former, thus, *And Amalek came*, (or, as our English Translatours for more perspicuity, turne it, *Then came Amalek*) importeth as much: For it is as if he had said, *Israel* had now beene wearied with much travell, and disquieted with many distresses and wants, and was now in a place destitute of all ordinary provision, And in this case *Amalek* comes and fights against him. An evident demonstration of much inhumanity, and more then savage cruelty.

§. 8. *Of the base advantages which malicious enemies take.*

Malicious enemies are ready to take all the base advantages that they can. If the particulars * noted of *Amalek* be well observed, in him we shall find the doctrine verified. The like is noted of the posterity of these *Amalakites*,^a while *David* and his men were out of *Ziklag*, the *Amalakites* surprize it, smite it, burne it with fire, and carie the women away captive. More basely dealt the *Egyptians* with the *Israelites*, when they had them fast in their own land. For first^b they afflicted them with burdens, and made them serve with rigour, and made their lives bitter with hard bondage. Then they^c tooke order with the midwives to kill all their male children in the birth. Yea, because the midwives obeyed not so cruell a charge,^d the King commanded all the people to cast all the male children of the *Israelites* into the river. It was a most inhumane, base, and barbarous advantage which the *Edomites* tooke against the *Israelites* when the *Babylonians* had overcome them, and caused them to fly hither and thither for their lives,^e to stand in the crosse waies to cut off them that did escape, and to deliver up those that did remaine in the day of distresse. The base advantages which *Saul* sought against *David*, and the *Priests*, *Scribes*, *Pharisees*, and other *Jewes* against *Christ* and his *Apostles*, and other enemies, heretiques, and idolaters against the professors of the Gospel, especially *Papists* against *Protestants*, do further give abundant prooffe of the foresaid proposition. But, not to insist on particulars, the Psalmist doth indefinitely thus set out the disposition of the wicked against the righteous, *He sitteth in lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poore: he lieth in wait secretly as a Lyon in his den: he lieth in wait to catch the poore: he doth catch the poore when he draweth him into his net. He croucheth and humbleth himselfe that the poore may fall by his strong ones*, Ps. 10. 8, 9, 10

* §. 7.

^a 1 Sam. 30. 1, 2

^b Exo. 1. 11, 13.

^c ——— 16.

^d ——— 22.

^e Obad. 14.

*Fraudulenta
vulpes foveis se
latibulisq; demer-
gens, noxno indi-
cio est instructus.
sic esse animal o-
dioq; dignū. Amb
Hexam. l. 6. c. 3.
Stratagemis in
warre.
g Gen. 14. 15.
h Ios. 8. 3, & c.
i Iudg. 1. 24.
k — 3. 21.
Cum iustum bel-
lum susceperit,
utrum aperta
pugna, utrum in-
sidys vincat, vi-
bil ad iustitiam
interest. Aug.
Quæst. super
Ios. l. 6. c. 10.
Prudentia, &
fortitudinis est
vel decipere vel
superare adver-
sarium utcuq;
potueris. Hier.
Comment. l. 9.
in Ezech. c. 17
* Nemo qui forti-
tudinis gloriam
consecutus est, in-
sidys & maliciā
laudē est adeptus
Cic. Offic. l. 1.
b Dux Romano-
rum cum ad
cum adversarij
regis medicus
advenisset, polli-
cens daturum se
regi venenum,
vinū em ad ho-
stē remisit. Amb.
Offic. l. 3. c. 14.*

Herein they shew themselves like to the most hatefull crea-
tures. The deceitfull Foxe hiding himselfe in ditches and se-
cret places, is he not thereby manifested to be a hurtfull and
hatefull creature.

Quest. What may be thought of stratagems used in
warre, such as *g Abrahams* setting upon his enemies by
night: *h Iosuaes* sending men by night to lie in wait against
 Ai, and when the men of warre were drawne out of it, to
set the city on fire: *i* The house of *Iosephs* inticing of a man of
Luz to shew them the way into the city where he dwelt,
whereby they had opportunity to smite the city: *k Ehuds*
sudden and secret thrusting of his dagger into *Eglons* belly:
and other like warlike wiles: what may be thought of
these, are they to be reckoned in the number of base ad-
vantages?

Answer. No, if they have any speciall direction from God,
or inward motion of his Spirit, (as *Iosua* and *Ehud* had) or
if at least the warre be just, and no falshood, envy, malice,
cruelty, or inhumanity be mixed with the wiles that are
used. For these are the things that make advantages to be
base. The mind of him that takes such advantages is a base
mind: he hath no respect to points of honour and honesty,
as was before noted. (§. 4.) * No man, no not among the
Heathen, that got the glory of valour, got praise by trea-
cheries and malice. They hated treacherie, and all base ad-
vantages. If any of the adverse part, offered to act a perfidi-
ous part, such was the true valorous mind of some of them,
as they would returne the perfidious person to his owne
Lord and Master, of him to receive condigne punishment.
Among others, memorable is the patterne of *Curius* in this
point. *b* That *Romane* Captaine, when the *Physitian* of the
adverse King came to him, and promised to poyson his Lord,
he sent him bound back again to the enemy. As memorable
is the practice of the whole *Senate of Rome* in that kind. For
when *Camillus* the *Consul* encamped against the *Falciſci*, a
traiterous Schoole-master, who had most of the Noble-mens
children committed to his tuition, under pretence of cary-
ing

ing them forth to walke, brought them into the enemies tents, that his countrimen might thereupon bee drawne to yeeld to the enemy. But the Senate of Rome so detested that treachery, as they stripped the treacherous pendant naked, gave rods to the boyes, that they might whip him backe againe to the city which he would have betrayed.

Many other like instances might be given, whereby generous Generals have shewed, that undertaking a triall of vertue and valour, they would not get the victory by fraud. For they did not place honour and honesty simply in victory, but accounted victory base, unlesse it were obtained by honesty.

This mischievous mind of malicious enemies, gives just occasion to those that have such enemies (as all true Professors of the true Religion have) to be the more prudent & circumspect in keeping themselves from their snares and gins. On this ground doth Christ give this expresse charge, *Be wise as serpents, Mat. 10. 16.* Many of *Salomons* proverbs tend to this purpose. We have worthy patternes hereof in *David*, 1 *Sam. 20*, &c. who wisely avoided *Sauls* snares; and in the *Iewes*, *Ezr. 4. 3.* that returned from the captivity in *Zerubbabels* time, and in *Nehemiahs*, *Neh. 4. 9*, &c. and sundry other true servants of God. Now because by all the wisdom that we have, we cannot avoid all their wilie and subtil plots, we must ever depend upon the Lord, and call on him as *David* did, to *turne their counsell into foolishnesse*, 2 *Sam. 15. 31.* And to *Keepe us from the snares that they lay for us, and from the grins of the workers of iniquity*, *Psal. 141. 9.* Or, if we be over-taken, then to *pull us out of the net that they have laid for us*, *Psal. 31. 4.* Thus if we make God our refuge and hiding place, we may be sure to be safe. For they are safe whom the Lord doth keepe.

Flor, Histor.
Rom, i. 1. c. 12.

Qui virtutis certamen suscepit, nollet fraude vincere. Non enim in victoria honestatem ponebat: sed ipsam, nisi honestate quaesitam, victoriam turpem pronuntiabat. Amb loc. citat.

§. 9. *Of the interpretation and observations of Moses his charge to Ioshua.*

EXOD. XVII. IX.

And Moses said unto Ioshua, Choose us out men, and go out, fight with Amalek, &c.

THE relation of the * *Defence* which was made against *Amaleks* assault here beginneth. Wherein the *External Means*, as they are laid downe in a charge, are first expressed, and that so, as both the *Persons* giving and receiving the charge, and also the matter given in charge are mentioned.

The *Person* that gave the charge was *Moses*. (*And Moses said.*)

^a *Moses* at that time was the *Prince*, and chiefe *Governour* over *Israel*. ^b He was called *Moses* because he was drawne out of the waters. For the * *Hebrew* root signifieth to draw out. *Iosephus* the *Iew* rendreth another reason of the name *Moses*; For, saith he, the *Egyptians* call water *moy*.

The *Person* to whom the charge was given was *Ioshua* (*Moses said to Ioshua.*)

The word whence *Ioshua*, or *Iehoshua* is derived according to the proper notation thereof signifieth to *save*, or *deliver*. Certainly by divine instinct this name was given to the man that is here meant. For children of old received names from their parents by divine instinct. They having knowledge of things to come before they were, by Hebrew significant names declared to future ages what they should be after some increase of age. For this particular person *Ioshua*, herein this place he was the *Generall* of that army whereby *Israel* was saved and delivered from the *Amalakites*. And after *Moses* death, he was the chiefe *Governour* and *Generall* that saved *Israel* from the *Canaanites*, and other nations that were rooted out by him. Wherein he

* § 1.

^a A.G. 7. 35.

^b Exo. 2. 10.

— TUD *
extraxit.

Moses de aqua
nomen accepit.

Amb. Hexæm.
lib. cap. 2.

Verum nomen
significat ex aqua
servatum Moy-
sen. Nam aquam

Ægyptij Moy
vocant. Flav.

Ioseph cont.
Apion l. 1.

— TUD
servare.

liberare.

— TUD
Ioshua.

Num. 13. 16.

Nati nomina à
parentibus acci-
piebant, non qui-
dem ex sese à
Deo mente im-
pellebantur. Qui
antequam fiant
præsej futuro-
rum, quales post
crementum eta-
tis sue futuri
essent posteriori
tempore vegeti
in nominibus
Hebr. designa-
bantur. Cypr.
Tract. de Sinâ
& Sion.

was a type of *Iesus*, whose name if it were written in Hebrew, would be the very same, namely *Iehoshua*. The Greeks therefore for *Ioshua* or *Iehoshua* write *Iesus*, *Acts* 7. 45. *Hebr.* 4. 8.

At this time, when *Moses* gave this charge, *Ioshua* was none of the chiefe Princes of the Tribes. For the chiefe Prince of *Ephraim* (of which Tribe *Ioshua* was) was ^e *Elishama*. Indeed ^f *Ioshua* is reckoned among those that were sent to search the land of *Canaan*, who are called *Rulers* and *Heads*: but they were not the chiefe Rulers and Heads, but such as are mentioned to be made by *Iethroes* advice, *Heads over the people, Rulers of thousands, Rulers of Hundreds, &c.* As for *Ioshua*, he was after this, *Moses* his Minister, *Exo.* 24. 13. *Numb.* 11. 28. Yet at this time was he appointed the Generall of the Lords army: partly because of his valour, and partly because of that high calling whereunto he was to be deputed to conquer the *Canaanites*.

Ob. After, this *Ioshua* is stiled a young man. (*Exod.* 33. 11. *Numb.* 11. 28.)

Ans. 1. The latter place may word for word be thus translated, *Ioshua the sonne of Nun the servant of Moses from his youth*: that is, who had served *Moses* from his youth.

2. Servants of elder age are called lads, or youths, or young men: as some of the Lord Majors servants are called. So as this title doth oft signifie rather the condition of men, then thcir age.

The Matter of the charge containeth in it words of preparation, (*Choose us out men*) and execution, (*Go out, fight with Amalek.*)

The first word of the preparation (* *choose*) implieth a carefull and diligent choice upon good triall and prooffe. Where God saith, * *I have chosen* (or proved thee) *in the furnace of affliction*, this word is used: as also, ^k where it is said that *David gathered together all the * chosen* (or choice, or chiefe) *men of Israel*. This particle (*us*) is an usuall redundancy in the Hebrew tongue. Yet is it not without an *Emphasis*, implying thus much, *choose for us*, for our use, for our

^e Num 1. 10.
^f — 13. 23. 8.

^g Exo. 18. 21. 25

מבחרו à juvenile suâ. Trem & lun Ita etiam Chald. Paraphr.

2. Senioris ætatis servuli dicuntur fueri à Dominis: non ætatem exprimentes, sed conditionem. Amb. de Abr. l.

1. c. 9.
בחר *
1. 48. 10.
בחרהך
k 2 Sam 6. 1.
בחר *
לני
Παισιαις.

our good, for the better successe to us.

The last word of the preparation (* *men*) importeth the kind of men that were to be chosen, namely, such as might truly be called M E N, *Valiant and valorous men.*

The *Charge* for execution consisteth of two clauses. The first, (*go out.*) He meaneth, out from the congregation of the *Israelites*, or from the camp where they were, into the open field where the enemies were.

Two weighty reasons may be given hereof.

1. To prevent the enemy, and to keepe him from entring in among all the people.

2. To pitch where *Moses* (that intended to pray for them) might the better see them: that so by sight of them his spirit might be the more quickned, and his prayer the more sharpened.

The last clause of the execution (*fight with Amalek*) sheweth the maine action to be done, (*fight*) and the object or person with whom, (*with Amalek*.)

The action is expressed in the very same word that was * before applied to the enemy: but the circumstances give evidence that there it is used in one respect, here in another.

1. There for *assault*, here for *defence*.

2. There for *offering wrong*, here for *maintaining right*.

3. There for an effect of *malice*, here of *justice*.

4. There for an action *without good warrant*, here *with the best warrant* that can be, Divine precept.

Thus the same thing for substance may be done lawfully, or unlawfully. Warre may lawfully be waged: and warre may unlawfully be waged. Circumstances make much to the goodnesse or badnesse of an action.

Who are comprised under this last word *Amalek* hath beene shewed * before.

The maine scope and drift of this charge is to use fit means for preventing that mischief which *Amalek* yet further intended against them. The means was to send out a well furnished army against him.

This *Charge* then commendeth to us seven observations.

I. *Princes*

☞ *
plurali numero
ponitur pro
☞ *
See the Dignity
of Chivalry §. 3

* § 4.

* §. 2.

I. *Princes must provide for their peoples protection.* So did *Moses* whom God made a *Ruler* over *Israel*: he provided temporall and spirituall meanes. He sent forth an army, and he himselfe lift up his hands for *Israels* protection.

II. *Men deputed to weighty works ought to be prepared thereto before hand.* *Ioshua* was to be the man that should conquer the *Canaanites*; He therefore is here made Generall forty yeares before.

III. *Military men must be choice men.* The charge here given for choosing men importeth as much.

IIII. *Enemies must, as much as may be, be kept out.* The charge here given is to go out, namely to meet the enemy before he enter.

V. *Warre is warrantable.* It is here commanded by him that ordered his commands by speciall warrant from God.

VI. *Violence with violence may be resisted.* *Amalek* with open hostility fought against *Israel*: *Israel* therefore is commanded with open hostility to fight against *Amalek*.

VII. *Approved means are to be used for attaining our desired ends.* This is a generall doctrine arising from the principall intent of this charge, whereunto all the fore-named particulars do tend. *Moses* here desiring to have the *Israelites* freed from these mischievous *Amalakites*, giveth order for using the best ordinary meanes, which was by force of armes to vanquish them.

§. 10. Of Princes protecting their people.

I. **P**rinces must provide for their peoples protection. As they who are under government must be subject, so it becommeth Governours and Princes to be watchfull for the good of those that are under their charge. So was *Moses* here: and so all good Kings, Princes, Iudges, and other supreme Rulers and Governours have beene from time to time. Many have put their owne safety in hazzard to save their people. Instance those who in their owne persons have gone to warre, and beene Generals themselves over the armies

Moses said

to *Ioshua*,

Choose us out men,

And go out,

Fight

with *Amalek*,

Sicut obedientes oportet esse qui reguntur, sic etiam Rectores & Principes vigilantes esse decet. Chrys. Hom. 34. in Heb. 13.

Judg 12. 4.

Est. 4. 16.
Neh. 2. &c.

Judg. 9. 16.

Governours
dignity is for
their subjects
welfare.*Deus prouidit
te communi
principatus insti-
tuit.* Chrys.
Hom 6. in
1 Tim 6.

armies which they have gathered together for their peoples protection. Thus have done, not onely *Judges* who were extraordinarily and purposely stirred up to deliver the people, as *Othniel*, *Ehud*, *Shamgar*, *Barak*, *Gideon*, *Iephtah*, *Sampson*, and such others: but also *Kings*, both such as were immediately chosen of God, and such as by lineall descent came to the crowne, as *Saul*, *David*, *Abijah*, *Asa*, *Iehosaphat*, and others. *Kings* of old were wont to be *Generalls* in warre. In this respect it may be said of them, as *Iephtah* said of himsele, *They put their soules in their hands*, that is, they jeopardded their lives. It was the protection of her people wherby *Esther* was moved to attempt that which made her say, *If I perish I perish*. It was also the like cause that made *Nebemiab* undertake a long journey from *Shusban* to *Ierusalem*, and there to oppose himsele to the envy and malice of the *Jewes enemies*. That which the *Bramble* is feigned to say, is a speech proper to a *King*, and it properly appertaineth to him to say, *If in truth ye annoint me King over you, then come and put your trust under my shadow*. A *King* ought to be as a shadow under which his people may put their trust. Read *Psal. 72. 4. &c. Lam. 4. 20.*

That dignity and authority which Governours have over their people, is not simply and onely for their owne exaltation, but for the preservation and protection of them over whom they are set. *They are Ministers of God to them for good*, *Rom. 13. 4.* Of *David* (whom God made *King* over *Israel*) it is said, *The Lord brought him to feed Iacob his people*, &c. *Psal. 78. 71.* And to *Saul* (whom the Lord anointed *King* over *Israel*) it was said, *Go, and utterly destroy the sinners, the Amalakites, and fight against them*, &c. *1 Sam. 15. 17, 18.* They must therefore feed their people, and fight for them: if not in their owne persons, yet by using their power and authority to leavy armies, to send forth armies, to furnish armies with all things needfull for them, and to give such directions as shalbe meet. So did *Moses* here, who went not out in his owne person: So *David*, when he saw it meet for himsele to tary at home, sometimes he sent forth *Ioab*, and

all the host of the strong men; other times he sent forth others, and gave directions what to do, 2 Sam. 10. 7. & 18. 2. & 20. 4. 6. The very order of nature accommodated to the peace of men, requireth thus much, that the authority and counsell of undertaking warre should be in the power of Princes.

Happy are those people and polities that have such Princes; that like *Mordecai*, *seeke the wealth of their people*, (Est. 10. 3.) that preserve them in peace, that protect them from perill.

Pray for such. Be thankfull for such. Be subject and obedient to such. Give to such their due. Such are worthy of double honour: and the double honour of maintenance and reverence is to be yeelded to such.

§. II. Of preparing men to great exploits.

II. * **M**En deputed to weighty works ought to be prepared thereto before hand. Thus *Jonathan*, the heire to the crowne of *Israel*, if his fathers wickednesse had not forfeited it, was in his fathers time much exercised to warre. Because God intended that *David* should be King over *Israel*, and subdue many enemies, his employments were such before hand, as he could not but be much better thereby prepared to do what he did when he was King. For first he had occasion given him to ^a grapple with a *Lion* and a *Beare*: then with a *Giant*: after that with the ^b *Philistines*, ^c and the *Geshurites*, and the *Gezrites*, and the ^d *Amalakites*. Yea, *Sauls* fierce persecuting him was no small meanes to prepare him the better for his kingdome. ^e *Rehoboam* shewed himselfe wise in making his sonne *Abyah* whom he deputed to the kingdome, *Ruler among his brethren*. The reason that moved ^f *Gideon* to carry his first borne sonne *Iether* to the warre, and to put him to *slay* the kings that were taken, was without all question to prepare him for future exploits, and to put boldnesse, courage, and spirit into him.

*Ordo naturalis
mortalium paci
accommodatus,
hoc poscit ut sus-
cipiendi belli au-
thoritas & con-
siliium penes
principes sit.*
Aug cont.
Faust. Manic
l. 22. c. 75.

* §. 9.

1 Sam. 14. 4.
—— 31. 2.

^a 1 Sam. 17. 34.
48.

^b ——— 18. 27.

—— 23. 5.

^c ——— 27. 8.

^d ——— 30. 17.

^e 2 Chro. 11. 22.

^f Iudg. 8. 2c.

To this end tend all seminaries and meanes of education, as, *Schooles, Colledges, Unversities, Innes of Court, Incorporations, Companies,* and other such like *Societies, so Artillery and Military gardens,* and all sorts of trainings and exercising of armes, yea and such kind of recreations as make men fitter for warre; such as the *Olympian* and *Isthmian* games: and shooting, playing at walters and foines, all manner of fencings, and other like in use among us.

Preparation before hand enableth men much better to manage matters then otherwise they could. Experience makes expert. Of those that came to establish *David* in his kingdome, it is said, that being expert in warre they could *set a battell in array, and lead an army.*

They who intend to do their country service by standing for the defence thereof against enemies, may here learne to take occasion betimes of acquainting themselves with the warre. And in case there be not enemies, by fighting with whom experience may be learned, to exercise themselves in trainings at home. * For which purpose Artillery gardens and Military fields are usefull: and therefore to be maintained, and frequented.

§. 12. Of keeping out enemies.

III. * **M**ilitary men must be choice men. Of this sufficient is spoken in the *Dignity of Chivalry.*

IIII. * *Enemies must, as much as may be, be kept out.* I say, *as much as may be,* because the power of enemies may be such, as they can not be kept from entring. Before *Deborahs* time there was *warre in the gates.* And in *Hezekiahs* time, though he did what he could to prevent the enemy, *Senacharib* tooke the strong cities of *Iudab,* and encamped before the walls of *Ierusalem.* But if possibly they can they must be kept out. The phrases of *meeting an enemy,* or *sending to him while he is yet a great way off,* used by Christ in the parable, import as much. So doth also the care that wise

Princes

us promptos facit.

1 Chro 12. 33.
38.

* See The Dignity of Chivalry §. 7, 16, 17, &c.

* See §. 9.

* See §. 9.

^a Ind. 5. 8.

^b 2 King. 18.
13. 17.

^c Luk. 14. 31, 32

Princes and States have had in this case. ^d *Othniel WENT OUT to warre.* So did that wise and mighty Prince ^e *David*: he fought with many enemies on every side: but he went out to them all.

The many frontier townes, walled cities, forts, garri-
sons, and other provisions against enemies invasions, which
prudent Kings have in all ages beene wont to make, do ma-
nifest their care in keeping enemies from entring among
their people. *Salomon*, though he were a Prince of peace,
yet wisely to prevent the worst, ^f *Built cities fenced with
walls, gates, and barres.* And ^g he had *four thousand stalls of
horses and chariots, and twelve thousand horsemen, whom he
bestowed in the chariot-cities,* that upon all occasions they
might be ready to go out against enemies. Though *Rehoboam*
manifested much folly in rejecting the counsell of his fathers
fage counsellours, yet he shewed more after-wit and wis-
dome ^h in building fenced cities in *Judah and Benjamin,* and
fortifying strong holds, and putting captaines in them, and
store of victuall, and shields, and speares. The like is recorded
of ⁱ *Asa,* ^k *Iehosaphat,* ^l *Uzziah,* ^m *Isobam,* ⁿ *Hezekiah,*
^o *Manasseh* after his repentance, and others.

Thus many dangers and mischiefs are prevented, wherein
to people, by enemies entering in among them, might other-
wise fall. Sundry of the Tribes of *Israel*, thorow too much
security, suffered *Iebusites, Canaanites, Amorites,* and other
enemies to dwell among them (P a point of folly taxed by the
Holy Ghost) whereby they became *snare and traps to the
Israelites, and scourges in their sides, and thornes in their eyes.*
What in the proverbe is said of a troublesome guest, may
more properly be said of a mortall enemy. *There is worse
a loe to cast him out, then to keepe him out.*

For application of this point,

1. The best care that can be must be taken for good in-
telligence: that the purposes and plots of enemies may be
prevented in the beginning before they come to any maturi-
ty. Gods care in giving extraordinary intelligence by his
Prophet to the King of *Israel,* of his enemies projects,
giveth

^d Iudg. 3. 10.

^e 2 Sam. 8.

^f 2 Chro. 8. 5.

^g — 2. 25.

^h — 11. 5. &c.

ⁱ — 14. 6. 7.

^k — 17. 2. &c.

^l — 26. 9. &c.

^m — 27. 3. 4.

ⁿ — 32. 5. 6.

^o — 33. 1. 2. 14.

^p Iudg 1. 21, 27, 29, &c.

*Turpius ejicitur
quam non ad-
mittitur bespes.
Vel hostis. Ovid.
de Trist. lib. 5.
Eleg 6.*

Intelligences
usefull.

2 King 6. 8, &c

2 Sam. 15. 34
&c.

— 17. 14. &c
1 Sam. 19. 2,
11.

— 23. 9. 25.

Expedition
usefull.

Gen. 14. 15.

Ios. 10. 6, 9.

μῆτις ἀντιπαλὸς
μαχίας.

Veni, vidi, vici,
Cæsar inter pom
pe ferula trium
verborum prætu-
lit titulum,

Veni, vidi, vici,
non acta belli sig-
nificantem, sed

celeriter confecti
notam. Sueton

de 12. Cæsar.

l. 1.

Meanes to de-
scry enemies
afarre off.

Sufficient de-
fence in a land
Imminente bello,
intus fide, foris
ferro, non auro se
muniunt: quate-
nus armati &
non ornati hosti-
bus melum incu-
tiant. Bern. ad
Mil. Temp.
cap. 4.

giveth evidence that it is a point of wisdom to get by all lawfull means what intelligence we can. The advice which *David* gave to *Hushai* concerning intelligence was not unlawful, but very usefull, as the issue proveth. *David* was oft preserved by that intelligence which he had of *Sauls* purposes against him.

2. So soone as any true notice is given of an enemies purpose against us, all good speed must be used to withstand him. Expedition is a principall point of warlike policy. Hereby *Abraham* soone recovered what five Kings had lost in battell. When the *Gibeonites* sent to *Ioshua* for succour, this message they sent, *Slake not thine hand, come up to us quickly and save us. Ioshua* therefore came unto them suddenly, and went all night. *Alexander* got his many and great conquests by putting off no opportunity, nor deferring time. *Iulius Cæsar* (another great Conquerour) thus expresseth his expedition, *I came, I saw, I overcame.* I came to such a place, I saw it, and instantly set upon it and overcame it.

3. Least enemies should rise, and be upon us before we can have intelligence of their purpose, or notice of their approaching, it is very needfull to have means to descry them before they be among us. The comming of *Iehu* upon *Ioram* was very sudden. Yet by reason of the continuall watch that was kept, he was descried afarre off. And, had not God raised up *Iehu* to execute vengeance on the house of *Abab*, some mischief might have been prevented thereby.

4. So well prepared should kingdoms, nations, and cities be, as if an enemy should suddenly invade them, yet not prevaile against them, and over-run them. For this purpose (according to the situation of the place) ought they to be provided. Ilands environed by the sea, with good ship-pings. Cities and townes in Continents well fenced. Expert souldiers and munition of all sorts in all places: yea and continuall trainings, and military exercises for preserving seminaries of souldiers.

Let the issue of *Lais* her security, & want of intelligencers,
of

of watchmen, and of other meanes by which her people might in time have *gone out* against the *Danites*, and preserved their city, be a warning to all countries.

§. 13. *Of the lawfulnessse of warre.*

V. * **V** *Arre is warrantable.* Abundant prooffe is hereof given in holy Scripture, (whence all sufficient warrant for any thing is to be fetched) as appeareth by these arguments following.

1. Saints not ignorant of Gods will, nor reprov'd of God in this case, have waged warre: as *Abraham*, *Ioshua*, extraordinary *Judges*, and the best of the *Kings*, with many others.

2. They have asked counsell, and received direction from God for waging warre, *Judg.* 1. 1. & 20. 28. *1 Sam.* 23. 2. & 30. 8. *2 Sam.* 5. 19.

3. They have prayed for assistance herein: their prayers have in this case beene heard: and they answerably have beene thankfull for successe herein, *Num.* 21. 2. *2 Chro.* 14. 11. & 20. 6. *Psal.* 18. 1. & c.

4. Their wars are testified to be waged in faith, *Heb.* 11. 33, 34.

5. God hath of himselfe (when no prayer hath for that end beene made by man) expressly commanded his people to fight against enemies, *Num.* 31. 2. *Ios.* 6. 2.

6. God hath visibly shewed himself a principall party in war, and is stiled a *Captaine* of his peoples host, *Ios.* 5. 14. *2 Chro.* 13. 12.

7. God hath given directions for well waging warre, *Dent.* 20.

8. Part of the spoiles taken in war were to be dedicated to God, *Numb.* 31. 28.

9. The Lords holy Priests were appointed to go with their holy trumpets unto the warre for the souldiers better encouragement, *Numb.* 10. 9. *2 Chron.* 13. 12, 14.

* See §. 9.

illi bella gesserunt, ut tales victorias appareret Dei voluntate prestari.
Aug. contr. Faust. Manich. lib. 22. cap. 76.

10. Victory in warre is promised as a blessing, *Lev. 26. 7, 8, &c.*

11. God is said to *teach mens hands to warre*, and fingers to fight, *Psal. 18. 34. & 144. 1.*

12. Battels are stiled *warres of God*, and the Lords Battels, *1 Sam. 18. 17. & 25. 28. 2 Chro. 20. 15.*

13. God himselfe is stiled *A man of warre*, and the Lord of hosts, *Exo. 15. 3. 1 Sam. 1. 11.*

§. 14. *Of the lawfulnessse of warre under the New Testament.*

1. Ob.
No prooffe for
war out of the
New Testamēt
Anfw.

1. Ob. **A**LL these proofs are taken out of the Old Testament, which gives not sufficient warrant to Christians.

Answ. 1. The ground of the objection is unsound. For in many things the Old Testament gives even to Christians as good warrant as the New. * The Old Testament is as truly divine as the New. And many things therein contained concerne all ages of the Church to the end of the world.

2. The kind of the fore-mentioned reasons is such as is agreeable to common equity, and must in that respect be extended to all times.

3. Though no particular arguments could be diducted out of the New Testament, yet because the Old is so plentifull in proofs for warre, the New is the more sparing. For the New Testament useth lesse to insist on those points whereon the Old hath much insisted. Instance the *Sabbath*, *usury*, *removing land-markes*, and other the like.

4. The Church in those times whereof the New Testament recordeth the history, had no outward settled state; but was under such civill Governours as were of a contrary profession, as Heathen Emperours and Lords. No marvell then that the New Testament speaketh no more then it doth of warre.

5. The scope of the New Testament is rather to set out the

* 2 Tim. 3. 16.
2 Pet. 1. 21.

the spirituall kingdome of Christ, and the spirituall government of the Church, then civill outward polities and kingdomes of men: and therefore is the more sparing in this point of warre.

6. The New Testament doth also afford sufficient warrant for war: as is evident by these following reasons.

1. ^a When professed Souldiers, who lived on that profession, being powerfully wrought upon by *John the Baptists* ministry, asked him (for their future course of life) *what they should do*, he counsels them not to leave that profession, but well to use it, to be content with their wages, (*Luk. 3. 14.*) not to returne their wages back againe. Thus he justifieth their calling. For in an unlawfull calling they might not continue, nor receive wages for it.

2. ^b *Centurions*, who were principall persons in warre, are commended for those graces which were in them, and for the evidences they gave thereof, without any reproofe or disallowance of their warlike profession, *Matth. 8. 10. Acts 10. 4.*

3. Warres waged in the Old Testament are commended in the New, *Heb. 11. 33, 34.*

4. *Michael* and his Angels are brought in fighting with the *Dragon* and his Angels, *Rev. 12. 7.*

5. The victories which the Church under the New Testament shall have over her enemies is foretold, *Rev. 17. 14. & 19. 19.*

6. The Magistrates sword is justified. But he beareth the sword as well to subdue open enemies abroad, as to punish evill subjects at home, *Rom. 13. 4.* With that publique sword when he slayeth a malefactor he is not to be counted a slayer of men, but a destroyer of evill men, and Christs avenger of those that do evill, and a protector of Christians.

Arguments in the New Testament for warre.

^a *Si percutere gladio omnino fas non est Christiano, cur ergo Præco Salvatoris contentos fore suis stipendijs militibus indicat, & non potius omnem militiam interdixit.* Bern, ad Mil. Temp. c. 3. Vide Aug. contra Faust. Manich. l. 22. c. 74.

^b *Fidem laudavit Centurionis, non illius militie defectionem imitavit.* Aug. loc. citat. *Sane cum occidit malefactorem, non homicida, sed, ut ita dicam, malicida, & plane Christi vindex in his male agunt, & defensor Christianorum reputatur.* Ibid.

§. 15. *Of other objections against the lawfulnessse of warre, answered.*

2. Ob.
See §. 20.

2. Ob. **C**H R I S T threatneth that *All they that take the sword shall perishe with the sword.*

Answ. 1. That and such like principles concerned the Jewes, and others that lived before *Christ* as much as Christians.

2. They all are against private revenge. But warre is a publique execution of justice.

3. The fore-mentioned threatning is in speciall to be applied to the houre, wherein *Christ* would give himselfe to the power of his enemies, and would not be rescued by the power of Angels: much lesse by the sword of man.

4. He would shew how his kingdome was protected: not as humane kingdomes, by dint of sword.

3. Ob.
Heb. 12. 14.
Rom. 12. 18.

3. Ob. We are commanded to have *peace with all men.*

Answ. That, and other such like precepts are limited with such provisoes as these, *If it be possible, and, As much as lyeth in you.* On our part there must be no occasion of breaking peace, or making warre. Yea if we can on lawfull and meet termes make peace, we must do our best therein.

4. Ob.
Isa. 2. 4.

4. Ob. It was foretold of Christians that they should *beate their swords into plough-shares, and their speares into pruning-hookes: and that nation should not lift up a sword against nation, nor learne warre any more.*

Answ. Those and such like propheticall phrases are somewhat *hyperbolicall*; they expresse that iustire amity that should be betwixt true Christians: and the alteration of their nature by the Spirit of grace. So as the difference betwixt nature and grace is very lively set out thereby: to which purpose tend those other high transcendent hyperbolicall phrases of the Prophet *Isay*, Chap. 11. Vers. 6, 7, 8, 9.

§. 16. Of warring with Christians.

5. Ob. **T**O yeeld that warre may be made against Infidels, Idolaters, and other open enemies of the Church, yet may it not be made against Professours of the Christian Faith.

Ans. 1. Some that outwardly professe the Christian Faith may be as great enemies to the true Faith, as plaine Infidels. *I know* (saith Christ) *the blasphemy of them that say they are Iewes, and are not, but are the synagogue of Satan.* Papists professe the Christian Faith, yet are *Anti-Christians*, the directest and deadliest enemies that Christs true Church ever had. The ten Tribes that with *Ieroboam* revolted from the house of *David*, professed themselves to be the people of the true God, the *God of Abraham, Isaac, and Iacob*, and yet were deadly enemies to *Judah*, and the children of *Judah* oft waged warre against them; and that justly and lawfully: and the Lord helped them therein. What can *Papists* plead more then the revolting *Israelites* could. *Papists* professe the true God, *Father, Sonne, and Holy Ghost*: So did the *Israelites* the *God of Abraham, Isaac, and Iacob*. *Papists* are baptized: *Israelites* were circumcised. *Papists* retaine the holy Scriptures; so did the *Israelites*, as much of them as was then written. Were it not too great a digression, I could easily demonstrate how *Papists* have much further started from the true Christian Faith, then the *Israelites* did from the Law of *Moses*.

2. The cause of warre is more to be respected then the persons against whom it is waged. If *Protestants* should give just occasion of warre, warre might justly be undertaken against them. Before the division of the ten Tribes from the rest, the rest of the *Israelites* fought against the *Benjamites*, and that by Gods advice. *David* also was forced to fight against the men of *Israel* that tooke part with *Ishbosheth*: and after that with *Absalom*; and after that with *Sheba* the sonne of *Bichri*.

Rev. 2. 9.

2 Chro. 13. 15.

Iudg. 10. 28.

2 Sam. 2. 13.

2 Sam. 18. 7.

— 20. 6. &c.

§. 17. *Of the necessity and benefit of warre.*

WArre is a kind of execution of publique justice: and a means of maintaining right. For oft there is such conspiracy of many men together in doing wrong, and so obstinate and violent they are therein, as by no admonitions, perswasions, threatnings, penalties of Law, or ordinary means of executing justice they wilbe restrained. And so insufferably ambitious are some, & so insatiably covetous, as no dignities or jurisdictions will content them; no renewes or profits will satisfie them. Were not such men restrained, and suppressed by force of armes, none should live in quiet, none should possesse or enjoy any thing besides themselves. So as the iniquity of men causeth a necessity of warre: and the benefit that thence ariseth causeth pious and righteous men to use it. By it a free and quiet profession of the true Faith is maintained: peace is settled: kingdomes and common-wealths are secured: lands and inheritances quietly possessed: all manner of callings freely exercised: good lawes put in execution: due justice executed: ill minded persons kept under: and many evils prevented. I deny not but by warre the cleane contrary is oft effected, and all things thereby put out of order. But then warre is abused. We speake of the just and right use of warre. For this is inwarlike affaires especially to be considered, whether the warres undertaken be just or unjust.

§. 18. *Of just warres.*

Quest. **W**Hat warres may be counted just and lawfull?

Ans. To make a just and full answer, warres must be distinguished.

1. There have been wars extraordinarily made by expresse charge from God. As the wars in *Moses* his time against *Sihon*, and *Og*, and the *Midianites*, (*Num.* 21. 21,

*In ipfis rebus
bellicis iusta
bella, an iniusta
sint, spectandum.
Amb. Offic. l. 1
c. 35. Ita ferè
Aug. Quest.
super Ios. l. 6.
c. 10.*

*Ne bella per
Moyſen geſta
miretur aut hor-
reat, quia & in
illis divina ſecu-
tus imperia non
ſerviens ſed oba-
diens ſuit. Aug.
cont. Fauſt.
Manich. l. 22 c.
74.
Et Quæſt. ſu-
per Ios. l. 6. c. 10.*

33. & 31.1.) and the warres in *Ioshuahs* time. No question must be made of them, because they had the best warrant that could be, *Gods command*. If any will make those wars a patterne to root out kingdoms and nations as *Moses* and *Ioshua* did, let them shew the like warrant.

2. Ordinary warres are either defensive or offensive.

Defensive warre is that which is undertaken to defend our selves or friends from such wrongs as enemies intend, or attempt against us or them: whether the enemies be forraigne or domestique.

This warre whereunto *Moses* sendeth *Ioshua*, was defensive, against a forraigne enemy which wronged these *Israelites* themselves, and first set upon them.

The warre wherein *Ioshua* aided the *Gibeonites* against the five Kings that besieged them, was defensive in the behalfe of friends against forraigne enemies.

Dauids warre against the house of *Saul*, and against them that tooke part with *Abisalom*, and *Sheba*, was defensive against domestiques.

No question can be made of the lawfulness of such wars as these are. Necessity forceth men thereto.

Offensive warre is when enemies are first set upon: which according to the causes given of offending an enemy, may be as just as defensive warre. The causes are such as these.

1. Maintenance of Truth, and purity of Religion. This moved the *Israelites* in *Canaan* to think of making warre against their brethren on the other side of *Iordan*, *Ios. 22. 11*. In this respect the warres of the Kings of the earth against *Anti-Christ* are commended, *Dan. 11. 40. Rev. 17. 16*.

2. Recovery of that which is unjustly taken away. For this end the *Israelites* in *Samuels* and *Dauids* time set upon the *Philistines* to recover the cities which they had taken away, *1 Sam. 7. 14. 2 Chron. 18. 1*. This also was the cause of *Abijahs* war against *Ieroboam*, *2 Chro. 13. 5*.

3. Execution of vengeance on such as have done publique wrong.

Defensive war

Ios. 11. 7.

2 Sam. 3. 1.

— *18. 7.*

— *20. 6.*

Offensive war.
The causes thereof.

Bellum ipsius pietatis materia fidebat. Chrys.
ad Pop. Hō. 14.

Si quā gens vel civitas quā bello petenda est, vel vindicare neglexit quod a suis improbe factum est, vel redere quod per iniurias ablatum est, bellum est iustum. Aug.
Quaest. super Ios. 16 c. 10.
Iusta bella defiri solent, quae ulciscuntur iniurias. Ibid.

wrong. This reason doth God render of sending *Saul* against *Amalek*, 1 *Sam.* 15. 2. For such a cause *David* made warre against the *Amonites*, 2 *Sam.* 10. 7.

4. Drawing away enemies from some dangerous plot that they have in hand. Thus to draw *Saul* from pursuing *David*, God stirred up the *Philistines* to invade *Israel*. Thus *Asa* set upon *Baasha*, to hinder the bulwarks which *Baasha* was making against *Judah*. If *Asa* had not distrustfully hired wicked instruments, he had done well in his warre.

5. Weakening the power of open and profest enemies. For this end *David* set upon all enemies of *Israel* round about.

6. Subduing of rebellious subjects that gather head, and will not be brought under law. For this end *Abel of Beth-maacchab* was besieged by *David's* men.

7. To helpe and assist friends and allies in like cases. So *Abraham* fought against them that with other *Sodomites* had taken *Lot* captive.

Provided notwithstanding that before men enter into warre, whether defensive or offensive, all good and faire meanes be used, to move enemies voluntarily to do what is just and equall. The advice which the Apostle giveth about going to law, (1 *Cor.* 6. 1, &c.) may fitly be applied to going to warre. We have good patternes herein, not onely in the *Israelites* towards their brethren, (*Ios.* 22. 13. *Judg.* 20. 12, 13.) but also in *Iephthah* towards the *Ammonites*, (*Judg.* 11. 12.) Yea the directions given in the Law tend much to this purpose, *Deut.* 20. 10, &c.

This caution observed, in faith may men on the fore-named grounds wage warre. But if nothing besides the motion of unreasonable passion and anger, or ambition and vaine-glory, or desire of any earthly possession whatsoever, do provoke men to warre, surely for these causes it is not safe to kill or to be killed. Souldiers were of old gravely and justly reproved for undertaking combats in such cases.

1 *Sam.* 23. 27.
2 *Chro.* 16. 3.

2 *Sam.* 8.

2 *Sam.* 20. 15.

Gen. 14. 14.

Cautions in going to war. Non sane inter vos aliud bellum movet, litescq. suscitatur, si irrationabilis iracundie motus, aut inanis glorie appetitus, aut terrena qualicumq. possessionis cupiditas: talibus certe ex causis neq. occidere neq. occumberet tutum est, Bern. ad Mil. Temp. c. 2, &c. Vide item Aug. cont. Faust. Manich. l. 22. c. 74.

§. 19. Of souldiers encouragement in just warre.

THat which hath beene delivered of the lawfulnessse of warre cannot but afford matter of much comfort and courage to such as are called to just warre. They may on this ground go in faith, with much confidence, cheerfully, and couragiously. If there be peace betwixt God and their own soules, if they have truly repented of all their sinnes, if their persons be justified as well as their cause warranted, they may not onely call upon God, and that in faith, for his assistance and blessing, and depend on him for the same, but also undauntedly meet death in the mid-way, and comfortably commend their soules into Gods hands. What need he in life or death feare, to whom *to live is Christ, and to die is gaine*, Phil. 1. 21. Though enemies destroy the body, yet no danger comes thereby to the soule: neither can they impeach eternall salvation. There is much comfort in breathing out our last breath in Gods work. It is a kind of Martyrdome. For a souldier to die in the field in a good cause, it is as for a Preacher to die in a pulpit. Vpon the cautions before noted, this assuredly wilbe the issue, If a souldier get the day, or otherwise escape with his life, they that set him on work are too too ungratefull if they do not abundantly reward him. Herein if man faile, assuredly the righteous Lord will not faile. For, *whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free*, Eph. 6. 8. In particular, *The Lord will certainly make them a sure house that fight the battels of the Lord*, 1 Sam. 25. 28. If in this worke of the Lord, in his warre, he be slaine, his soule shalbe more then a conquerour, triumphing in heaven over all sorts of enemies. They may therefore be secure. O how gloriously do such with victory returne from war! how blessedly do such as Martyrs die in battell!

*Quid vel vivens
vel moriens me-
tuit, qui vivere
Christus est,
& mori lu-
crum. Bern. ad
Mil. Temp c. 1.
Esi hostes nos
perimant, nullum
tamen ad animas
periculum mi-
grat: neq; salutem
illam semper
nam violare pos-
sunt. Chrys.
Hom. 7. in
1 Tim. 2.*

*Quàm gloriosi
revertuntur vi-
ctores de prælio,
quàm beati mori-
untur Martyres
in prælio. Bern.
loc. citat.*

§. 20. Of opposing violence to violence.

* See § 9.

* §. 13.

Lex talionis.

* Deut 19. 21.

Exo. 21. 23, 24,

25.

b 1 Sam. 15. 33.

c Iudg 1. 6, 7.

VI. * **V**iolence may be resisted with violence. If any course may be accounted violent, surely war is one of those courses. To omit the * fore-mentioned proofes for the warrant of warre, ^a the law of requiting like for like maketh much to this purpose. Thus dealt ^b Samuel with Agag, when he said to him, *As thy sword hath made women childlesse, so shall thy mother be childlesse among women.* So dealt ^c Iudab with Adonibezek, whose thumbs and great toes they cut off: for so had he dealt with 70 Kings. Many like evidences are recorded and justified in holy writ.

Thus are violent, cruell, and hard-hearted men by a sensible demonstration brought to see their perverse and mischievous disposition. As the fore-named Adonibezek confesseth, saying, *As I have done so the Lord hath requited me.*

Ob. How can this resisting of violence with violence stand with those Christian principles, *Resist not evill, Re-compence to no man evill for evill. Avenge not your selves, Mat. 5. 39. Rom. 12. 17, 19.*

Ans. 1. The resisting of violence here intended is a publique execution of justice: but that which Christ forbiddeth is private revenge. The latter phrase, *avenge not your selves*, is an exposition of the former.

2. Christs words are to be taken comparatively, thus. A Christian must be so farre from revenge, as rather suffer a double wrong.

3. They imply a readinesse to forgive, againe and againe.

4. They import a Christian vertue, of overcoming evill with goodnesse and patience, *Rom. 12. 21.*

Learne wisely to discern betwixt persons, and cases: thorowly sift and examine your owne passions: let your hearts be seasoned with a true feare of God, and love of man: let it be enflamed with a zeale of Gods glory: set good ends before

Quid est non reddere malum pro malo, nisi abhorre ab ulciscendi libidine? Quid est accepta iniuria ignoscere malle quam persequi, &c. Aug. Macellino, Epist. 5. Hoc fit ut vincatur bono malus, immo in homine malo vincatur bono malum. Ibid. Vide Aug. contr. Faust. Manich. 1. 22. c. 76.

before you, and aime at them: be well instructed in the meanes whereby you may attaine to those ends; and then take courage and resolution to your selves. Deale with wicked men, as wicked men are to be dealt withall: fight against them that fight against you: with the froward shew your selves froward, (as the Lord himselfe doth:) despise them that despise you: shew as much scorne of them, as they can do of you. This is to *answer a foole according to his folly*, and to keep him from being proud in his own conceipt, from insulting over you, and from taking advantage against you. There be times & occasions when mischievous enemies are not to be yeelded unto, no not an haire breadth. By opposing undaunted courage against their stout boldnesse, they may be beaten at their owne weapon.

§. 21. *Of using meanes.*

VII. * **A**pproved meanes are to be used for attaining our desired ends. The parables which our Lord useth about providing that which may be sufficient for an intended building, and about casting how to meet an enemy that is comming against him, (*Luke 14. 28, & c.*) give good evidence to the truth of this point. Wherefore such Saints as have beene guided by the Spirit of God, even in those wars whereabout God himselfe hath sent them, and to which he hath given assurance of victory, have been careful to use meanes. For this end, ^b *Ioshua* required all the men of warre that were of the *Reubenites, Gadites, and halfe the Tribe of Manasseh*, that quietly enjoyed their possessions on the other side of *Jordan*, to go over before the rest of the *Israelites*, armed to helpe them. On the contrary ^c *Meroz* is cursed for not affording aid to helpe the Lord against the mighty. The meanes * before noted for keeping out enemies tend to the point in hand.

Of such use are means, as if they be wanting, God will not do the thing that is expected to be done. Though ^d *God* had given to *Paul* all that sailed with him, yet when the mariners (who

Psal 18. 26.

1 Sam. 2. 30.

Pro. 26. 5.

* See §. 9.

^b *Ios. 1. 12, & c.*

^c *Iudg 5. 23.*

* §. 12.

^d *Acts 27. 24, & c.*

(who are ordinary meanes to advise, and helpe in dangers on the sea) were about to leave the ship, *Paul said, except these abide ye cannot be safe.* So as ordinarily there is a kind of necessity that meanes be used. Yea we oft read of meanes used in extraordinary matters. ^c *The dust of the earth was stricke,* that out of it lice might arise to plague *Pharaoh.* ^f *Ashes of the fornace* were sprinkled into the aire to cause boilesto breake forth upon man and beast in *Egypt.* ^g *The rocke* was struck with a staffe to make water flow out of it. ^h *Meale* was cast into the pot, to make the pottage wholesome.

The use of meanes makes much to the manifestation

1. Of Gods providence, in affording meet means.
2. Of his wisdom, in ordering means fitly.
3. Of his goodnesse, in blessing means.

And thus more occasion is given of calling upon God for his blessing on the means which are used: and of praising him when we see the fruit and benefit of means: yea and of humiliation when we observe means to be wanting, or to be ineffectuall.

1. *Ob.* ⁱ *There is no restraint to the Lord to save by many or by few, and* ^k *by them that have no power.*

Ans. 1. In speaking of meanes no question is made of Gods power. For he that without any means made all things, can do what els pleaseth him without means. But the question is of his will; whether he that hath sanctified such and such means, for such and such purposes, will effect matters without the means which he hath appointed for effecting them.

2. The question is of Gods ordinary manner of working. Now Gods ordinary providence in ordinary matters is the ground of our faith, rather then his extraordinary power.

2. *Ob.* ⁱ *God restrained Gideon in using the means that in his case were ordinarily used.*

Ans. The Lord tieth not himselfe to ordinary courses, as he hath tied his creatures, who can not go beyond the bounds which he hath appointed to them. So as herein

lieth

^c EXO. 3. 17.

^f — 9. 8, 10.

^g — 17. 6.

^h 2 King 4. 41.

Gods glory in
the use of
meanes,

ⁱ 1 Sam. 14. 6.

^k 2 Chro. 14. 11
Meanes have
respect to
Gods will.

ⁱ Iudg. 7. 24.

God not tied
to meanes.

lieth a difference betwixt the Creatour and creatures. For the manifestation of this difference it pleased God sometimes to do great matters with small meanes, (yea and ^m with no meanes at all,) and to cause those particulars to be recorded, that all ages might know what of himselfe he is able to do.

3. *Ob.* Means use to draw mens' minds from God: and to make them dote too much on means.

Ans. That is the abuse of means. Means are by such considered onely in themselves, and not in the principall agent who makes them effectuall. Such were the *Israelites*, to whom the Prophet thus, *"Woe to them that go downe to Egypt for helpe, and stay on horses, and trust in chariots because they are many; and in horsemen because they are very strong: but they looke not unto the holy one of Israel, neither seeke the Lord."* Thus they severed things, which were to be joyned together, *God and means*: means being the hand of the divine providence whereby he worketh such and such things. Means therefore (in the right use of them) give occasion of beholding God, of calling on him, and praising him. Daily food, apparell, sleepe, works of our calling, and other like meanes wherby we are sustained, work such effects in those that are piously minded. Wherefore though we believe in God, yet let us do those things that are to be done by man for our safety, lest letting slip such means we may seeme to tempt God.

It will therefore be our wisdom in every thing that we take in hand,

1. To observe what means are warranted for the effecting thereof. Out of Gods Word we may have sufficient direction in this case.

2. To be diligent in using those means. Many promises are made to the diligent; especially in *Salamons Proverbs*.

3. *To call on God for his blessing on our endeavors. *Except the Lord keep the city, the watchman waketh but in vaine.* To neglect means is an *extremity in the defect*, implying too great

^m Exo. 17. 29.

Abuse of means.

^m Isa. 31. 1.

Quamvis credamus in Deum, faciamus tamen quae facienda sunt ab hominibus in praesidium salutis, ne praetermittentes eam Deum tentare videamur. Aug. Quæst super Gen. 1. c. 102.

Rules for using means.

Pro. 10 4.
— 12. 11.

* See S. 27.
Psal. 127. 1.

great security. To relie only on means is an *extreme in the excess*, implying too much insolvency. God is tempted both waies. The middle therefore is the best and safest course, which is, in the use of meanes to relie on God for his blessing.

§. 22. *Of the gestures of prayer.*

EXOD. XVII. IX.

To morrow I will stand on the top of the hill with the rod of God in mine hand.

* Vide §. 1.
& 9.

*Metonymia
adynsti.
Signum prae
significat.*

Gestures of
prayer.

* §. 23.
1. Bowing.

2. Prostrating.

3. Lifting up
eyes.

* **T**He *Internall* meanes, as promised on *Moses* part to be used by him, are here set downe. Wherein 1. the action undertaken by him is thus expressed, *I will stand*. This gesture of the body is put for an action of the minde signified thereby, which is prayer. For standing was of old an usuall gesture of prayer. It never was the onely gesture. For the Scripture expresseth many other: whereof some were gestures of the whole body; others of particular members thereof.

There are three especiall gestures of the whole body.
1. Standing. 2. Bowing. 3. Prostrating, or lying all along.

1. Of *Standing*, * more anon.

2. *Bowing* was used as an action of much reverence: and that for the most part, when they testified their thankfull acceptance of some speciall favour. Read for this *Exo. 4. 31. & 12. 27. 2 Chro. 29. 29, 30. Neh. 8. 6.*

3. *Prostrating*, or lying all along testified much humiliation, and dejection of the soule. Read for this, *Ios. 7. 6. 2 Sam. 12. 16. Exa. 19. 1. Mat. 26. 39.*

The gestures of the particular parts of the body are many more: as,

1. *Lifting up eyes*. This giveth evidence of our expectation of helpe from above: and of our faith fixed on him who

who is in heaven. For the eye in prayer when it is lift up
 nseth to stand fixed : in which respect *Christ* is said to lift
 up his eyes, and to looke to heaven, (*Ioh. 11. 41. Mat. 14. 19.*)
 and *David* expressing prayer by this phrased, addeth the rea-
 son thereof, thus, *I will lift up mine eyes unto the hills from
 whence cometh my helpe, &c. (Psal. 121. 1, 2. & 113. 1, 2.)*
 Herein lieth an apparent difference betwixt man and other
 creatures. For where other creatures looke downeward,
 mans countenance is made more erect. And where other
 creatures have but foure mustles in their eye, man hath a fift
 to lift the eye upward.

2. *Lifting up hands, or spreading them abroad.* Hereby
 we manifest that we can find no succour in our selves : but
 are ready to receive it from him on whom we call, and to
 whom we stretch our hands. Thus *Salomon* in his solemne
 prayer, *spread forth his hands towards heaven*, and under this
 phrased fettereth out the prayer of others. (*1 King. 8. 22, 38,*
54.) So doth *David*, (*Psal. 141. 2.*) and *Jeremiah*, (*Lam.*
3. 41.)

3. *Castling downe eyes.* This testifieth an holy shame, and
 confusion of face by reason of a mans unworthinesse, and un-
 fitnessse to appeare in Gods sight. Take instance hereof in the
 penitent publicane, (*Luk. 18. 13.*) and in devout *Ezra*,
Ezr. 9. 6.

4. *Knocking the breast.* Contrition of heart, and com-
 punction of spirit, godly sorrow and griefe is hereby mani-
 fested. In such respects the fore-named Publican is said to
smite his breast, Luk. 18. 13.

5. *Renting clothes, pulling haire off the head and beard :*
 these are gestures which *Ezra* used, (*Ezr. 9. 3, 5.*) to which
 may be added the penitent womans teares; with which she
 washed the feet of *Christ*, and her wiping them with the
 haire of her head, *Luk. 7. 38.* Deep apprehension of sin, and
 much aggravation of griefe is by these and other like unu-
 suall gesturs declared.

6. *Kneeling.* This is the most usuall and proper gesture
 for prayer. For examples, read *2 Chro. 6. 13. Ezr. 9. 5.*
Dan.

*Prænaq, cum
 sp: fient anima-
 lia cetera terrā;
 Os homini subli-
 me dedit, cœ-
 lumq; videre
 iussit, &c. Ovid
 Metamorph. l. 1
 Sec 1 he Saints
 Sacrific. e on
 Psal. 116. §. 25.
 4. Lifting up
 hands.*

5. Castling
 downe eyes.

6. Smiting
 breast.

7. Renting
 garments, &c.

8. Kneeling.

8. Kneeling.
*Deum genua posito
 adoramus, &
 fixo in terram
 poplite magis
 quod ab eo peti-
 mus, impetra-
 mus. Legimus
 enim & Pauli in
 litore sic orasse:
 & genuculatio-
 nes in oratione
 preceptas. Hier.
 Comment lib.
 2, in Eph. 3.*

9. Standing.
*Stantes oramus
 quod est signum
 resurrectionis.
 Aug. Ianuario
 Epist. 119. Et de
 Serm. Domin.
 monte 12.*

Dan. 6. 10. Luke 22. 41. Act. 7. 60. & 9. 40. & 20. 36. & 21. 5. The very act of prayer is implied under this gesture, *Eph. 3. 14. Psal. 95. 6.* That homage which we owe to God, that reverend respect which we beare to him, that honour which we desire to yeeld to him is hereby testified.

All these gestures (as occasions serve) well besee me those that call upon God. But because here mention is made only of standing it shalbe sufficient to have named the other.

§. 23. Of standing in prayer.

EXOD. XVII. IX.

I will stand.

FRrequent mention is made of standing at prayer. For prooffe whereof, among others, take notice of these Scriptures, *Gen. 18. 22, 23. & 24. 13. 1 Sam. 1. 26. Neh. 9. 2, 4, 5. Mat. 6. 5. Luk. 18. 11, 13. Mar. 11. 25.* Christians in the Primitive Church on the Lords daies, and also on sundry other Festivals did use to pray standing.

In many respects doth this gesture well become the divine exercise of prayer.

1. It is a reverend manner of presenting ones selfe to God.

2. It is an outward means of raising mens hearts and thoughts from earth to heaven. For in this kind of gesture is the head raised furthest from the earth, nearest to heaven. It is not so in bowing, sitting, kneeling, lying.

3. It is a testification of our acknowledgement of Gods Sovereignty, authority, and dignity. Therefore among men, inferiours stand before them under whose command they are, *1 King. 3. 16. & 10. 8. Dan. 7. 10.*

4. It is a signe of stedfast faith in prayer. It is oft put for a gesture of steddinesse: and opposed to leaning, wavering, reeling, *1 Cor. 16. 13. Eph. 6. 13, 14.*

Hereby *Moses* might then imply

1. That

1. That he would present himselfe before the throne of God for them.

2. That he would elevate his heart, and lift up his desires to heaven.

3. That he would do what he did with due reverence, and respect to Gods excellency and sovereignty.

4. That he would with the best stedfastnesse of faith that he could pray for them, expecting the truth of divine promises.

Thus he sheweth that on his part he would not be wanting to do what belonged to him, that they might be the more stirred up to do on their part what belonged to them, and that all might with the stronger confidence expect a good issue. Therefore this he professeth to do before hand, thus, (as our English translates it) *I will stand*. Or, (to turne it word for word) **I standing*, which implieth a continuance in doing what he undertooke to do, together with an outward manifestation thereof. For by saying, *I will stand*, he meaneth as much as if he had said, *I will pray, and you shall see that I pray*.

This gesture of *standing* being proper to prayer, sheweth what they may do who are so thronged as they cannot kneele. They may stand. So as it taketh away their pretext who in strait pewes sit at prayer, because forsooth they cannot kneele. But I conceive that where a man can sit, he may much better stand.

§. 24. Of the time and place of Moses his prayer.

THe time which he limiteth for performing the forementioned duty is not much delayed, nor farre put off: but rather the first opportunity is taken. For this word, **to morrow*, hath relation to *Amaleks* setting upon them, and implieth the next day: sooner then which, an army could not have bene gathered together.

The place also is expressed. (*On the top of the hill.*) At the time that *Amalek* set upon them they were in a vallie, or in a plaine.

*Stabat Moyses
expectans fidem
caelestium pro-
missionum. Amb
Comment in
Psalm. 118. Ser.
19.*

צב *
in Niphol Be-
noni,
Me consistente.
Trem. & Iun.

7m

Why Moses
went up to the
top of an hill,

*Quando stamus
ad orationem,
vigilare & in-
cumbere ad pre-
ces toto corde
debemus. Cypr.
Ser. 6. de Orat.
Dom.
Utiliter orationis
tempore etiam
corporalis loci se-
cretum quæri-
mus. Bern de
Ascens. Dom.
Serm. 4.
Clamat cor no-
strum sublimita-
te cogitationum.
Amb. Cōment.
in Psal. 118.
Ser. 19. vers. 1.*

plaine, and there *Ioshua* went out against them. But *Moses* goeth to the top of an hill neare to that vallie, and that for sundry iust and weighty reasons: as,

1. That he might the better discern the battell, and know whether *Israel* or *Amalek* had the better, and answerably order his prayer.

2. That *Ioshua* and his souldiers might behold *Moses* lifting up his hands: and thereby be the more encouraged.

3. That he might be the more quiet and free from disturbance and distraction, (which he could not have beene, if he had remained in the plaine among the people: or if he had been in the army.) For when we set our selves to prayer, we must set our selves therto with the whole heart. Therefore in time of prayer we may usefully seeke secrecy of place.

4. That by the open sight of heaven, his spirit might be the more cheared, his thoughts more elevated, and so his prayer the more sharpned, and his faith the more strenghtened. For by the sublimity of our thoughts our heart is enlarged.

By all these we see that he chose a very fit place for his purpose.

§. 25. *Of the rod which Moses used.*

EXOD. XVII. IX.

With the rod of God in mine hand.

Much is spoken of the rod here mentioned. But what kind of rod it was, is not agreed upon by all. * The word, according to the notation of it, signifieth a thing to leane on. The strength of bread is set out by this word, and stiled *a the staffe of bread*. That also whereupon wicked men do repose their trust and confidence, is by this very word expressed, and called *b the staffe of the wicked*. *c* A bed, whereupon a man lieth and resteth himselfe, is signified by a word which commeth from the same root, and hath the
very

מִסָּבָה *
מִסָּבָה
inclinauit,
declinauit.
מִסָּבָה א
panis baculus.
Lev. 26. 26.
מִסָּבָה ב
baculus impiorum
Isa 14. 5.
מִסָּבָה ג
cum chirik signi-
ficat testum.
Cum patach, ba-
culum.

very same letters, though not the same points: wherein the LXX being somewhat mistaken, do translate the Hebrew word that signifieth a bed, by a Greeke word that signifieth a staffe: which gave occasion to that seeming difference betwixt *Moses* and him that wrote the Epistle to the Hebrewes, about *Israels bowing himselfe* ^d upon the beds head, (as it is in *Gen.* 47.31.) and ^e Upon the top of his staffe (as it is in *Heb.* 11.21.) Both which may well stand together. For, being an old man and weake, he was faine to have a staffe to rest on, and leaning thereon, he bowed towards the beds head. By the fore-named notation, and usuall acceptation of the word it appeareth that that which is here translated a rod, was not a wand, (as some wou'd have it) or a riding stick: such rods are not to be leaned upon: * The Prophet *Isaiab* (where he maketh an expresse difference betwixt a rod and a staffe) useth ^f another word to set out a rod, and ^g the word of this text to set out a staffe. The rods which the chiefe of every Tribe used to have, have this ^h title: which questionlesse were such as prime Officers at Court use to have, called *White-slaves*. The first time of mentioning the rod here spoken of, was when ⁱ God appeared to *Moses* as he was keeping sheepe. Whence some (and that not without probability) do gather, that this, which is translated a rod, was a shepherds crooke. But were it a shepherds crooke, or a staffe, or a wand, in regard of the use that we may make thereof, all is as one. This is it whereof God said to *Moses*, ^k *Thou shalt take this rod in thine hand wherewith thou shalt do signes.*

Many admirable things are noted of this rod. By it,

1. It being turned into a serpent, the rods of the inchanters, which seemed also to be serpents, were swallowed up, *Exo* 7.10,12.

2. The waters in the rivers of Egypt were turned into bloud, *Exo* 7.20.

3. Dust was turned into lice, *Exo* 8.17.

4. Thunder, haile, and lightning fell, *Exo* 9.23.

5. An East-wind was raised, which brought grasshoppers, *Exo* 10.13.

וַיִּקַּח
וַיִּשָּׂא
ad caput lecti.
e i o i t o a n p a c
t i n e p u b l i c u a t u.
Super extremo
baculi sui.

* Isa. 10. 15.

וַיִּקַּח
וַיִּשָּׂא

וַיִּקַּח
Num. 17. 2.

Exo 3 1.
4. 2.

* *Exo* 4. 17.

Wonders done
with *Moses* his
rod.

De mirandis
factis per vir-
gam *Moyfis*. lege
Hieron. Com-
ment. in Ezek.
29. lib. 9.

Why called
the rod of God

*Virga Dei dici-
tur que primum
dicta est virga*

*Aaron, postea ve-
ro virga Moy-
sis, sicut dici-
tur spiritus He-
lie qui est spiritus*

*Dei, cujus parti-
ceps factus est*

Helias, &c.

Aug. Quæst.
super. Exo. 1. 2.

q. 63.
Exo. 7. 9, 12,
19.

— 8. 16, 17.
— 9. 23.
— 10. 13.

— 14. 16.
— 17. 5.
— 20. 11.

c — 4. 2.

6. The Red Sea was devided, *Exo. 14. 16.*

7. The rock gave out water, *Exo. 17. 6.*

8. The victory here mentioned was obtained, *Exod.*

17. 9.

This rod is here, as in other places, called the *rod of God*, because

1. God appointed *Moses* to use it, *Exo. 4. 20.*

2. God promised that wonders should be done by it, *Exo. 4. 17.*

3. God wrought the miracles that were done by it: so as, it was Gods instrument, *Exo. 3. 20.*

4. It was a visible memoriall of Gods mighty power, *Exo. 17. 5, 6.*

It is also sometimes called *Aarons rod*, because God appointed *Aaron* to use it in working the first miracles that were wrought in Egypt. And it was most usually stiled *Moses his rod*, because it first belonged to him before any miracles were wrought by it: and because he most used it.

This *Rod*, *Moses* here promiseth to take with him in his hand, that being in the mount, he might hold it up as the Lords standard: and that both in regard of himselfe, and also in regard of the souldiers in the field.

For himselfe, that by looking on it he might be put in mind of Gods former works manifested by that *rod*: and so have his faith the more strengthened.

For them in the field, that they might have a visible evidence of his stedfastnesse in calling upon God for them: and so be the more encouraged.

§. 26. *Of the resolution and observations of the latter part of the ninth verse.*

EXOD. XVII. IX.

To morrow I will stand on the top of the hill with the rod of God in mine hand.

THe maine Scope of this promise made by *Moses*, is to assure those whom he sent forth into the field to fight, that he for his part would not be wanting to assist them with his best prayers. For in this promise is a description of his manner of praying for them.

More particularly we are to observe

1. The *Person* that maketh the promise. *I*, saith *Moses*, that went not with them.

2. The *Substance* of the promise. This may be distinguished into foure branches.

1. The *Matter*, or particular thing that is promised, *will stand.*

2. The *time* when. *To morrow.*

3. The *Place* where. *On the top of the hill.*

4. The *Instrument* wherewith. In setting down whereof there is noted

1. The *Instrument* it selfe. *With the rod of God.*

2. The *Manner* of using it, *In mine hand.*

1. The *Inference* of this promise upon the charge given to *Ioshua*, (the charge being for providing good outward means, the promise, of earnest praier) giveth us to understand that,

1. *Prayer must be added to other preparations.*

2. The *Person* that promiseth to pray being one of those that taried at home, and went not out to the war, giveth instance, that,

1. *Prayer for good successe in warre is to be made by such as tarry at home.*

3. The phrase whereby the thing promised is expressed (*will stand*) being an externall gesture of prayer, sheweth, that,

III. *Inward devotion of heart is to be manifested by the outward disposition of body.*

4. The Time prefixed (*to morrow*) being before the battell was ended, declareth, that,

IIII. *Succour must be sought of God in season.*

5. & 6. The Place being first *on an hill*, which was in the open field: and then *on the top of the hill*, whence the army might be seene of *Moses*, implicth, that,

V. *Any place may be fit for prayer.*

VI. *Knowledge of that for which prayer is made is an especiall meanes to sharpen prayer.*

7. The Rod which he taketh with him, being *the rod of God*, wherewith God had before wrought many wonderfull works, importeth, that,

VII. *Consideration of Gods former workes is of speciall use to strengthen faith.*

8. The Manner of using it, by holding it *in his hand*, namely to this end that *Ioshua* and other souldiers might see it, intimateth, that,

VIII. *Perswasion of others prayers addeth much courage in dangerous imployments.*

§. 27. *Of joyning prayer with other meanes.*

I. * **P**ayer must be added to other preparations. When ^a *Jacob* heard that his brother *Esau* was comming against him with 400 men, he tooke the best order that he could either by presents to pacifie his brother, or, if some of his company were slaine, yet to make an escape with others: but withall he prayeth to God for protection, yea in prayer he wrestled till he prevailed. ^b *Iphtah* leads out against the *Ammonites* a well furnished army: yet *voweth a vow unto the Lord*. Now a vow is an evidence of earnest prayer. Though his particular vow be not to be justified, yet his manner

* §. 26.

^a Gen. 32. 6, &c

^b Iudg. 11. 29, 30.

manner of going to warre is commendable. *Samuel* doth, as *Moses* here, he gathereth *Israel* together to fight against the *Philistims*, and promiseth to pray for them. The ^d number of worthies, and the ^e multitude of valiant Souldiers that *David* had, beare witnesse to his prudence in preparing externall means: and his many ^f prayers recorded in the *Psalms*, give evidence of his piety in seeking helpe of God. ^g Very much is spoken of *Iehosaphats* great preparations: yet when he heard of the approach of enemies, by fasting and prayer he sought helpe of God. So many other faithfull Saints. After that the Apostle had exhorted Christians to be strong in the Lord, and to put on the whole armour of God, wherwith he sheweth how a Christian may be armed from top to toe, he addeth this exhortation, ^h *Pray alwayes with all prayer, &c.*

Means without Gods blessing are of no use. ⁱ *Except the Lord build the house they labour in vaine that build it: Well* therefore saith the Psalmist, ^k *I will not trust in my bow, neither shall my sword save me.* But * prayer is that which God hath sanctified for obtaining his blessing, and his helpe. To this purpose is prayer exceeding powerfull. It hath alwayes (if at least it were made aright) obtained victory.

What now may we judge of them that thinke prayer then only needfull when other means faile? To say the least of them they shew themselves apparently ignorant of the supreme power of God in ordering means: which are so subordinate to the divine providence, as without it they are of no use at all: and withall they shew very little zeale of Gods glory. For were there not an absolute necessity of prayer, and that in regard of some benefit to themselves, it appeares that prayer as it is a part of Gods worship, and a means to set out Gods honour, should never be made by them.

If in this case neglect of prayer be such a point of impiety, what is it to enterprise war with masks, enterludes, playes, and such kind of sports? Can a blessing be expected in such courses?

Set this patterne of *Moses* before you, all of all sorts.

^e 1 Sam. 7. 5, &c.

^d 2 Sam. 23. 8, &c.

^c — 24. 9.

^f Psal. 7. 1, &c.

— 25. 2, 19, 20.

— 44. 1, &c.

^g 2 Chro. 17.

12, &c.

— 20. 3.

^h Eph. 6. 10, 18.
See The whole
armour of God,
on Eph. 6. 18.
§ 1.

ⁱ Psal. 127. 1.

^k — 44. 6.

* See The whole
armour of God
on Eph. 6. 18 §.
18, 22.

Reprehension
of such as sepa-
rate prayer
and other
meanes.

Nihil est tam arduum atq; difficile quod non Deo adiuvante planissimum atq; expeditissimum fiat. In ipsum itaq; suspensi, ab eo auxilium deprecantes, quo d institutus fueramus. Aug de lib. arbit. c. 6.

Whether other means faile or abound, let not this of prayer be neglected. This makes a supply where other means are wanting. This makes other preparations successfull. Let therefore all armies be sent forth by Christian Princes with more then ordinary prayer. Thus may we in greatest distresses be sure of succour. For there is nothing so hard but with Gods helpe it may be made easie. On him therefore let us depend: of him let us seeke helpe, and so accomplish our purposes.

§. 28. *Of their care who tarry at home to pray for them that go to warre.*

* See, §. 16.
* 1 Sam. 7. 9.
b ——— 4. 13.

c Psal. 66.

d Gen. 14. 20.

II. * **P**ayer for good successe in warre is to be made by such as tarry at home. So did ^a Samuel. ^b Elies waiting for newes out of the army, implieth that his prayer was not wanting. ^c That solemne forme of thanks which David gave to God upon Iobbs returne with victory, giveth proofe of his praying for the armies. ^d So doth Melchize-dechs congratulation of Abrahams victory.

1. Gods honour is engaged in the successe of such as professe Godstruth.

2. Their cause ought to be accounted a common cause of all that are of the same profession.

3. Christian sympathy, and the Communion of Saints should make us account others dangers, and others successe as our owne.

4. If they which go out to warre, be of our owne country or nation, by their overthrow we incurre hazzard: by their victory the more safety is brought to us that tarry at home, yea we all partake of the benefit of the spoiles which they make of enemies, the whole kingdome is enriched thereby if they be great.

If these be not sufficient motives to enforce the equity of the fore-named duty, what can be sufficient?

Remember therefore what Uriab said, *The Arke, and Israel, and Indah abide in tents, and my Lord Iob, and the servants*

^a 2 Sam. 11. 11.

vants of my Lord are encamped in the open fields, shall I then go into my house to eate and to drinke? He, when he was at home was as much affected with the armies in the field as if himselfe had beene there. Can any then be so carelesse of them as not to pray for them?

Assuredly, if Magistrates, and Ministers, if great ones, and meane ones were more conscionable in performing this duty, better successe might be expected. But so farre are most from obtaining a blessing upon the armies that go forth, as rather on the contrary (*Achan like*) they trouble the armies that are sent out, by provoking Gods wrath against them, thorow their impiety, and prophanenesse, lewdnesse; and licentiousnesse. Such either pray not at all: or they make their prayers to be an abomination to the Lord. For, *he that turneth away his eare from hearing the Law, even his prayer shalbe abomination.* Thus wicked persons are betrayers of such as (out of the places where they dwell) goe to warre.

§. 29. *Of manifesting our inward desire by our outward gesture.*

III. * **I**nward devotion of heart must be manifested by the outward disposition of body. As the many gestures which in Scripture are recorded and approved, being used by Saints in prayer (whereof before, §. 22.) do afford good prooffe to the point, so also the manifold expressions of prayer by sundry gestures proper thereto: as such as these, *I lift up mine eyes: c I bow my knees*, that is, I pray. *d Let us lift up our hands: e Let us kneele*, that is, let us pray. *f Let the lifting up of my hands be*, that is, let my prayer be. So here in this place, *I will stand*, that is, I will pray.

As in other cases, so also in prayer, the mind appeareth in the gesture of the body: for this is a signe of that. So as by the manifestation of our inward devotion by our outward gesture, God is more honoured, others are made like minded, and our owne spirits are quickned.

Ios. 7. 1. 25.

Prov. 28 9.

* See §. 26.

Flexo corpore mens est erigenda ad Deum. Bern. medit. devo c. 6.

^b Psal. 133 1.

^c Eph. 3. 14.

^d Psal. 95. 6.

^e Lam. 3. 41.

^f Psal. 141 2.

Animus in gestu corporis apparet.

Gestus corporis signum est mentis.

Corporis gestus animus proditur.

Bern. de modo benè viv. Ser. 9.

Benefits of outward gestures in prayer

1. For God, he is by that means glorified both in soule and body: as we ought in both to glorifie him, 1 Cor. 6. 20.

Ob. God is a Spirit, and they that worship him must worship him in spirit and truth, Ioh. 4. 24.

Ans. True. But what then? Is he not therefore to be worshipped in body? Fie on such a consequence. Indeed God is most especially to be worshipped in Spirit. All outward worship without it is altogether in vaine, I say. 19. 13. But Gods delight in the spirit doth not imply a dislike, or no liking of a manifestation thereof by the body. He that said in regard of an upright manner of performing the things which we do, Take heed that ye do them not before men to be seene of them, Mat. 6. 1. said also in regard of our zeale to Gods glory, Let your light so shine before men as they may see your good workes and glorifie your father which is in heaven, Mat. 5. 16. What therefore God hath joyned together, let no man put asunder, Mat. 19. 6.

2. For others, our outward gesture manifesting our inward affection, they may be brought to adde their prayers also, and joyne with us, (as they who saw the company of Prophets prophesying, prophesied also among them, 1 Sam. 19. 20.) or at least say *Amen* to our petitions, and desire God to grant them, as old *Elie* did, when he understood how *Annah* had powred forth her soule before God, 1 Sam. 1. 17.

3. For our selves, by the outward gesture of the body our owne spirits within us are much affected. For there is a sympathy betwixt soule and body. Bowing the body in prayer, as it testifieth the humiliation of the soule, so it maketh the soule to stoupe somewhat the lower. Beating the breast doth somewhat the more breake the heart; lifting up eyes or hands raiseth up the heart; spreading the armes abroad enlargeth the desire of the heart; standing erect maketh the soule the more stiddy.

Let us on these grounds both declare and helpe the inward faith and fervency, devotion and contrition of our soules

Exhortation to
use seemely
outward ge-
sture in prayer.

soules by the outward gestures of the body. There needs no great labour after outward gesture, if at least there be true devotion in the heart. The parts of the body are so commanded by the soule, as they will soone declare the intent thereof. This is evident by the private prayers which persons truly devoted do make. For when they are alone, and no creature present to take notice of the outward gesture, according to the affection of the heart, when it is indeed fervent, the eyes wilbe cast up, or cast downe, the armes spread abroad, the hands lift up, or beating the breast, the body cast prostrate upon the ground, and other like gestures performed. They who use to pray privately and fervently, know this to be true.

I urge not this outward gesture, to make men play the hypocrites. Farre be such intents from my mind. Men are too prone to make shew of more then is in them: they need no provocations thereto. Besides hypocrisie is so odious in Gods sight, as it makes our best works abominable: But that be referred to him who searcheth the heart, and knoweth the inward thoughts of men: and to every ones conscience, that will excuse or accuse him. I urge a manifestation of inward affection, and that by such outward gestures as are

1. Warrantable by Gods Word.
2. Agreeable to the action in hand.
3. Answerable to the inward affection.

§. 30. *Of seeking helpe of God in time.*

IIII. * *Succour must be sought of God in season. ^a Before the decree bring forth, before the day passe as the chaffe, before the fierce anger of the Lord come upon you, &c. seeke the Lord. ^b Seeke the Lord while he may be found: call upon him while he is near. ^c Prepare to meet thy God, O Israel. Meet him before he is gone, meet him before he have caused his wrath to fall. ^d So soone as Jacob heard that his brother was comming against him, he makes his prayer to God. He put*

Isa. 66. 3.

Gestures in prayer how ordered.

* See §. 26.

* Zeph. 2. 2.

^b Isa. 55. 6.

^c Amos 4. 12.

^d Gen. 32. 9.

put it not off to the evening. Yet ^e when the evening was come, and so he freed from distractions, he returned to prayer againe, and more earnestly wrestled with God. ^f Before *Afa* began to fight with the *Ethiopians*, he sought assistance of God. So did ^g *Iehosaphat*, and other pious princes. So soone as ^h *Moses* heard God speake of wrath, before he went downe to see the cause thereof, he fell downe before the Lord, to turne it away: and ⁱ when he had seene the cause thereof, he *went againe unto the Lord*.

Thus, much evill may be prevented, which otherwise could not be redressed. A fire when once it begins to flame out, cannot so easily be quenched, as it might before hand have beene kept from flaming and burning. A breach, which might with small cost and paines have beene prevented, when it is made, oft proves irrecoverable. Great was the folly of the *Israelites* in the time of the *Iudges*, who used not to cry to the Lord, till they were sorely oppressed by their enemies. And this was the cause that sometimes they received (when they called upon God) such an answer as this, *Goe, and cry unto the gods which ye have chosen, let them deliver you in the time of your tribulation*.

O that we were wise to marke the opportunity and to take it! Commonly (like fooles) we thinke of our cloakes when we are well wet: and thinke of shutting the stable doore when the steed is stolne, or of making our house safe and sure from theeves when we have lost our goods. Many seeke not to God till necessity forceth them. When the enemy hath got the day, when the plague rageth and hath destroyed many, when people die every where for want, then (it may be) solemne prayer shalbe made, and a fast proclaimed. Hereby as the folly of men is discovered, so too just cause is given for their prayers to be suspected in regard of the soundnesse of them: yea God is hereby provoked to leave men without succour, because they sought it not in time.

c ——— 24.

f 2 Chro. 14 11.

g ——— 20. 3.
h Exo 32. 11.

i ——— 31.

De occurrenda
periculis in tem-
pore, lege Chrys.
in initio orat.
1. ad vers. Iud.

Iudg 10. 14.

§. 31. Of praying in any place.

V. * **A**ny place may be fit for prayer. This doctrine is to be limited according to the occasions of prayer. For, for publique prayer, at least in times and places where liberty is granted to frequent publique assemblies; * publique Churches set apart for Divine Service, are fittest. But where just occasions are offered of praying in other places, in any place may that divine duty be performed. ^b I will (saith the Apostle) *that men pray every where, lifting up holy hands.* The charge of ^c praying *alwaies*, and ^d *without ceasing*, implieth as much. If occasions of praying offered, we forbear to pray, because we are not in this or that place, those precepts can hardly be kept. But in particular, we read of approved prayers made, as ^e in Churches, so ^f in houses, ^g in chambers, ^h in closets, ⁱ on house-tops, ^k in fields, ^l on mountaines, ^m by rivers-sides, ⁿ in ships, ^o in a whales belly, ^p in the wilderness, and where not?

^q Wheresoever prayer is rightly made, there God after an especiall manner is present: now ^r Gods speciall presence makes any place holy; and in that respect fit for prayer.

And such respect hath God to the true desire of his Saints, as wheresoever by prayer they make it knowne, there will God most graciously accept it. Instance the fore-mentioned instances. His promises for hearing prayer are without any limitation of places: so as, in any place we may expect the accomplishment of them.

What a dotage is it therefore so to dote on any one kind of place, as never to pray but in such a place. Or superstition blindeth such mens eyes, or prophanenesse possesseth their hearts. It is much to be feared that the prayers which they seeme to make in the places which they pretend most to affect, are but cold prayers. If the Spirit of supplication had any heat in them, it would be like that hot vapor that is compassed in a cloud, or got into hollow places of the earth, which rather

* See § 26.

*Omnis locus ad
meditandum co-
gruus est.* Bern
Medit devot.
c 6.

* See *The whole
amour of God,*
on Eph. 6. 18.

Treat 3 §. 84.

b 1 Tim. 2. 8.

c Luk. 18. 1.

d 1 Thes 5. 17.

* Act. 1. 1.

f — 10. 30.

g — 9. 39.

h Mat 6. 6.

i Act. 10. 9.

k Gen. 24. 63.

l Luke 6. 12.

m Act 16. 13.

n Ion 1. 14.

o — 2. 1.

p 1 King 19. 4.

q Mat 18. 20.

r Exo 3. 5.

*Magis valet pe-
tentis affectus
quam petitionis
locus.* Aug de
unit. Ecclef.
c. 16.

rather then not find a vent, will rent the cloud afunder with a thunder-clap, or make the earth to quake. They lose much holy acquaintance and familiarity with God, that are so nice, as not offer to meet with him except in such or such a place.

Wise Christians will rather sanctifie every place with this heavenly duty. Their house, their chamber, their closet, their bed, their table, and other like places shalbe sanctified therewith. If they be in a journey, their Innes and places of repast shall therewith be sanctified. So their ship, and cabin, if they be on the sea. So their tent, or the field, if they be in warre. So every place according to the present occasion. By a pious mind well devoted to Godwards, and by a conscionable performance of this principall duty of piety, it may be said of any place what *Iacob* said of the place where he saw his vision, *This is none other but the house of God, and this is the gate of heaven, Gen.28.17.*

§. 32. *Of taking good notice of that for which we pray.*

VI. * **K**nowledge of that for which prayer is made is an especiall meanes to sharpen prayer. That which made ^a *Iacob* to wrestle with God, was the danger wherein he saw his household to be. When ^b *Hezekiah* saw and read the letter that *Senacherib* sent, then was his spirit extended to prayer. The knowledge that ^c *Asa*, ^d *Iehosaphat*, ^e *Nehemiah*, and other good Kings and Governours had of the danger of their country, made them earnest in prayer with the Lord for succour. It is oft noted of *Christ*, that when he saw such and such miseries of people, his bowels were moved, he had compassion on them. In particular, ^g when he saw the people scattered without a shepherd, he incited his Disciples to pray for them.

Sight and other means, whereby we may have true intelligence of the needs and straits wherunto such as we respect and affect are brought, work deep impressions of compassion, which moveth our inward bowels, and after a sort enforceth us to afford them the best aid we can. Now they who know how beneficiall prayer is in all needs, are there-

upon

*Ubi cumq; fueris
intra te metipsum
ora. Si longe
fueris ab oratori-
o, noli quære lo-
cum, quoniam tu
ipse locus es. Si
fueris in lecto, aut
in alio loco, ora:
et ibi est templū.
Bern. Medit.
devot. c. 6.*

* See §. 26.

* Gen. 32. 9.

^b 2 King. 19. 14.

^c 2 Chro. 14. 11.

^d ——— 20. 7. 3.

^e Neh 1. 4.

^g Mat. 9. 36.

upon moued as earnestly as they can to pray for them.

To stirre us up to pray for those that are in distresse, let us enquire and take notice of their estate and affaires. *Nehemiah* was very inquisitive after the estate of the Iewes that had returned from the captivity, whereby it came to passe that he was so helpfull to them both by his prayer, and otherwise. But *what the eye seeth not, the heart vnderstandeth not.* Things not knowne are not regarded. Assuredly if we saw, or on assured knowledge beleaved what the distresses of many Churches in other places are, and of many persons in our own country, our spirits would send forth more prayers for them, then now we doe, (if other succour also were not afforded them.)

Here, by the way note what wrong they do who bring false reports to mens eares: as, reports of victory, when people are overthrowne.

1. They to whom the report is brought are deceived, and made to believe an untruth.

2. They of whom the report is made, are by the false report deprived of that helpe which otherwise they might have had.

3. God himself is mocked, in that that which is not done, is acknowledged to be done by him, and so when prayer should be made, praise is given for that which is not.

We have not a mountaine to go to the top of it, and to behold all the battels of the Churches, as *Moses* here on the top of an hill beheld the *Israelites* fighting. We must have knowledge of forraigne affaires (as *Nehemiah* had) by report. If that report be false, how shall we order our prayers? Yet there is commonly such uncertainties in rumors and reports, as fame is said to be an evill thing. For even then when it declares some truth, it is not free from the blame of lying, in that it taketh away from the truth, or addeth thereto, or some way or other altereth it. It is not therefore without cause said, that fame useth to lie.

Yet if men be not rash in receiving every uncertaine report, they that with an honest heart make their prayers according

Neh. 1. 2.

The ill consequences of false newes.

Cur malum fama? quia velox, an quia plurimum mendax? quæ ne tunc quidem cum aliquid veri offert, sine mendacii vitio est, detrahens, adiciens, demutans de veritate. Tertul in Apologet. cap. 8.
Solet fama mentiri. Aug. Bonifac. Epist. 106.

according to the report which they receive, may have this comfort, that their sacrifice of prayer is acceptable to God: and that thereby God taketh notice of their disposition, how they would be affected, if it went so or so with the Church.

But for the comfort of such as are in distresse, howsoever pious and pitifull men may be mis-informed about their case, God is in heaven, and better seeth all their distresses, then *Moses* on the top of his hill could see *Israels* straits. And whereas *Moses* could onely pray for succour, God can give them succour: God, I say, who to every drop of compassion that is in man, hath in himselfe an ocean of compassion: and answerable to his compassion hath both will and power to helpe: a point of much comfort.

§. 33. *Of strengthening faith by Gods former works.*

* See § 26.

* Gen. 32. 9, 10,

b 2 Chro. 20. 7.

* Neh. 9. 6, &c.

d 1 Sam. 17. 34.

&c.

Psal 22. 4.

— 77. 11, 12.

— 143. 5.

c — 105. 5.

VII. * **C**onsideration of Gods former workes is of speciall use to strengthen faith. Hereby was *Iacobs* faith much supported, and therefore he thus pleadeth and presseth Gods former workes, when he was in danger, *O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, retorne unto thy country, &c. I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant, &c.* So *Lehosaphat*, *c* the *Levites* in *Nehemiabs* time, and many others. This was *d* *Dauids* usuall practice. Therefore *c* he exhorts others to remember the marvellous workes which God hath done, his wonders, and the judgements of his mouth.

Gods former workes give evident demonstration, as of his power, what he is able to do, (for what he hath sometimes done he is able alwaies to do) so of his will, what he is willing, as he seeth occasion to do. For the Lord never doth what he is unwilling to do. Now evidence of these two, Gods power and will, are two strong props to support our faith.

Ob. It followeth not that because God sometimes did such and such things, he will ever do the same. Never did he in any nation the wonders that he did in Egypt and in the wilderness.

Ans. Though he do not by the same visible, extraordinary, and miraculous means succour his Church and People, yet thereby his Church is taught to believe that he seeth and observeth his peoples distresses, that his compassion is moved thereat, that though in his wisdom he suffereth them to lie some time therein, yet it is not his will that they should utterly perish: and therefore he will assuredly deliver them. Thus the Apostle pressing the promise which God in particular made to *Ioshua*, *I will never leave thee nor forsake thee*, maketh this generall inference thereupon, *So that we, (we Christians that live so many yeares after Ioshuaes time) we may boldly say the Lord is my helper, I will not feare, &c.* Heb. 13. 5, 6. Though we cannot therefore expect the same particular works of God to be done for us, that of old were done for others, yet the generals we may and ought to believe, that that God which provided for, and delivered of old such as trusted in him, is still able, and willing to provide for and deliver such as now trust in him. These generals expect from God. As for the means and manner of doing it, referre them to his wisdom. He ever remaineth the same God, as in his power, so in his will, affection, and compassion towards such as trust in him. He can by sundry means bring things to the same issue. If thorowly and advisedly the usuall works of God were considered, even those whereby the whole world is ruled and governed, who would not be astonished, even as at miracles, and by the miraculousnesse of them be strengthened in faith? But many turning their faces to the works that are done, turne their backs to him that did them. Whence it comes to passe, that neither God hath the glory which belongs to him, nor man that profit which otherwise he might reape from the works of God.

Gather now, ye that trust in the Lord, gather what evidences ye can by Gods former works of his power, and will.

How Gods former extraordinary works strengthen our faith,

Quis est qui considerat opera Dei, quibus regitur & administratur totus hic mundus, & non obstupescit obruiturq; miraculis.
Aug in Ioh. 2. Tract 8;
Faciem quodam modo ponentes ad ea que fecit, dorsum ponimus ad artificem qui fecit. Ibid.

Observe Gods former works,

Ofte meditatethereon; pleadthem in prayer before God. In your catalogue of Gods former works be sure you leave not out such as are done in your daies, and to your selves in particular, whereof upon experimentall evidence you may say to God, *marvellous are thy works, and that my soule knoweth right well.* The works which were brought to *Moses* his mind by holding up this rod were such as were done in his daies, before his eyes, by his ministry. Such works as are done in our daies, and to our selves, make the deepest impression: and have the most effectuell and mighty operation. Such were they whereby *Jacob* and *David* were strengthened in their faith. Though we have not such a visible signe of Gods former works, as this rod was which *Moses* held up, yet we have as good and sure staies for our faith to rest upon. For, we have Gods works recorded in Gods Word, a Word of truth. And we may say, as the *Psalmist* doth, *We have heard with our eares, O God, our fathers have told us what works thou diddest in their daies, in the times of old.* And God hath in our dayes, and before our eyes done such works, as give us sufficient ground to trust in him. We have memories to retaine them. We have minds to meditate on them. We may (if we will) register and record them. What could *Moses* his rod do more then al these? Though we want that externall signe, yet we have the substance. And by a right use of what we have, our faith in God may be strengthened, as *Moses* was by the use of this rod. Ruminatetherefore on Gods bringing in the Gospell in King *Henry* the 8 daies. On establishing it in King *Edward* the 6 daies. On the courage, comfort, and constancy that he gave to Martyrs in Queene *Maries* daies. On the restoring of the Gospell in blessed Queene *Elizabeths* daies. On the many victories then given: especially in 88. On the many deliverances from Papists treasons: especially in 605. As occasion is offered seriously ponder and meditate on these and other like works of God, and thereby shalt thou find much vigour infused into thy faith. Withall well note the promises of God. For, this rod which *Moses* took up to the hill was a signe of Gods promise.

Psal. 139. 14.

Gen. 32. 10.
1 Sam. 17. 56.

Psal. 44. 1.

promise. *Take this rod in thine hand (saith God) wherewith thou shalt do signes.* Gods promises are the most proper ground-works of faith: as I have * elsewhere shewed.

§. 34. *Of the benefit of a perswasion of others prayers.*

VIII. * **P**erswasion of others prayers addeth much courage in dangerous imployments. This was one reason why God in his Law ordred that his *Priests* should go with their *silver trumpets* into the armies of his people, that by that signe his people might be assured of the *Priests* prayers, and be thereby the more encouraged. ^b Thus were the people in *Abijahs* time much encouraged. This questionlesse was the reason why ^c *Barak* was so importunate to have *Deborah* go with him to the warre. Her sex might make him thinke that she was not fit to lead an army, or to fight. But he knowing her to be a Prophetesse, did also know that her prayers would be availeable with the Lord: and withall he thought that the sight of the battell would extend her spirit the more earnestly to call upon the Lord for them. Did not this perswasion encourage him, who speaking of his troubles, said, ^d *I know that this shall turne to my salvation thorow your prayer.*

Gods people being acquainted with Gods Word, thereby know that God is the fountaine of all blessing, and that prayer is the means of receiving all needfull blessing from him, and that the prayers of others are availeable with God as well as their owne, and that when others prayers are joyned with theirs, they are so much the more powerfull. How can they then but be the more encouraged by their perswasion of others prayers for them.

Good cause there is for this very cause, when any go about any weighty, difficult, or dangerous worke, or when they are in any dangers or feares, to crave the prayers of such as they count faithfull: as ^e *Hezekiah* did of *Isayah*. And for them of whom this duty is desired, by solemne promise

Exo.4.17.

* *The whole Armour of God*, on Eph.6, 16.

Treat.2.Part.6

§ 71,&c.

* See §. 26.

* Num.10.9.

^b 1 Chro.13.14

^c Iudg.4.8.

^d Phil. 1.19.

Multum valent preces in communi multorum.

Hier. Commēt. in Rom. 15.

Of craving others prayers, See *The whole Armour of God*, on Eph.6.19. Treat.3. §.137.

^e 2 King. 19.4.

f 1 Sam. 12. 23.

to bind themselves to do it, as *Samuel* did, that so they who desire it may have the more cause to believe that it shall be performed. And if the worke enterprised be publique, meet it is that a fast be proclaimed, and publique prayers enjoined for their good successe. By these publique prayers more notice may be taken of the many prayers that by many persons are made for them, and so they be the more encouraged.

A minori.

Christs intercession a ground of encouragement.

Merito mihi spes valida est in eo qui sedet ad dextram tuam, & te interpellat pro nobis: alioquin desperarem.

Aug. Confess. l. 11. c. 43.

By a sound and good argument from the lesse to the greater it followeth, that they who are well instructed in the articles of the Christian faith, and answerably do believe in Christ, cannot but have much comfort and encouragement in all their lawfull enterprises, be they never so difficult or dangerous, because they cannot be ignorant that Christ, in whom they believe, is on an higher hill then *Moses* here was, even in heaven at Gods right hand, making intercession for the. Who, though he be invisible, they may see him with the eye of faith, as *Moses* by faith saw him who is invisible, *He. 11* 27. Now Christs intercession is more then all the prayers of all y^e Saints, though their spirits were all joined together, in presenting one and the same petition to God. For Christs intercession is that sweet incense that is in it selfe acceptable to God, and that, mixed with the prayers of the Saints, makes them acceptable, *Rev. 8. 3, 4*. Let us therefore have our eye of faith fixed on Christ at Gods right hand in heaven, holding up his hands continually, and making intercession for us. The eye of faith may in this kind work as much boldnesse, as the sight of *Stephens* bodily eye did, when he saw *Iesus standing on the right hand of God, Acts 7. 55*.

§. 35. Of Ioshuaes obedience.

EXOD. XVII. X.

So Ioshua did as Moses had said unto him, and fought with Amalek.

* **T**He obedience of Ioshua to Moses his charge is first generally propounded, and then distinctly exemplified: both of them in the former part of the tenth verse, which is so expressly set downe, as there is no ambiguity at all. For all the materiall words, as ^a *Moses*, ^b *Ioshua*, ^c *fought*, ^d *Amalek*, have been before explained.

Out of the two parts of this text naturally arise these two observations.

I. *Obedience is to be yeilded to Governours.* Moses was at this time a Prince; the supreme Governour over all Israel. Ioshua therefore who was one of Israel, and under his command, did as Moses had said unto him.

II. *They who are sent by lawfull authority unto a lawfull warre, must go.* Moses his charge was a lawfull authority. Warre (for defence of a people against a malicious and injurious enemy) is a lawfull warre. Therefore Ioshua goeth. He fought with Amalek.

§. 36. Of yeelding obedience to Governours.

I. **O**bedience is to be yeilded to Governours. This is a principall brauch of that Honour which is required in the fift commandement. It is particularly and expressly enjoined to all sorts of inferiours under authority: as to ^a *Servants*, ^b *Children*, ^c *Wives*, ^d *People* in relation to their Pastors, ^e *Souldiers* to their Generals and Captaines, and ^f *Subjjects* in relation to. supreme and subordinate Magistrates.

* See §. 1.

^a § 9.

^b Ibid.

^c § 2.

^d §. 4.

See The Plaster
for a Plague, on
Numb. 16. 47.

§. 53, 54, 55, 56

^a Eph 6. 5.

^b ——— 1.

^c — 5. 32.

^d Heb. 13. 7.

^e Act. 10. 7.

^f 1 Pet. 2. 13, 14

Rom. 13. 1.

The Apostle much presseth this point, and inforceth it by foure speciall arguments, *Rom. 13. 1, 2, &c.*

1. The *Author* of Government, and Ordainer of Governours. (*The powers that be are ordained of God.*) Though it be true which the Prophet saith, (*Hos. 8. 4.*) *They have set up Kings but not by me: they have made Princes and I knew it not:* namely in regard of particular persons set up, and in regard of the manner of setting them up: yet the *Power* it selfe, and *Government*, is of God.

2. The *good* or benefit of Government. (*He is the Minister of God to thee for good.*) Governours therefore are advanced to their eminent places, not simply for their owne honour, but for the good of their subjects. They who rightly and duly subject themselves, procure good to themselves. Such as are rebellious, are injurious to themselves.

3. The *evill* of sin in resisting Government. *Whosoever resisteth the power resisteth the ordinance of God.* He doth therefore offend thereby not men onely, but God also, which is a sinne.

4. The *evill* of punishment following thereon. *They that resist shall receive to themselves damnation.* A fearfull doome. Take for instance the examples of *Korah, Dathan, and Abiram*, *Numb. 16.* Vpon these and other like grounds Christians are exhorted to be subject for conscience sake, *Rom. 13. 5.* and for the Lords sake, *1 Pet. 2. 13.* Both which intend one and the same thing. For the conscience is subject to God alone: so as that which is done for conscience sake is done for the Lords sake.

This for the generall of yeelding obedience to Governours, may suffice. For if these motives, *Gods ordinance*, *Our owne good*, *Avoiding sinne*, and, *The punishment of sinne*, be not sufficient, what can be sufficient? I hasten to the particular, of *souldiers obedience to their Governours charge about going to warre*, which is here in speciall expressed and intended. For among them discipline is most necessary. Therefore in well ordered armies discipline is not wanting, nor obedience despised.

In militiâ discipli-
plina non deest,
obedientia ne-
quaquam con-
temnitur. Ber. ad
Mil. Temp. c. 4.

§. 37. Of going to warre upon command.

II. * **T**hey who are sent by lawfull authority unto lawfull warre, must go. What warre may be counted lawfull, hath beene shewed. Lawfull authority, is the command of such as God hath set over us, especially of the supreme Governour: which command may come to us either immediately from the governour himself, or mediately by such as he sets under himselfe over us. For, saith the Centurion, *I am a man under authority, and have souldiers under me, and I say to one, go, and he goeth; and to another, come, and he cometh, Mat. 8. 9.* A prooffe pertinent to the point in hand. For what doth a Centurions bidding a souldier, go, imply, but a sending of him to such or such a service in warre? *Ioshua (22. 2.)* for this commends the obedience of the *Reubenites, Gadites, and halfe the Tribe of Manasseh. Uriah* so farre obeyed in this case, as he lost his life, *2 Sam. 11. 16, 17.* I say not this to justifie *Dauids* or *Ioabs* command: but to demonstrate the extent of *Uriahs* obedience.

Authority is given for this end, to observe what may be best for the state wherein they have their authority; and answerably to order matters. In ordering whereof, there being many cases wherein the very life of some particular persons is to be put in hazard for preservation of the whole state, God hath given this power to supreme Magistrates to appoint whom they see best, according to that which *Moses* said to *Ioshua*, *Chasse us out men.* If men chosen might refuse to go, to what purpose are they chosen? Souldiers owe to common peace and safety, the service of executing their Governours commands of waging warre.

Ob Hath one man power over anothers life?

Ans. 1. Going to warre doth not necessarily presuppose losse of life. Many returne home from warre, not onely with their lives, but also with much honour and wealth.

2. Many are the cases warranted by God, wherein some

* See §. 35.

* § 18.

Quando Imperator dicebat, producite aciem, ite contra illam gentem, statim obtemperabant.

Aug. Enar in Psal 124. Vide

Aug. contr.

Fault. Manich.

l. 22. c. 74.

Itur & reditur

ad nutum ejus

qui preest. Betn.

ad Mil. Temp.

cap. 4.

Exequendi iussa

bellica ministeri-

um milites de-

bent paci salutiq;

communi. Aug.

cont. Fault.

Manich. l. 2. c.

75.

*Miles Christi se-
curus interimit,
interit: secarius.
Sibi præstat cum
interit: Christo
cum interimit.
Cum occiditur
ipse, non perisse,
sed peruenisse
cognoscitur. Adors
ergo quam irro-
gat Christi est
luctum: quam
excipit, suum.
Bern. loc. citat.
Non est potestas
nisi à Deo, vel
iubente, vel si-
nente. Cum ergo
vir iustus, si forte
sub regē homine
etiam sacrilego
militet: recte pos-
sit illo iubente
bellare, civice
pacis ordinem
servans: cui quod
iubetur, vel non
esse contra Dei
præceptum cer-
tum est, vel
utrum sit certum
non esset: ut for-
tasse eum regem
faciat iniquitas
imperandi,
innocentem au-
tem militem
ostendat ordo
serviendi. Aug.
cont. Faust.
Manich. l. 2.
c. 75.*

hazard their lives for others, as *Esth. 4. 16. Iudg. 5. 18. Phil. 2. 30.*

3. If in this case a souldier die, he dieth in his way, and in the worke of God: so as, his death may be his best advantage. God having given his Angels charge over all his, when they are in warre, they will either keepe them from death, or when they die they will take their soules, as they did the soule of *Lazarus*, to carrie it to blisse. Therefore with much confidence he slayeth his enemy, with greater confidence he is himselfe slaine. He doth a good turne to himselfe if he be killed, and an acceptable thing to Christ if he slay his enemy. When he is slaine, he is not destroyed, but perfected. The death which he inflicteth is Christs gaine: and which he suffereth, his owne gaine.

The application of this point of obedience in particular concerneth such as are or shalbe commanded, as *Iosua* here was, to fight with the enemies of the Church and State: that they testifie their obedience readily, with good conscience and courage, and that for the Lords sake.

Quest. What if Christians be under the subjection of Idolaters, or Infidels, ought they at such a Kings command to go to warre?

Ans. An ancient Father giveth this answer. There is no power but of God, either commanding, or permitting it. Therefore a righteous man, if happily he serve as a souldier under a King that is even a sacrilegious man, he may rightly warre at his command, keeping the order of civill peace: who is either assured that that which is commanded is against no command of God, or is not sure whether it be so or no, so that, perhaps the iniquity of commanding may make the King guilty, but the order of serving may prove the souldier to be innocent.

§. 38. *Of the meaning, method, and doctrines of the tenth Verse.*

EXOD. XVII. X.

And Moses, Aaron, and Hur went up to the top of the hill.

* **T**HE performance of that promise which *Moses* made, V. 9 is here generally propounded. The performance is expressed almost in the same words wherein the promise was propounded. In the promise, *Moses* said, *I will stand on the top of the hill.* In the performance it is said, *Moses went up to the top of the hill.* Only here is not mentioned the rod of God in his hand: but here are added two Assistants that went with *Moses*, which were *Aaron* and *Hur*.

Of *Aaron* much is spoken in other places. His name was agreeable to his function. For, *Aaron* importeth a teacher; and Priests (whereof he was the first and chiefest) were teachers: whereupon it is said, *The Priests lips should keepe knowledge: and they should seeke the law at his mouth, Mal. 2. 7.* This *Aaron* was elder brother to *Moses*, Exo. 6. 20. For, they died both in the same yeare; and *Aaron* was 123 years old, Numb. 33. 38, 39. And *Moses* but a 120 Dent. 34. 7. Yet was *Moses* preferred before *Aaron*. For in that God saith to *Moses* of *Aaron*, *He shall be thy spokesman unto the people, he importeth a Principality in Moses, and a Ministry in Aaron: which is yet further confirmed, in that it is added, Thou shalt be to him instead of God, Exo. 4. 16.*

Many and great were the prerogatives conferred on *Aaron*. For,

1. He was chosen to assist *Moses* in the messages which from God were sent to *Pharaoh*, and in the wonders which were done in *Egypt*, Exo. 4. 30. & 5. 1. For, *Aaron* could speak well, Exo. 4. 14.

2. When *Moses* was absent 40 dayes, *Aaron* was appointed chiefe Governour in his roome, Exo. 24. 7. & 32. 1.

3. *Aaron*

* See §. 1.

Summum Sacerdotium ab Aaron cepisse definitum Aug. quæst. super Levit. 1. 3. q. 23.

Cum dicit tibi loquatur ad populum, satis indicat in Moysæ Principatum, in Aaron Ministerium. Aug. Quæst. super. Exo. 12. q. 10.

*Vestem sumebat
Aaron, quae eius
summitas appareret.* Aug. loc.
citat.

3. *Aaron* was the first that was annointed High-Priest, and clothed with the glorious priestly ornaments, *Exod. 29. 5, &c.*

4. The Priest-hood was conferred upon *Aaron* and his seed by a perpetuall covenant. None els might execute the services appertaining thereto, *Lev. 7. 36. Num. 18. 8. Num. 16. 40. 2 Chro. 26. 18.*

5. In testimony of Gods choice of *Aaron*, his rod onely among all the rods of the heads of *Israel*, did bud, blossome, and bring forth ripe almonds: and thereupon it was kept as a perpetuall memoriall before the Lord, *Numb. 17. 8, 10. Hebr. 9. 4.*

7. *Aaron* was to make an attonement when Gods wrath was kindled: and when multitudes died of the plague, he stood betwixt the living and the dead: and the plague was stayed, *Numb. 16. 46, 48.*

8. *Aaron* both in regard of his externall function, and also of his internall disposition is stiled *The Saint of the Lord*, *Psal. 106. 16.*

Ob. He made a golden calfe, *Exo. 32. 4.* He with *Aziriam* murmured against *Moses*, *Numb. 12. 1.* He was incredulous, *Numb. 20. 13.*

Answ. These were indeed great sinnes. and manifest fruits of the flesh: but onely particulars. The disposition of his soule, and generall course of life was holy. Which of the Saints had not their blemishes? As the flesh may be in the soule where the Spirit is: so in such a soule may some fruits of the flesh sprout out.

9. *Aaron* was an especiall type of *Christ*, *Heb. 5. 4. 5.*

Ob. *Melchizedech* was the type of *Christ*, *Heb. 5. 6.*

Answ. *Melchizedech* was a type in sundry eminent prerogatives, which are noted by the *Apostle*, *Heb. 7.* But yet in the office it selfe, the office of Priest-hood, *Aaron* was also a type.

By these particulars noted of *Aaron*, it plainly appeareth that he was a fit assistant to *Moses* in that solemne duty of prayer continued a whole day.

The other that assisted *Moses* is called ^a *Hur*. His name according to the notation of it, doth imply a *Magistrate*. The garment with which *Mordecai* was clad when King *Ahasuerus* advanced him to *Magistracy*, hath this Epithite given unto it. It is translated ^b *white*. Governours of old were wont so to be arrayed. ^c A word of the same root in the plurall number is oft used to set out *Nobles, Governours, Rulers, or Elders* in a common-wealth.

Whether this were his proper name, or a name of his place, is not very certaine: But most certaine it is that he was made a Magistrate in that State. Hereupon when *Moses* was to be absent some while from the people, he saith, (*Exod. 24. 14.*) *Behold Aaron and Hur are with you: if any man have any matters to do, let him come unto them: namely to Aaron, for matters spirituall, and to Hur for matters temporall.* ^d *Flavius Iosephus* rendreth this reason of *Moses* his taking these two, *Aaron* and *Hur* with him, that the one was his brother, the other his sister *Miriam's* husband. But of this latter we have no evidence in Scripture. Evidence we have (as hath been shewed before) that *Hur* was a Prince and Governour of the people.

The reasons of going to *the top of the hill*, are before declared, §. 14.

In setting out the *Performance* of the fore-mentioned Promise there are offered to our consideration,

1. The *Persons*.
2. Their *Preparation*.

The *Persons* are { Principall. *Moses*.
Assistant { *Aaron*.
 { *Hur*. }

Their *Preparation* is set out

1. By their Action. *Went up*.
2. By the Place. *To the top of the hill*.

The addition of two other *Persons* as *Assistants*, to the Principall, sheweth, that,

1. In extraordinary prayer mutuall assistance of Saints is usefull.

חור a
חור b
Hest. 8. 15.
חור c
1 Kin. 21. 2, 11.
Neh. 2. 16.
— 5. 7
Ila. 34. 12.
Quos Propheta
(Ier 27. 30) חור
cupai חור
Targum רבנו
Principes.
^d *Moses iussit
fratrem Aaron
& sororis Mariae
virum nomine
Prion sibi assiste-
re, &c. Ioseph.*
Antiq Iud. 1. 3.
c. 2.

The distinct kinds of *Persons*, as *Moses* the chiefe Prince and Prophet, *Aaron* the Priest, *Hur* a Magistrate under *Moses*, declare, that,

II. *Men of eminent place in Church and Common-wealth* are most bound to crave divine succour in time of need.

The action, together with the place, having relation to the promise made, vers. 9. giveth evidence, that,

III. *Prayer promised must be performed.*

§. 39. *Of assisting one another in extraordinary prayer.*

I. * **I**N extraordinary prayer mutuall assistance of Saints is usefull. It is expressly recorded that *Hezekiah* the King, and *Isaiah* the prophet (both of them) prayed and cried to heaven when *Sennacherib* invaded *Jerusalem* with an huge host. The destruction of that host followed thereupon, *2 Chro. 32. 20, 21.* *Esther*, as she sent to the *Jewes* to fast for her, so she and her maidens fasted together, *Esth. 4. 16.* *Daniel*, though a man powerfull in prayer desired the assistance of his three companions, when he begged an extraordinary favour of God, *Dan. 2. 17. 18.* Yea, *Christ* himselfe, the Mediatour betwixt God and man, when in the dayes of his flesh he withdrew himselfe to that extraordinary prayer which he made that very night wherein he was apprehended, took three of his prime Disciples, and calls on them to watch and pray, *Mat. 26. 37, 41.*

Mutuall assistance of Saints makes prayers much more powerfull and effectuell then otherwise they would be. For, the fervour of one mans spirit joyned with anothers, is as fire put to fire, wherby the heat is much greater. *Iron sharpeneth iron: so a man sharpeneth the countenance of his friend, Pro. 27. 17.* That is, society, and mutuall communion betwixt friends, is of as great force to quicken each others spirit, and so to cheere up their countenance, as whetting iron upon iron is to sharpen it. This proverbe is best verified in the communion

Of desiring others prayers, See The whole armour of God, Treat 3 §. 144. 148, &c.

* §. 34.

Hanc orationis legem servaverunt tres pueri in camino ignis inclusi, confortantes in prece, & spiritus consensu concordes. Cyr Ser. 6. de Orat. Dom. Vide plura ibid. hâc dere. Of joyning together in prayer, See The whole Armour of God, Treat. 3. §. 91.

Dum in presenti seculo sumus orationibus invicem possumus adjuvari Hier.

Comment 1. 3. in Gal 6.

Mistuiis votis nos invicem sociamus, custodiamus, amemus. Cyp. Epist. 7. Papæ.

communion of Saints about holy duties, and especially in mutuall prayer: whereby we may much cherish, support, and encourage one another.

This pattern of these three Worthies, *Moses, Aaron, and Hur*, is most worthy our due observation, and that as oft as any weighty and just occasion is offerd. Let it not therefore be enough in extraordinary cases to make our ordinary prayers. And as we set our selves more then ordinarily to performe this duty, so let us (suspecting our owne weaknesse and dullnesse) take the helpe of some choice ones, who in such a case may be a good help unto us. Provided that the good lawes of Church and Common-wealth under which we live be not herein scandalously violated, and we our selves brought into such troubles, as the enduring thereof cannot minister unto us any sound ground of comfort. But for the point, the best that be need the prayers of others. The Apostles in their time craved and obtained this helpe. We do beyond comparison much more need the helpe of others prayers.

§. 40. *Of Magistrates and Ministers care to seeke helpe of God in publique need.*

II. * **M**En of emiaent place in Church and Common-wealth are most bound to crave diuine succour in time of need. Thus have good Kings and other Magistrates, and good Priests, and other Ministers done in all ages. Instance the examples of ^a *Ioshua*, and the Elders of Israel in his time, of ^b *Samuel*, of ^c the Priests in *Abijahs* time, of ^d *Asa*, ^e *Iehosaphat*, ^f *H Ezekiah* and *Isaiah*.

Magistrates and Ministers have the charge not onely of their owne soules committed unto them, but also of all the members of the Common-wealth and Church. So as by a double bond they are tied to the fore-named duty. One, in regard of their owne safety; the other in regard of the safety of such as are committed to their charge. For the preservation hereof there is no other meanes comparable to that which

Nos incomparabiliter plus quam Peius & Paulus orationum fraternarum auxilijs indigemus. Aug. Probæ Epist. 12. cap 16

* See §. 38.

^a Ios. 7. 6.

^b 1 Sam. 7. 9.

^c 2 Chro. 13. 14.

^d — 14. 11.

^e — 20. 6.

^f — 32. 20.

Quomodo populus debitor est primitiarum offerendarum Principi sic Princeps debitor est populi offerre pro eo victimas. Hier Commēt. l. 14. in Ezec. 45 Sacerdotes debent Dominum deprecari pro populo. Idem in Ioel 2.

which is here intimated, *A faithfull seeking of succour from God.*

Besides, among other persons, their prayers (*ceteris paribus*) are most likely to prevaile with God, because by vertue of their publike functions they sustaine the persons, and stand in the roome of all that are under them.

Take notice hereof you that are in eminent places either in Church or Common-wealth. By your conscionable care herein, give occasion to your people that are under you to blesse God for setting you over them: give them occasion to pray for you; yea, to pray that God would heare your prayers for them. Thus will they esteeme you, as *David's* people esteemed him, *worth ten thousand of them.* Thus will they readily, willingly, cheerefully be subject to you, and yeeld to you in every thing your due. This is the best means of knitting hearts of people to their Magistrates and Ministers.

§. 41. *Of performing the promises which we make of praying for others.*

III. * **P**ayer promised must be performed. When *Pharaoh* felt the heavy hand of God to lie upon him, he desires *Moses* and *Aaron* to pray for him. They (desirous to shew how much rather they would that he should submit himself for his owne and peoples preservation to the good pleasure of God, then by his fierce wrath be destroyed) make promise to pray for him, and answerably they made conscience to performe their promise: whereupon it is noted, that *a they went out from Pharaoh, and cried unto the Lord.* Yea, though *b* he knew that when the judgement was removed, *Pharaoh* would againe harden his heart, yet was *Moses* faithfull in performing his promise. *c Samuel* having made a promise to pray for *Israel*, when the *Philistims* were assembled against them, he so cried to the Lord, as *the Lord thundred with a great thunder upon the Philistines, and discomfited them.* Yea, he acknowledgeth it to be *d a sinne* to

62 Sam. 18 3.

* See §. 38.

^a Exo. 8. 12, 32.
^b — 9. 30, 33.

^c 1 Sam 7. 5, 9.
10.

^d — 12, 23.

to neglect to pray for the people.

And surely it is an hainous sinne: especially after promise of doing it, is past. For, in this case there is a double bond broken.

1. The bond of loue and mercy, whereby we are bound to pray as occasion requireth, though we have not promised so to do.

2. The bond of truth and fidelity, wherewith our owne mouth (by making promise) hath bound us. ^c Promise is to be kept in many things that are prejudiciall to us. How much more in such duties as we are necessarily tied unto, whether they be promised or no.

We have just cause, on this ground to call to mind what occasions have beene offered to draw us to make promise of this duty: and withall to consider whether we have made good our promise or no. Questionlesse, there hath beene much failing herein. It is usuall for Christians on all occasions, when they are in any want, or distresse, when they part one from another, when they write one to another, both to desire, and also to promise this mutuall Christian helpe of prayer. But if examination be made of the performance of such promises, even they that are forward and frequent in making them, wilbe found exceeding backward and negligent in performing them. Be perswaded that this carelesse neglect of that whereunto ye are so doubly bound, is a great sinne. Repent of that which is past, and for the time to come be more faithfull and conscionable. Such a promise is not far from a vow. The more tender ought we to be of breaking it. Of the two, it is better not to promise, then to promise, and not performe what we promise. But let not this keep men from promising. For mutuall prayer being in it selfe a bounden duty, we ought by promises to draw on our selves thereto. Promise therefore, and performe.

^c Psal. 15. 4.

*Melius est non
promittere, quam
promittere &
non facere. Hier.
Comment. l. 13
in Ezec. 44.*

§. 42. Of the interpretation and resolution of the eleventh Verse.

EXOD. XVII. XI.

And it came to passe when Moses held up his hand that Israel prevailed: and when he let downe his hand Amalek prevailed.

* See § 1.

THe* *Issue* of *Moses* his being upon the mount is here noted to be different, according to the steddinesse or weaknesse of his hand.

The first phrase, *And it came to passe*, or word for word, ^a *And it was*, is an usuall transition in *Scripture-dialect*, whereby one point is knit to another.

By *Moses holding up his hand* is meant the steddinesse of his faith in prayer. ^b The outward signe is put for the inward thing signified thereby. We have ^c before shewed that by *lifting up of hands* (as this action hath relation to God, and that in prayer) is meant a desire and expectation of Divine help, and a readinesse to receive it. *Holding up hands*, implieth a continuance therein without fainting. ^d The Hebrew word is of such a conjugation, as intimateth both a reciprocation, and also a continuance of the action. ^e The particle prefixed before this clause, and translated, *when*, importeth as much: for it signifieth, *so long as*: in which sense it is used in the very next clause of this verse.

^f The other word translated, *let downe*, in the conjugation wherein it is used, signifieth, *to give to rest*, or *to make to rest*. This is ordinarily done upon wearinesse.

It appeareth hereby that *Moses* waxed weary with holding up his hands, and being weary, to rest them, let them downe. Whereby it is implied, that in his continuance to pray, his spirit waxed faint, and his faith weake, which made him somewhat to intermit that duty.

As therefore *Israel* had the better, while *Moses* with a stedfast

^b Metonymia
Adiuncti.

^c §. 22.

^d ^e ^f in Hi-
phil.
קָנָה
quoad.

^f ^g ^h
Tremel.
quiesci dabat.

stedfast faith continued to pray for them: so while, thorow weaknesse, he intermitted that duty, the enemy had the better.

The Summe of this verse is, *A demonstration of the power of faithfull prayer.*

This is manifested by the difference betwixt *persisting* therein, and *desisting* therefrom. Answerably there are two parts of the forenamed Summe.

1. The joyfull effect of persisting in faithfull prayer.

2. The wofull event of desisting therefrom.

In both these there is one thing implied, another expressed.

In the former, 1. The Cause is implied; which was, that *Moses* somewhat continued stedfast and fervent in faithfull prayer, signified by *holding up his hand*. For where it is said, *When Moses held up his hand*, is it not intimated, that he did hold up his hand?

2. The Effect is expressed, *Amalek prevailed*.

In the latter likewise, 1. The Occasion is implied, which was that *Moses* somewhat fainted in spirit, failed in the vigour of his faith, and intermitted to pray as he had begun. This is signified by letting downe his hand. If he had not at all let downe his hand, why is mention here made thereof? Why was such means used to enable him to hold it up the more steddily, as is noted in the next verse? But, to put this out of all doubt, in the next verse it is expressly said, that *Moses hands were weary*.

2. The Event is thus expressed, *Amalek prevailed*.

1. From the Generall Scope of this verse, (whereunto every clause therein tendeth) I observe, that,

I. *Faithfull prayer is powerfull.*

2. From the Connexion of the Cause (which is, *Moses his holding up of his hand*) with the Effect (which is, *Israels prevailing*) and that by this particle of time, *when*, or, * *so long as*, I collect, that,

II. *By continuance in faithfull prayer divine succour is continued.*

3. From that which is implied by *Moses* letting downe his hand, I inferre, that,

III. *Saints are prone to faint in their fervency of prayer.*

4. From the *Event* following thereupon (*Amalek prevailed*) I gather, that,

IIII. *Intermission of faithfull and fervent prayer oft proves very prejudiciall.*

5. From the different issue of this warre, that one while *Israel prevailed*, another while *Amalek prevailed*, I conclude, that,

V. *Warre is wavering.* Successe therein somtimes hangs one way, somtimes another way.

§.43. Of the power of faithfull prayer.

I. * **F** *Aithfull prayer is powerfull.* By faithfull prayer I mean,

1. The prayer of a *faithfull* man, such an one as *Moses* was, *Numb. 12. 7.* *S. Iames* stileth such an one a *righteous man*, and faith of his prayer, that it *availeth much*, *Iames 5. 16.*

2. The prayer of such a man made *in faith*. For so was this prayer of *Moses*. The *holding-up of his hand* implied the *steddinesse of his faith*: and *S. Iames* giveth this title to effectuall prayer, *Prayer of faith, Iam. 5. 15.* Much in Scripture is spoken of the ^d power of prayer; and all is spoken of such prayer as is here meant. *The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight, Prov. 15. 8.* The upright use to pray in faith: the wicked cannot do so. *By faith Abel offered unto God a more excellent sacrifice (Heb. 11. 14.) then Cain.* Many and admirable are the things which the Saints in all ages have done by faith, *Hebr. 11.* But where faith hath failed, the divine power hath been stinted, *Mat. 13. 58. & 17. 20. Heb. 3. 19.* Not without cause therefore doth the Lord put in this *proviso* of faith, where he speaketh of prevailing by prayer, *Mar. 11. 24. What things soever ye desire, when ye pray, believe*

* §.42.

Dignior sequetur effectus, quem ferventior prece. dit affectus.

Aug. Probæ Epist. 121.

Impetravit efficaciter quod petijt, quia fideliter postulavit. Cypri. Serm. 6 de Orat. Dom.

¶ See The whole Armour of God, on Eph. 6. 18. Treat. 3. Part. 1 §. 22, &c.

lieve that ye receive them, and ye shall have them. So his Apostle, *Iam. 1. 5, 6.* If any man lacke, let him ask of God, but let him ask in faith, nothing wavering. The faith of those who fought and found helpe of Christ in the dayes of his flesh, giveth good prooffe hereof. *Mat. 8. 13. & 9. 2, 22. & 15. 28. Mar. 9. 23. Luk. 7. 50.* It is recorded of the Christians in the Primitive times of the Church that *When Marcus Antoninus waged warre against the Germans, his army was brought to a desperate case, thorow great and long thirst: and that the legion of Christian souldiers fell on their knees after their accustomed manner, praying and craving helpe of God; and that that thing, as a new and unaccustomed matter, stricke a great terrour into the enemies. And that, while the Christians prayed, another greater matter fell out beyond their imagination and expectation. For, the enemies were stricken downe with many stroaks of thunder: and the army being even ready to perish with thirst and want of water, was refreshed. So effectually surely were the prayers of Christians. Prophane Historians, who have written of the Romane Emperours, have related as much.* I have the rather transcribed this history, because it is somewhat pertinent to the pattern of *Moses* here noted in the text.

Faithfull prayer is that meanes which God himselfe, the almighty and all-sufficient God, the originall fountaine of all blessing, hath sanctified for receiving from him whatsoever he in his wisdom seeth meet to be done for, or given to any of his children. So that, it is as a conduit pipe, conveying all needfull blessing from that high fountaine in heaven, to us on earth. In this respect, to him, who said unto the Lord, *If thou canst do any thing helpe us*, Christ gave this answer, *If thou canst believe, all things are possible to him that believeth*, *Mar. 9. 23, 23.* On the other side, when he was among them that believed not, *He could do there no mighty worke*, *Mar. 6. 5.*

Ob. This tying of divine blessing to faith, which is a gift and grace in man, seemeth to impeach the infinite and unlimited power of God.

Niceph. Calist.
Ecclesiast. Hist.
lib. 4. cap. 12.
citat hanc historiam ex Apologiâ quæ à Tertulliano edita est pro fide ad Senatum, Rom. Vide Orof. lib. 7. cap. 15.

Faith the
meanes to receive all blessing from God
Nemo orat nisi quod credit & sperat. Bern. super Missus est, Serm 4.

Mans faith
impeacheth
not Gods
power.

Eph.2.8.

Ans. Nothing lesse. For, faith is not the proper, primary, and principall cause of any divine blessing, but onely a meanes subordinate to the divine providence. It doth therefore no more impeach Gods power, then any other meanes. There are among others, three especiall considerations which evidently demonstrate that faith more manifesteth then empaireth the power, providence, wisdom, and other attributes of God. They are these.

1. God himselfe worketh in man this gift of faith. *Faith is the gift of God.*

2. God himselfe hath appointed and sanctified this means. No creature hath imposed it on him.

3. The blessing which by faith commeth to any, is obtained, not by any worth or vertue of faith as it is an act of man, but meere by reason of that order which in wisdom God hath appointed for receiving from him such and such blessings.

Good cause we have therefore, all of us that are faithfull, in all things wherein we stand in need of any speciall favour, succour, and blessing from the Lord, to hold up our hands to God, as *Moses* here did, by faithfull prayer to seek it of him, & expect it from him. For, assuredly the prayer which shalbe faithfull and fervent, will pierce heaven: from whence, it is certain, it can not returne empty. Wherefore, when spirituall enemies assault us: when we find any effects of Gods displeasure lying on us: when we enterprize any weighty busines: when we observe great need, and find want of any grace: when enemies invade us: when a plague enters among us: when a famine begins to pinch: yea when we have just cause to feare any of these: when an army by land, or a fleet by sea is sent forth for our owne defence, or for succour to our friends or allies: for obtaining or re-gaining any publique, or private blessings, temporall, or spirituall, on our selves or others: for preventing or removing like evils: on all occasions let us hold up our hands: let us make faithfull and fervent prayer to God.

Of praying we spake * before.

*Que fidelis &
servens oratio su-
erit, calum sine
dubio penetrabit:
unde certum est
quod vacua vidi-
re non poterit.*
Bern. in Qua-
dragess. Serm 4

* S. 27.

The manner of praying with a stedfast faith (signified by *holding up the hand*) is the point here to be especially observed. For, faith to prayer is as fire to powder. In it the life, vigour, and power of prayer consisteth. By faith prayer stieeth up to heaven, as *Daniels* did, *Dan.* 10. 12. By faith it is made acceptable to God, as *Abels* was, *Hebr.* 11. 4. By faith it prevails with God, as *Jacobs* did, *Hos.* 12. 4. By faith it turns away Gods wrath, as *Moses* did, *Exo.* 32. 14. By faith it obtaines sufficient grace, as *Pauls* did, *2 Cor.* 12. 9. Faith added to prayer maketh it powerfull in all things, and profitable to all things. Pray therefore, and pray in faith. Thus *hold up thy hand*.

For helpe herein, observe these directions.

1. Take good notice of Gods promises, and well acquaint thy selfe therewith. Gods promises are the only, true, proper ground of faith. What is promised, may, and must be believed. What is believed without a promise, is not justly and duly believed. It is rather rashly and audaciously presumed.

2. Meditate on Gods properties, such as these. 1. His supreme *Sovereignty*, whereby he hath an absolute command over all. 2. His *Omnipotency*, whereby he is able to do any thing. 3. His *All-sufficiency*, whereby, as he hath all treasures in himselfe, so he can give what he will to whom he will. 4. His *Omni-presence*, or *being every where*, whereby he taketh notice of all things. 5. His unfearchable *wisdom*, whereby he disposeth all things to the best. 6. His *Free-grace*, whereby he is moved for his own sake to do good to such as are unworthy in themselves. 7. His *Richmercy*, whereby his bowels are stirred at the miseries of his children, and moved to succour them. 8. His *Truth*, and *faithfulness*, which makes him perform all his promises. 9. His perfect *Iustice*, which makes him judge and revenge those that unjustly wrong and vex his Church. 10. His fierce *Wrath* and *terror*, which makes him a consuming fire to his enemies. 11. His *Immutability*, which shewes him to be such a God still to us, as of old he was to his Church.

The power of prayer consisteth in faith. *Grandis fidei clamor*; Amb. Comment. in Psal. 118. Ser. 19. ver. 1.

Directions to pray in faith. Of Gods promises, how they are the ground of faith, See *The whole Armour of God*, on Eph. 6. 16. Treat. 2. Part. 6, §. 71, &c.

3. Fixe the eye of thy faith on *Iesus Christ* thy Mediator, sitting at Gods right hand, and making intercession for thee: by vertue of which intercession thy person and prayers are made acceptable to God, so as, in much confidence and steadfastnesse of faith thou maist expect a gracious acceptance.

4. Call to mind Gods former works. How these are of use to strengthen faith hath beene shewed * before.

5. Wait and expect Gods leisure. Prescribe no time to him. *There is an appointed time.* This can not be prevented, nor shalbe overslipt. To be perswaded hereof, and answerably to wait patiently and contentedly, when at first we are not heard, will much settle and strengthen faith. Hope, like a good daughter, nourisheth faith.

6. Let thy soule be so qualified when thou prayest, as thy faith be not quailed with the evill disposition of the heart. The right qualification of the soule consisteth much in the true intent, bent, and inclination thereof, when in truth it intends that which is acceptable to God, and the bent and inclination of the will is thereunto. For, howsoever our good intents, endeavours, and performances are no causes of faith, yet, as effects and signes they so quicken the spirit, as they make a man both more shew forth, and better use his faith then otherwise he could. And on the contrary, *sin damps the spirit: and a purpose of sinning is to faith, as water to gun-powder. This he well understood, who said, *If I regard iniquity in mine heart, the Lord will not heare me.* Thus therefore he professeth to prepare himselfe, *I will wash my hands in innocency, so will I compass thyne altar, O Lord.*

7. When the spirit is heavy, and the soule perplexed; when doubting and feare ariseth in thy heart; when that sweet inward sense, joy, and comfort whereby faith useth to be supported, faileth in thee; then let thy judgement and understanding sustainethy faith: labour by evident arguments taken from Gods promises, and other grounds of faith before mentioned, to convince thy soule, that God heareth

* S. 33.

¹ Hab. 2. 3.

See *The whole Armour of God*, on Eph. 6. 17. Treat. 2. Part. 7 S. 3, 8, 9.

* See *The whole Armour of God*, on Eph. 6. 18. Treat. 3. Part. 1. S. 20.

¹ Psal. 66. 18.

1—26. 6.

heareth thy prayer, accepteth thy person in Christ, and will do that which in his wisdom he seeth to be most fit for thee. Reason and expostulate the case with thy soule. Say as the Psalmist did in such a case, *Why art thou cast downe, O my soule? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God.* There are two props to support our faith. One is an inward comfortable apprehension, a sweet sense and assured perswasion of Gods fatherly love to us wrought by the spirit of comfort. The other is good knowledge and understanding of the true grounds of faith, as Gods promises, properties, and former dealings with others and our selves, the mediation of Christ, &c. When the former failes men, by the latter they may support and sustaine themselves. This latter keepes many which want the former from despaire: For it makes them not to dare to distrust.

8. To all other meanes adde prayer. Pray as he that said, *Lord I believe: help my unbeliefe.* Pray for the *spirit of supplication.* For, there is ⁿ promise made thereof. Pray for faith, which is shewed to be the life of that gift. So did the Apostles, *Lord increase our faith, Luke 17.5.* So did Christ pray for Peters faith, that it might not faile, *Luke 22.32.* In praying for faith, and for stedfastnesse thereof, pray in faith. For, where no faith is, there can be no effectuall prayer.

§. 44. Of continuing to pray.

II. * **B***Y continuance in faithfull prayer divine succour is continued.* Thus much an Angell from heaven testifieth, when he saith to Daniel, *From the first day that thou didst set thy selfe to humble thy selfe before thy God, thy words were heard.* This, as it is true in regard of long holding out, and continuing prayer at one time by reason of the need of present and continued succour from God, so also is it true in regard of frequent and constant returning unto prayer

Psal. 42. 11.

Two props of faith.

^m Mar 9. 24.

ⁿ Zac. 12. 10.

Nisi fides data esset orare non posset. Aug. Six-
to Epist. 105.

* See § 42.

^a Dan. 10. 12.

^b Exo. 30. 7, 8.

^c 2 Cor. 12. 8, 9

^d Acts 12. 5.

^e Luke 22. 42,

43, 44.

^f Heb. 5. 7.

time after time. ^b The morning and evening *incense* which was constantly to be offered every day unto the Lord, prefigured as much. ^c *Paul* being long buffeted by Satan, prayed thrice, that is, oft, and all the while found sufficient assistance. ^d Prayer being made of the Church for *Peter*, he found assistance all the while he was in prison, and deliverance out of prison. ^e *Christ* continued to pray all the while he was in his agony, and returned to prayer againe and againe, and found sufficient supportance, ^f *He was heard in that he feared.*

The delight which God taketh in faithfull prayer, the desire which he hath to give evidence of his fatherly acceptance of his childrens conformity to that order which he hath prescribed, his faithfulness in performing to the uttermost his promises for hearing prayer, together with other motives arising from his owne goodness, are the causes of his ordering and disposing his blessings according to his Saints prayers.

* §. 27.

^g *The whole Armour of God*, on Eph. 6, 18.

Treat. 3, Part 2 §. 98.

^h *Ibid* §. 118, 120.

ⁱ *Ibid* §. 137, &c.

Cases wherein prayer is to be continued.

As ^{*} before we were taught by prayer to seeke succour of God, so here we are further directed for continuance of succour to continue in prayer. § Of long continuance in prayer at one time: ^h Of praying every day, and keeping our set times for prayer: Of ⁱ all perseverance in prayer, I have spoken elsewhere. It shalbe sufficient here to propound some cases whereunto such continuance, as is here in my text implied, may be applied.

1. If any be in sight of an army as *Moses* here was, they must do as *Moses* here did.

2. If an army of land-souldiers, or a fleet of sea-souldiers be sent forth, prayer more then ordinary must be daily continued for them, till we heare of the issue.

3. If a Parliament, or any other solemne assembly do meet about weighty matters, while that assembly continueth, prayer for it must be continued.

4. If King, or other Magistrate of good note and name, of good use and prooffe: if a faithfull and powerfull Minister; if parent, husband, wife, master, or any to whom

we

we are by any speciall relation bound, be in any danger by sicknesse or otherwise, prayer is to be continued for them, till we see some issue.

5. If any by reason of the stone, gangrene, cancer, fistula, or any other torturing and dangerous disease be under the Chyrurgians hand to be cut, or to have any member cut off, prayer for Gods assistance and blessing is to be continued.

6. If children be put forth to be trained up to any calling, or if we be about any marriage for them, for continuance of gods blessing, continuall prayer must be made.

So in sundry other cases like unto these.

Intermitting, or ceasing prayer before it is meet, doth oft prove* very prejudiciall. It was such an occasion that made *Elisha* the Prophet angry with *Ioash* King of *Israel* for smiting but thrice with his arrowes on the ground. ^k *Thou shouldest* (said he) *have smitten five or six times: then hadst thou smitten Syria till thou hadst consumed it.* 2 King. 13. 19; Here in this place we see that *Moses* could not overcome the enemy, till with stedfastnesse he persevered holding up his hands with the rod of God in them.

§. 45. Offaiming in prayer.

III. * **S**aints are prone to faint in their fervency of prayer. These phrases (^a *I am weary of my crying: mine eyes faile while I wait for my God.* ^b *My flesh and my heart faileth.* ^c *I complained, and my spirit was overwhelmed.* ^d *O my God, my soule is cast downe within me. Why art thou cast downe, O my soule? why art thou disquieted in me?*) These and many other such like phrases used by Saints, give too great evidence of their pronenesse to faint. ^e *Peters sinking* when hee walked upon the waters. ^f The *Disciples feare* when a storme arose. ^g Their drowsinesse when *Christ* rooke them with him in the garden to pray, do all manifest their pronenesse to faint, to waxe heavy, and dull.

* See *The whole Armour of God*, on Eph. 6. 18, Treat. 3. Part. 2 §. 116. *Moses vincere adversarium non potuit; nisi postquam stabilis in signo allevatis iugiter manibus perseveravit.* Cypr de Exhort. Martyr. cap 8.

* See § 42.
^a Psal 69 3.
^b — 73. 26.
^c — 77. 3.
^d — 42. 6, 11.

^e Mat. 14. 30.
^f — 8. 25, 26.
^g — 26. 40, 41.

^h See The whole
Armour of God,
on Eph.6.18.
Treat.3.Part.5
§ 134-

Christ in that place gives this reason hereof, ^h *The spirit indeed is willing, but the flesh is weak.*

As this, it being a fruit of the flesh, an evidence of the corruption of our nature, ministreth much matter of humiliation, so, it being no other kind of corruption but that which the best Saints are subject unto, it affords matter also of consolation: so as we need not be over-much dejected at our pronesse thereto, seeing it is that condition that none (while they remaine in the flesh) are exempted from. And this is one use that we may make of such weaknesses as are noted to be in such as the Holy Ghost registreth in the Kalender of true Saints.

ⁱ Heb. 12. 12.

^k The whole Ar-
mour of God, on
Eph. 6. 18.
Treat. 3. Part. 5
§ 136.

*Periculum est si
sit oratio tepida,
& non ex viva
affectione proce-
dens. In ascensu
lingue scilicet, & de-
ficit eo quod non
habet vigorem.*
Bern in Qua-
dragesim, Serm 4

Yet are we not hereupon to sooth our selves too much in our weaknesses: but rather this pronesse to faint should make us with our uttermost power ⁱ to *lift up the hands which hang downe, and the feeble knees*: to rouse up our soules, and to quicken our spirits when we go to prayer. Directions hereunto have been given ^k elswhere. There is danger if prayer be cold. It fainteth and faileth in the ascent thereof, because it hath no vigour.

§. 46. Of the prejudice of failing in prayer.

IIII. * **I**Ntermission of faithfull and fervent prayer oft
I proves very prejudiciall. Here it was an occasion
of the enemies prevailing against his Church. It endan-
gered Peters life, (*Mat. 14. 30.*) for it was the cause of his sin-
king in the water. In this kind of fainting may be reckoned
^b *Sauls* preventing the time that *Samuel* had appointed to
come to him: which cost him his kingdome: and that wea-
risonnesse which is taxed in the Iewes that said, ^c when
will the New-Moones and Sabbaths begone? and said of
the services which they performed to the Lord, ^d *Behold
what a wearinesse it is.* Of a faint spirit which ^e the Apostle
opposeth to faith, he saith, *Let not that man thinke that he
shall receive any thing of the Lord.*

1. To intermit faithfull prayer while the occasion remaineth

*Interdum gravi-
ter imbecillatur
oratio à pusilla-
nimitate spiritus.*
Bern. loc. citat.

^b Sam. 10. 8.

^c 13. 8, &c.

^e Am. 8. 5.

^d Mal. 1. 13.

^e 1am. 1. 6, 7.

neth, is to intermit the means whereby the blessing desired is to be obtained. It is as if (before the battell be ended) souldiers should cease to fight, or runners in a race fall downe and lie still, before they be come to the goale.

2. By such fainting and intermitting prayer, as the weaknesse of flesh in man is manifested, so the power, truth, wisdom, goodnesse, and other divine properties are impeached. How then can it be thought but that much prejudice must needs come to such men thereby.

Thereason why mens prayers do in the issue prove fruitlesse, may hence be gathered. They faint, they faile, they intermit, they give over praying before that for which they pray be accomplished. When any judgement publique or private is beginning, or is feared, as plague, famine, sword, restraint of liberty, or the like, hearty, earnest, extraordinary prayer is oft made, yea and fasting added thereto: but if God seeme to tarry long before he remove that judgement, men think it in vaine still to wait, (as he who said, *What should I wait for the Lord any longer?*) and so loose the fruit of their former prayers, by not following them, and continuing to hold out till the time appointed of the Lord. The like may be said of prayer for obtaining speciall blessings, given over.

How fitly now may that generall encouragement of the Apostle, (*let us not be weary of well doing*) yea and the reason thereof (*for in due time we shall reape if we faint not*) be applied to prayer. There is nothing whereunto continuance and perseverance is more requisite then prayer. Of the benefit of perseverance in prayer we spake ^h before. Here we see the prejudice of the contrary. If therefore desire of good, or feare of evill be motives of force, there are motives of force to provoke us to all perseverance, and in holding out to be fervent. Therefore when thou art in straits be ardent, and instant in prayer, and say to God as thou art taught, (*Psalm. 25.17.*) *O bring thou me out of my distresses.*

Information
in the cause of
fruitlesse pray-
ers.

^f 2 King. 6. 33.

^f Gal. 6. 9.

See The whole
Armour of God,
on Eph. 6. 13.
Treat. 1. Part 4
§ 12.

^h § 44.
*Necessitatibus
implicatus ora
fortiter & dic
Deo quod habes
in Psalmo, In ne-
cessitatibus meis
erue me.* Aug.
Bonifac. Epist.
70.

§. 47. Of

§.47. Of the uncertainty of warre.

* See §. 43.

^a 2 Sam. 11. 25.^b 1 King. 20. 11.^c Eccl. 9. 11.^d Prov. 21. 31.^e Jer. 50. 23.^f 1 Sam. 15. 33.^g Judg. 1. 7.^h Ios. 7. 4.ⁱ Judg. 20. 21, 23.^k Judg. 3. &c.^l 1 Sam. 21. 10.^m 2 Sam. 15. 14.ⁿ 1 Sam. 30. 1.^o 2 Chro. 25. 11
22.^p Psal. 44. 7, &c.

V. * **W**Arre is wavering. Sundry proverbiall sentences are used in Scripture which give evidence hereto: as, ^aThe sword devoureth one as well as another. ^bLet not him that girdeth on his harnesse boast himself as he that putteth it off. ^cThe battell is not to the strong. Time and chance happeneth to all. ^dThe horse is prepared against the day of battell: but safety (namely in battell, or victory) is of the Lord. ^eHow is the hammer of the whole earth cut asunder and broken? ^fAs thy sword hath made women childlesse, so shall thy mother be childlesse among women. ^gAs I have done, so God hath requited me. Take for instance the Kings that upon their conquest over Sodome and Gomorrah were overthrowne by Abram, Gen. 14. 11, 15. And the Amalakites that sacked Ziklag and were surprized by David, 1 Sam. 30. 1, 17. All ages have given wofull demonstrations herof. I will (in that innumerable variety of instances which might be produced, insist only on such as shew how the Church and people of God have had the worst in battell. ^hVictorious Iosua and his army not onely here, but after he began to conquer Canaan, fled before their enemies. ⁱThe eleven Tribes were twice put to the worst by the Benjamites, and after that the Benjamites utterly vanquished by them. ^kThe Israelites were oft overthrowne by their enemies in the Iudges time, and in the Kings time. Valorous David was forced to fly from ^lSaul, and from ^mAbsalom. ⁿDauids city was spoiled and burnt by the Amalakites. ^oAmaziah that overthrowne the Edomites was soone after overthrowne by Iosaph King of Israel. Not to insist on any more particulars, The manifold complaints of the Church in this case give further evidence to the truth thereof. They are such as these, ^pThou hast saved us from our enemies, and hast put them to shame that hated us. But thou hast cast off and put us to shame, and goest not forth with our armies: Thou makest us to turne our backs to the enemy, &c. There are many more like these

these thorowout the Scripture. The heathen by their experimentall observations were moved to acknowledge as much.

True it is that warres are ordered by God: so as this uncertainty of warre is not without him. And yet is it not thorow any neglect or impotency in him. Our God is not like the Gods of the Heathen, who by such as tooke them for gods are accounted oftentimes unable to helpe in battell: yea when they came themselves to succour such as they favoured, they are said to be wounded. But our God is farre from any such impotency. He is able at all times to make whom he will victorious. Onely in his wisdom he seeth it meet sometimes to suffer enemies to have the better over his people. Though we could see no reason why he should suffer enemies to prevaile, yet ought we to lay our hands upon our mouth, and not dare to impeach his power, wisdom, justice, truth, or any other of his infinite, excellent properties; but rather to say as good old *Elie* did, *It is the Lord, let him do what seemeth him good.* And as *David*, *If I shall find favour in the eyes of the Lord, he will bring me againe. But if he thus say, I have no delight in thee, Here I am; let him do to me as seemeth good to him.* Yet in Scripture many weighty reasons are implied, to demonstrate to us the equity of Gods providence in this particular. Some of these reasons are such as these that follow.

1. To cause his Church and people more narrowly and thorowly to search themselves. For many evils many times are so closely conveyed and concealed, as unlesse God by some visible judgement force men to search it out, it may lie and fester, and so cause the greater mischief. This was the chiefe cause that moved God so to leave *Ioshua* and his army, as they fled before the men of *Ai*.

2. To punish some scandalous sin whereby the profession of godlinesse is slandered. This reason God himselfe renders of those crosses which by the sword befell *David*. Thus did God punish the *Israelites* for their presumption.

3. To bring people to sound and solemne repentance.

This

*Levissimus sepe
casus ex victori-
flore, ex victore
victum excubi-
tum reddit. Io.
vian. de bello
Neopolit.*

—antiquo me-
mores de vulnere
pœnas

Exigit alma
Venus—

Ovid. Metamorph lib. 14.

De Arte a Dis-
mede vulnerato.

Homerus Iliad. β.
Διὸς δ' ἀμείνων
ἔμπαλιν ἵπποισι
ἄλκιυσι.

1 Sam. 3. 18.

2 Sam. 15. 25.

Why God suf-
fereth enemies
to prevaile
over his
Church,

Ios. 7. 10. &c.

2 Sam. 12. 10.

Num. 14. 44.

Iudg. 20. 26.

This fruit was manifested in the eleven *Tribes*, after they had been twice foiled by the *Benjamites*.

Iudg. 20. 17, &c.

4. To shew that victory cometh not merely from mans preparation. For, after that the foresaid eleven Tribes had lost at one time two and twenty thousand men, and at another time eightene thousand, then God gave them the victory.

Isa. 10. 5, &c.

5. To turne the boasting of enemies to their greater shame and dammage: as that advantage which the *Philistims* got against *Sampson* did. Read for this purpose the just insultations over the proud King of *Assyria*.

1 Sam. 2. 6, 7.

6. To give evidence of his wisdom and power in casting downe and raising up againe; according to that which is said of him, *The Lord killeth, and maketh alive: he bringeth downe to the grave, and bringeth up: he bringeth low and lifteth up*. On this ground, when *David* was forced out of his native country, and the city which he had in a strange country was spoiled and burnt by enemies, and his owne souldiers spake of stoning him, *he encouraged himselfe in the Lord his God*.

— 30. 6.

7. To make men more fervently, instantly, and constantly to call upon God: as *Moses* here did. For observing that when his hands fell, *Amalek* prevailed, he used all the helpe he could to keepe his hands up and steddy, as is noted in the next verse.

Hope to such
as are over-
come.

Good ground of hope and comfort is hereby ministred to such as sometimes have the worst in war, and against whom enemies have prevailed, that the streame may turn, that they who are overthrowne may rise againe, and the conquered prove conquerers. For, the Lord, who is the orderer and disposer of the successe of war ever remaineth the same, as wise to know when to suffer *Amalek*, and when *Israel* to prevaile, as able to give victory to the conquered, as ready to heare the cries of those that are overthrowne, and to receive such as thereby are brought to renew their repentance, as carefull of his owne honour, as observant of enemies insultations,

tions, as ever he was. Let us wisely observe the ends of Gods permission in this case, (whereof some are noted) and answerably make use thereof. These times give just occasion to make a wise application of this point. Enemies as hateful to God as *Amalek* was, have in many places had the upper hand of such as have had as true notes of the true Church as *Israel* had. What then? shall we hereupon impeach God of injustice, or make question of the truth of their religion, or, so load them with sinne, as if they were the greatest sinners of all. Farre bee that from us.

Mis-judge not
such as are
vanquished.

1. Concerning God, we ought not to suffer a thought to arise in our minds, derogatory to his justice: but if any such do begin to rise, presently to quash and suppress them. God in justice may make Idolaters his rod (as he did the Heathen, *Isa.* 10.5.) to punish those that are of the true Religion. But after the rod is thus used, to what end is it but to be cast into the fire?

2. Concerning the difference of religion betwixt Protestants and Papists, we are not to judge of it by event and successe in warre. There are other more sure evidences grounded on Gods Word, which give such demonstrations of the truth of the one, and falshood of the other, as we may pawne life, soule, and eternall salvation, upon the truth of that which we professe: and renounce salvation, if Popery be the means of attaining thereto.

3. Concerning their sins, whether they be more or greater then the sins of others that are of the same profession, but not so trampled upon as they, we are to leave to the determination of the highest Iudge. The Lord hath given us a wise caveat in this case, *Luke* 13.1,2,3,4,5.

Let us believe and hope the best; and do as *Moses* here did, be more earnest in prayer for them, *Iudg.* 20.26. *Ios.* 7.6, &c. *Num.* 21.2.

To conclude, when the cause of warre is just, the danger or conquest of a Christian is to be ballanced by the affection of the heart, not by the issue of warre. The issue of the combat can

*Ex cordis affectu
non belli eventus
se (atur vel pe-
riculum, vel vi-
floria Christiani.
Si bona fuerit
causa pugnantis,
pugna exitus
malus esse non
poterit: sicut nec
bonus iudicabitur
finis, ubi cau-
sa non bona, &
intentio non re-
cta precesserit. Si
in voluntate al-
terum occidendi,
te potius occidi
contigerit, more-
ris homicida.
Quod si preva-
les, & voluntate
superandi vel
vindictandi ferre
occidis hominem,
vivis homicida.
Non autem ex-
pedit siue vivo
siue mortuo, siue
victori, siue victo
esse homicidam.
Infelix visoria,
que superans ho-
minem, succum-
bis viro. Bern.
ad Mil. Tēp. c. 1
ayes. 11.
byes. 11.*

can not be ill where the cause of the combatant is good: as the issue may not be accounted good, when a good cause and right intention hath not gone before. If with a mind of slaying men thou art kild, thou diest a murtherer. But if thou prevailest, and in desire of conquest and revenge thou slayest another, thou livest a murtherer. But it becomes not a Christian, whether he live or die, be a conquerer, or be conquered, to be a murtherer. Vnhappy is that victory where a conquerer of man is conquered by sin.

§. 48. *Of the interpretation and resolution of
the twelfth Verse.*

EXOD. XVII. XII.

*But Moses hands were heavy, and they tooke a stone and put it
under him, and he sate thereon: and Aaron and Hur staid
up his hands, the one on the one side, and the other on the other
side, and his hands were steddy unto the going downe of the
sun.*

THe performance of *Moses* promise generally propounded in the tenth verse, is here more distinctly exemplified. Where first the cause of *Moses* letting downe his hands (whereof ^a before) is thus expressed, *Moses hands were heavy.* ^b When he spake of holding up, he used the singular number, *hand*: but here making mention of his *heaviness*, he useth the plurall number, *hands*: whereby we are given to understand that first *Moses* lift up one hand, and that waxing weary, he took the rod in the other hand, and lift up that: and so continued to change from hand to hand, til both hands were weary. The wearines of *Moses* hands is set out by the heavines of them. For, if a mans hand be held up long, and steddily without stirring, it will waxe numme by reason of want of bloud, and coldnesse of that bloud which is. That spirit which quickneth the members of a mans body is in the blood: blood failing, or waxing cold, the member for want

want of spirit, and the vigour thereof, becomes heavy, (as by experience we may observe in dead corpes:) and heavinesse of a mans hands makes him weary in holding them up. Wearinesse then (which is an humane infirmity) was the cause of *Moses* letting down his hands: whereby, as by an outward signe, the weaknesse of his faith, and fainting of his soule and spirit is set out: as was noted before.

To helpe *Moses* infirmity, *Aaron* and *Hur* finding a great stone (the best meanes that in that place they could find for *Moses* ease) they bring it to the place where he stood, and so set it as he might conveniently sit upon it, and continue the better to hold up the rod of God: the stone was like one of them which *Ioshua* caused to be set in *Jordan*, a masse stone. The same title is given to them and this.

That which some alledge, as the end of laying this stone by *Moses*, that he might rest his elbow on it, can not well stand with this clause following in the text, and he sate thereon.

As for means to settle his hand, and to make it the more steady, it is added, *And Aaron and Hur staid up his hands.* They put their hands under his elbow, and by their armes, the one on the one side, the other on the other side, kept his hands that they could not sway aside one way or other.

By this externall assistance, and supportance of *Moses* hands in regard of his bodily weaknesse, their joyning of spirits with his, their mutuall faithfull prayers are signified.

Such helpe did the fore-mentioned assistance bring to *Moses*, as his hands which were before so heavy and feeble as he was forced to let them fall, remained steady: and that not for an houre or two, but all the day, even untill the going downe of the sun: which implieth, that his spirit was so revived by their mutuall and joynt prayers, as with much alacrity, and great ardency he continued to pray all the day long.

Here then is declared, *The benefit of mutuall prayer.*

More distinctly here is offered to our consideration,

S 42.

Ios.
Ios. 4. 9.

1. The *Need* } thereof.
2. The *Helpe* }

The *Need* is

1. *Expressed*, in these words, *Moses hands were heavy.*
2. *Exemplified*, by the means used to supply that *Need*.

The *Means* were of two sorts.

1. One for his *Body*.
2. Another for his *Hand*.

The *Meanes* for his body was a *stone*.

In setting downe hereof is noted

1. How it was *prepared*.
2. How it was *used*.

The *Preparation* is noted in two actions.

1. *They tooke a stone.*
2. *They put it under him.*

The *use* of it is in this phrase, *He sate thereon.*

In setting downe the *means* for his *hand*, is shewed,

1. *What* was done. *Aaron and Hur staid up his hands.*
2. *How* it was done. *The one on the one side, the other on the other.*

The *helpe* received hereby was *perseverance*, and that so long as was need. Here then we have,

1. The *vigour* which *Moses* received. *His hands were steady.*
2. The *continuance* thereof. *Until the going downe of the sunne.*

The weaknesse here manifested in *Moses* giveth instance, that,

The best Saints are subject to dulnesse in pious duties. Hereof before in §. 45.

The *means* used to support him in this his weaknesse, and the benefit received thereby is here especially to be insisted upon.

Of the Persons here assistant to *Moses*, which were *Aaron* and *Hur*, sufficient hath beene spoken, §. 38, 39, 40.

1. The notice and care that *Aaron* and *Hur* tooke of, and about *Moses* weaknesse, gives prooffe, that,

I. *Due consideration is to be taken of one anothers weaknesse.*

2. The means which they use in *taking a stone, and putting it under him, sheweth, that,*

II. *All good meanes must be used to support our brothers weaknesse.*

3. *Moses manner of using the means (he sat upon the stone) being a gesture not very proper to prayer, yeelds example, that,*

III. *Mans weaknesse gaineth dispensation for circumstances in divine matters.*

4. The Action of Aaron and Har, who stayed up Moses hands, afford evidence, that,

IIII. *We must beare one anothers burdens.*

5. The Manner of doing it, *One on the one side, the other on the other side, implieth, that,*

V. *Union of spirits is very helpfull.*

6. The event following hereupon, that *Moses hands were stiddy, declares, that,*

VI. *The weak are strengthened by aid from others.*

7. The continuance of all that was done, *untill the going downe of the sun, as it amplifieth the point before mentioned of the strength which they that faint may receive by aid from others, so it gives demonstration, that,*

VII. *If need require prayer must be long continued.*

Herofread *The whole Armour of God, on Eph. 6. 18. Treat. 3. Part. 2. §. 98. & Part. 6. §. 137, &c.*

§. 49. *Of considering others weaknesse.*

I. * **D***ue consideration is to be taken of one anothers weaknesse. Many are the exhortations of Scripture tending hereunto, such as these, ^a Look every man also on the things of others. ^b Let us consider one another, &c.*

The pitifull aspect which the ^c Samaritan cast upon the wounded man commended by the Lord, and the Priests and Levites unmercifull passing by, reprov'd in the parable, do

* See §. 48.

^a Phil. 2. 4.

^b Heb. 10. 24.

^c Luke 10. 30.

further give good evidence to the equity of the duty.

Notice and consideration of our brothers need is the ground of that compassion which may be wrought in our bowels, whereby we are moved to afford the best succour that we can. It is oft noted of *Christ* that ^f he *saw* such and such, and *had compassion on them*. & Yea God himselfe thus expresseth the occasion of that compassion which he shewed to his Church, *When I passed by thee, and saw thee polluted, &c.* God here taketh upon him the affection of man, whereby he sheweth what may in man move compassion.

O that men would be watchfull one over another, to observe wherein their brother fainteth or faileth, and afford what helpe and succour they can, as *Abisbai* did to *David*; 2 Sam. 21. 15, 16, 17. Herein we should prove as Gods one to another. Thus might Governours do much good to their Subjects, and Subjects againe to their Governours: So Ministers to their People, and People to their Ministers: So, Husbands and Wives, Neighbours and Neighbours, Friends and Friends, yea all of all sorts. We are all one flesh, mutual members of one and the same body. Let us therefore be of like affection one to another, and as ready to helpe and succour each other, as one member is to succour another. Howsoever *Cain* most un-brotherly, yea very butcherly said, *Am I my brothers keeper?* yet he ought to have bene his brothers keeper, as all of us are, and therefore as keepers of one another, we ought to consider one another.

§. 50. Of supporting others weaknesse.

II. * **A**LL good meanes must be used to support our brothers weaknesse. To this tend such admonitions as these. ^a *Strengthen ye the weak hands, and comfort the feeble knees. Comfort the feeble minded, support the weak.* ^b Hereunto the Apostle puts a *must*, which imports a necessity, *ye ought* (or *ye must*) *support the weak.* The Greeke word translated, *support*, is oft used for ^c under-propping a thing ready to fall: and ^d for taking one that is weak by the

^f Mat. 14. 14.

Luk. 7. 13.

^g Ezek. 16. 6.

Gen. 4. 9.

* See §. 48.

^a Isa. 35. 3.

^b 1 Thes. 5. 14.

^c Act. 20. 35.

^d *ἀντιλαμβάνειν* &c.

καὶ ἀντιλαμβάνειν

τὸν ἀδελφόν Plut. in

Fab.

^d Luk. 1. 54.

Vide Bczæ.

annot. majores

in hunc loc. &

in Act. 20. 35.

the hand to raise him up. A fit Metaphor for the point in hand. That which is noted of Christs taking by the hand such as were *weake*, *ready to sinke*, yea, and *dead*, when he meant to raise them, giveth evidence of the equity of the fore-mentioned duty. God himselfe doth hereby testifie that goodnesse which is in him, and that care which he taketh of men in their weaknesse: for, saith he, *I will bind up that which was broken, and wil strengthen that which was sick*. Hereupon his people are encouraged in their weaknesse to seeke succour of him: *Come*, say they, *Let us returne unto the Lord: for he will heale us, He will bind us up, he will revive us, He will raise us up*. In this respect the Spirit of God hath this title *Comforter*, by a kind of property given him. For our better stability, *God hath given his Angels charge over us to keepe us, &c.* If thus the Father, Sonne, Holy Ghost, and holy Angels be so tender over us, as in our weaknesse to support us, should not we use all the good meanes we can to succour and support one another in our weaknesse?

Many motives there be to presse this point. As,

1. That *propinquity* which is betwixt children of men, who are all one *flesh*. *Hide not therefore thy selfe from thine owne flesh*, Isa. 58. 7.

2. That *Condition* wherein all are, and whereby they are subject to such necessities, as may need others succour. The Apostle therefore, where he presseth this duty of restoring others, inferreth this motive, *Considering thy selfe, least thou also be tempted*, Gal. 6. 1.

3. That *humanity* which becomes our nature, whereby we give evidence that there are such bowels in us as are moved at others necessities. Christ therefore tooke unto himselfe our nature, that he might give evidence thereby that he was mercifull, Heb. 2. 17. It is inhumanity not to be touched with others needs.

4. That *mercy* which is required to be shewed to asses and oxen, which, *lying under their burdenn are so behelped up*. And are not men more worthy then asses or oxen? Exo. 23. 5. *Dem.*

* Mar. 1. 31.

* Mat. 14. 31.

* Mar. 5. 41.

* Ezck. 34. 16.

* Hof. 6. 1, 2.

* Ioh. 14. 26.

* Psal. 91. 11.

Motives to succour one another.

Considerare debemus, quod ergitudinem sive animæ, sive corporis, quam in homine alio videmus, etiam nos habere possimus. Hoc ergo exhibeamus, &c. Aug. de verb. Apost. Serm. 21.

5. That *Sympathy*, which is in other creatures. Even unreasonable creatures are ready to run at the cry of such as are of their owne kind. Should reasonable men have lesse sympathy then unreasonable beasts? *Lam. 4. 3.*

6. That efficacy of regeneration, which of *Wolves, Leopards, Lyons, Beares, Aspes* and *Cockatrices*, maketh *Calves, Lambs, Kids*, and *Children*, *Isa. 11. 6, &c.*

7. That pity and compassion, that readinesse and forwardnesse that is in God to succour and support us in all our weaknesse, (whereof before.) *Be ye therefore followers of God. Be ye mercifull as your father is mercifull, Eph. 5. 1. Luke 6. 36.*

By our willingnesse and readinesse to succour such as need our succour, we gaine assurance and give evidence that our corrupt nature is altered.

Do they well consider the foresaid *Propinquity* or *Necessity* wherunto themselves are subject, or common *Humanity*, or that *Mercy* which should be shewed to beasts, or have they any naturall *Sympathy*, or good evidence of their *Regeneration*, or can they be thought to be children of God like to him, who see their brother fall or faint, or thorow infirmity need succour and supportance, and yet be no whit moved thereat, nor use any means, nor afford any helpe to sustaine and support him? Let such consider the end of *Di- ves*, and the *doome* denounced against those that omitted duties of curtesie, humanity, and charity. *For he shall have judgement without mercy that hath shewed no mercy.*

What then may be thought of them that put a stumbling block before the weake to make them fall: or being fallen, deride and scorne them? The law implieth that there is no fear of God in such: for, where it expressly saith, *Thou shalt not curse the deafe, nor put a stumbling blocke before the blind*, it addeth, *but that feare thy God*, and thereby implieth, that a true feare of God will keepe men from such inhumanity. This is noted to be the cause of the fearfull judgements that fell upon *Edom*, and *Moad*; their deriding of Israel in her affliction, and oppressing her when she was pressed downe.

Remember

Reprooffe of
such as neglect
the weake and
weedy.

^m Luk. 16. 21,
&c.

^m Mat. 25. 41,
&c.

^m Iam. 2. 13.

Derision and
oppression of
the weake.

Lev. 19. 14.

^m Obad. 10, &c.

^m Ier. 48. 27.

Remember ^f *Cham*. The *very Heathen counted it an inhumane thing to trample upon those that were throwne down: and to thrust on those that were tumbling downe headlong.

Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindnesse, &c. As you see the weaknesse of a brother, do what you can to support him. If he be weary, and cannot stand so long as he should, let him have something to sit thereon, as *Aaron* and *Hur* here did to *Moses*. And in other cases, (as *Iob* was to the unspeakable comfort of his soule when *Satan* by himselfe and others did what he could to shake his faith, and to deprive him of all comfort in his God) be eyes to the blind, feet to the lame, a father to the poore, &c. Thus, as ye do that which is acceptable to God, and profitable to your brother, so also that which may be very available to yourselves. For, with what measure ye mete, it shall be measured to you againe. On these and such like grounds saith the Lord, *Blessed are the mercifull, for they shall obtaine mercy*. Men will be ready on all occasions to shew mercy to such. Thus *Ruth* who was as a staffe to her old mother in law, found *Boaz* to be as a staffe to her: and he renders this reason of the kindnesse he shewed to her, *It hath fully beene shewed me all that thou hast done to thy mother in law since the death of thine husband*. But, if men should forget, or not respect the kindnesse and goodnesse that is shewed to such as are in need, God will assuredly recompence it: as he recompenced the kindnesse which *Ioseph* shewed to *Pharaohs* Butler, and which *David* shewed to *Nabal*, though the one was forgotten, and the other not respected. With the mercifull God will shew himselfe mercifull.

¹ Gen. 9. 12, &c.
* *Vrgere jacen-
tes aut præci-
pites impellere
certè est inhu-
manum.* Cic. pro. C.
Rab. Post.
Exhortation to
succour the
weake.
Col. 3. 12.

Iob 29. 15, 16.

Mat. 7. 2.

Mat. 5. 7.

Rut. 2. 11.

Gen. 40. 23.
1 Sam. 25. 10.
Psal. 18. 25.

§. 51. Of that dispensation which is yielded to man in divine matters.

* Sec § 48.

* Gen. 47. 31.

b Heb. 11. 21.

c Ios. 5. 5.

d Num. 9. 17.

e 1 Sam. 21. 6.

f ——— 1. 22.

g Hof. 6. 6.

Mar. 12. 7.

Per hoc ubi scriptum est, misericordiam magis volo quam sacrificium, nihil aliud quam sacrificio sacrificium prevalere oportet intelligi: quoniam illud quod ab hominibus appellatur sacrificium, signum est veri sacrificij. Porro autem misericordia verum sacrificium est. Aug. de Civ. Dei, 10. c. 5.

III. * **M**Ans weaknesse gaineth dispensation for circumstances in divine matters. Thus ^a Jacob being old and weake worshipped God in his bed, manifested by his bowing of himself upon the beds head, and was therein accepted. For, it is said that he did it ^b in faith. Thus the ^c Israelites all the while they were in the wilderness (^d where they were on a sudden, whensoever the cloud arose, to remove from place to place) had a dispensation for circumcision. Thus ^e David in his need had a dispensation to eat the shew-bread: And ^f Hannah, to tarrie at home, and not to go to the Temple while she gave her child sucke. But to cease from reckoning up more particular instances, this generall manifestation of Gods mind concerning mercy, (^g I desire mercy and not sacrifice) gives good warrant for the foresaid dispensation. For by sacrifice he meaneth externall rites and ordinances, wherein and whereby worship is performed to God: by mercy, such substantiall duties as tend to mans good. Thus he prefers sacrifice to sacrifice. Sacrifice consisting on externall rites, to sacrifice of substantiall duties: which are to do good, and to shew mercy. *With such sacrifices God is well pleased, Heb. 13. 16.* These therefore are the true sacrifices.

All externall rites are ordained especially for mans helpe and good. If therefore they stand in opposition to it, or hinder it, they faile of their maine end, and so are not of that use for which they are ordained: and thereupon give place, and have a dispensation to be omitted.

Ob. This is to preferre the second Table before the first, and consequently man before God.

Ans. Nothing lesse. For, the substance of the first Table gives not place to the substance of the second: but the circumstance of the first to the substance of the second. Indeed if the substance of each Table should come in opposition, the second Table should give place. Instance *Abrahams* readines

to sacrifice his sonne at Gods command. (*Gen.22.2, &c.*) For, obedience to Gods expresse charge is of the substance of the first Table. *Saul* therefore in sparing *Agag*, though it might seeme to be a worke of mercy, sinned. For, this indeed is to preferre man before God, *1 Sam.15.23.*

The pretence which hypocrites make of piety in a diligent observation of the externall rites appertaining thereto, and yet in the meane while regard neither mercy nor justice, is hereby manifested to be a very vaine pretence. Christ denounceth a woe against such as *devoure widowes houses, and for a pretence make long prayers, Mat.23.14.* The thousands of rams, and tenthousands of rivers of oyle offered by such hypocrites are nothing in Gods sight. To do justly, and to love mercy is that which the Lord requireth, and which is much more acceptable to him, *Mic.6.7,8.*

For our parts, let it be our care first to put difference betwixt circumstance and substance: and then to preferre this to that. For this end we must labour to have our understanding well enlightened by Gods Word, and our hearts filled with an holy feare of God, and true love of man. Thus shall we discerne what is to be preferred before other, and so wisely order the things we do, as our brother may be pleased, our selves not prejudiced, and God best pleased. It is an evidence of Gods great and good respect to man, thus to give a dispensation in matters concerning himselfe, for mans good. As occasion is offered either in regard of our owne or others need, let us wisely make use thereof. God would have us use that liberty which in his goodnesse and wisdom he is pleased to grant us. Thus may sicke persons pray in their bed, (*Isa.38.2.*) or if they cannot themselves pray, have others to pray for them, (*1am.5.14.*) and weake persons not well able to kneele, pray sitting, as here *Moses* did: and they that cannot come to Church, have the benefit of Gods ordinances at home.

Hypocrites
taxed.

§. 52. Of bearing one anothers burden.

* See §. 48.

* Gal. 6. 2.

* Rom. 12. 15.

* Heb. 13. 3.

* 1 Cor. 9. 19,
&c.* 2 Cor. 11. 28,
29.

* Isa. 53. 4.
Dilectionis offi-
cium est, in vicem
onera portare.
Aug. de verb.
Apost. Serm. 21
Leo incidit in
plagas Rugire
licet: exire non
licet. Mus repit
in cuticulos la-
queorum: modos
corrodit: Leo è
plagis evadit.
Asop. Fab. 14.
Cum in hac vita
sumus, onera no-
stra in vicem por-
temus, ut ad eam
que caret omni
onere pervenire
possimus. Aug.
loc. citat.

IIII. * **W**E must beare one anothers burden. The Apostle giveth this in expresse charge to Christians: and presseth it by that ^bsympathy which becometh them, manifested by weeping with them that weep: and ^cby remembering them that are in bands as bound with them, &c And to shew that he pressed on others no more then he practised himselfe, thus he professeth, ^dI have made my selfe servant to all. Unto the law I became as a Jew: to them that are under the Law, as under the law: to them that are without law, as without law: To the weak became I as weak: I am made all things to all men that I might by all means save some. And againe, ^eThere commeth upon me daily the care of all the Churches. Who is weak and I am not weak? who is offended and I burne not? Though this were a worthy patterne surpassing all other meere men that ever I heard of, yet is it farre surpassed by him of whom it is said, ^fSurely he hath borne our griefs, and carried our sorrowes, &c.

1. This is an especiall fruit of love, which we all owe one to another, Eph. 4. 2. Rom. 13. 8.

2. It is such a work of charity as we our selves may stand in need of, Gal. 6. 1. A lion may stand in need of the helpe of a mouse to gnaw asunder the cord wherewith he is hampered. Moses a worthy one, here needs the supportance of others.

3. It is such a worke of charity as may raise men ready to fall, and so helpe them in the way that leadeth to eternall life, and bring them thither where none shalbe pressed with any burden at all.

4. Hereby as by a means we our selves may attaine to that life. For, God himselfe is ready to ease those of all their burdens, even of those burdens that would presse them downe to hell, whom he observes to be forward in easing their brethren of their burdens. Thus will that of Christ be verified, *Blessed are the mercifull for they shall obtaine mercy, Mat. 5. 7.*

That

That this duty may be the better performed, due consideration is to be taken of one anothers weakenesse, whereof before, §.49.

§. 53. *Of union of spirits.*

V. * **V** *Union of spirits is very helpfull.* This is true of all things wherein men have occasion to deale together. As Councellers of State in matters of State: Judges in matters of justice and equity: Ministers in matters of religion: Physitians in physick for mens bodies: Artizens in matters of their trades: and so others in other affaires: but especially Believers in the holy and heavenly duty of prayer. This is it which in this place is especially intended. For mutuall helpe herein, Christians in the Primitive Church, even in the first and best times thereof, are said to *continue daily with one accord in the Temple*. The Temple was the house of prayer. There therefore they prayed, and that *with one accord*: that is, with one spirit, one mind, and one heart. Thus it is againe said, ^b that *they lift up their voice with one accord*: their spirits were joyned together, and as one spirit in that powerfull prayer which they made. When many so consent together, in the Hebrew dialect they are said to be ^c *as one man*: because their minds did so consent, as if they had not beene the minds of many, but the mind of one man. Daniel well knew the benefit of union of spirits in prayer, *Dan. 2.17.* So *Ester 4.16.* *Joel 2.16.*

1. Union of spirits is like the gathering together of many fagots, which make a fire the more fierce: or like much powder laid together, which sends forth a bullet much further then otherwise it would flie. Thus many spirits united make prayer much more fervent, and force it the higher, even as high as God is. To cry mightily unto God, the King of Nineveh caused all his people with one accord to pray *Jon. 2.8.* When the Christians prayed *with one accord*, the place was shaken where they were assembled together (*Act. 4.24, 31.*) to shew the spirituall violence of such prayer.

2. Prayer

* S.48.

^a Act. 2. 46.
ὁμοθυμαδὸν of
ὁμοὶ similis, vel
idē: & θυμὸς
animus. Vnani-
miter, concordi-
ter: uno animo,
uno corde.
^b Act. 4. 24.
^c Iudg. 20. 1.
Neh 8. 1.
כִּלְכִּל וְאֶחָד
tanquam vir
unus. i. unanimi
consensu.

d Mat. 18. 19.
 οὐ μετρίως
 De consensu
 vocis, seu soni
 congruenti
 proprie dicitur.

2. Prayer is as sweet incense, *Psal. 141. 2.* Union of spirits therein, is as the mixing of many sweet spices, which cause the more fragrant savour. Yea, this union is as an harmony of many voices or instruments, which make the musick much more melodious. ^d The word whereby the Evangelist setteth out consent in prayer, implieth as much.

3. Union of spirits is an especiall meanes to quicken and sharpen one anothers spirits; as iron sharpneth iron, *Prov. 27. 17, 19.*

Strong motives these are to frequent publique assemblies; to bring all the family together to prayer: for husbands and wives to joyn together: so friends, &c.

§. 54. *Of that stability which the weake may receive by others supportance.*

* See §. 48.

VI. * **T**He weak are strengthened by aid from others. The words which are used in exhortations to that duty of succouring the weake import as much, which are such as these, ^a strengthen, ^b support, ^c comfort, ^d restore, &c. If the weake could not by others supportance be strengthened, supported, comforted, restored, in vaine were those duties pressed. But as ^e the spirit of Jacob revived when he heard that Joseph lived, as ^f Paul was comforted by the good tidings which Timothy brought him of the Thessalonians faith, and as ^g Daniel was strengthened by the Angels encouragement, so other weake ones by such meanes as have beene afforded them. ^h Naaman began to have some seed of faith by his servants seasonable admonition. ⁱ David was comforted by Ionathans oft comming to him. ^k Hezekiahs people rested themselves on the comfortable words that he spake to them. ^l Zerubbabel and the Jewes with him were greatly encouraged by the propheties of Haggai and Zechariah. ^m And their posterity strengthened their hands to build the city by Nehemiahs comming to them, and encouraging them. ⁿ Oft were the Disciples after great feare much comforted by Christs presence and consolatory speeches.

God

^a Isa 35. 3.
^b Act. 20. 35.
^c 1 Thes. 5. 14.
^d Gal. 6. 2.
^e Gen. 45. 27.
^f 1 Thes. 3. 7.
^g Dan. 10. 19.
^h 2 King. 5. 13.
ⁱ 1 Sam. 19. 7.
 ——— 20. 2.
 ——— 23. 16.
^k 2 Chro. 32. 8.
^l Ezr. 5. 1, 2.
 Hag. 1. 14.
^m Neh. 2. 18.
ⁿ Mat. 8. 27.
 ——— 14. 17.
 ——— 17. 7.
 Luke 24. 52.
 Ioh. 20. 20.
 ——— 31. 7.

God, who hath enjoyed this means of helping and supporting one another, will give his blessing thereunto when it is rightly used : and what God blesteth shalbe effectual to that whereunto it is used : so as in faith we may expect a good issue from our endeavours in this kind.

As this effect which useth to arise from that mutuall help and succour that is offered to such as are weake, aggravateth their inhumanity who refuse or neglect to do what they might for strengthening the weake, and establishing the feeble, (for, if thorow want of helpe they fall and perish, they, who might have restored and set them up, make themselves accessary to their destruction ;) so it is a very forcible motive to provoke us with all care, diligence, & good conscience to performe the fore named duties of ^o considering our brothers weakenesse, of ^p using all good meanes to support the same, yea and of ^q putting under our owne shoulders, and bearing his burden. For our labour herein will not be lost. As *Moses* was here enabled by *Aaron* and *Hur* well to do that which of himselfe he could not have done so well, so maist thou whosoever expect a blessing in that which thou doest answerable to thine endeavor : and also in thy weaknes find like help from others. It is reported of *Harts*, that by ones bearing up anothers head, which is by reason of their hornes so heavy, as it would drowne them in the sea, they are enabled safely to swim over the sea, till they come to firme land. For, they use so to dispose themselves, as the latter laith his head on the formers hind parts. And because it is necessary that one of them be first, that first after, he hath some while led the rest, commeth behind all : and in like manner do the rest in their course. Thus every one as he is wearied by swimming before, is refreshed by comming behind, and resting on another. Thus may Christians refresh the wearied.

^o S. 48.

^p S. 49.

^q S. 51.

Cervicem fretum transcunt sic se ordinant ut onera capitum suorum que gestant in cornibus, super invicem portent, ita ut posterior super anteriorem cervicem porrecta caput collocet. Et quia necesse est unum esse qui ceteros praecedens, non ante se habeat cui caput inclinet, visibus dicuntur id agere &c. Ita fretum transcunt, &c. Aug. de verb. Apost. Scm. 21

§. 55. *Of the meaning and doctrines of the thirteenth Verse.*

EXOD. XVII. XIII.

And Ioshua discomfited Amalek and his people with the edge of the sword.

* See §. 1.

THe successe of all before noted is in this verse set down. It was a glorious *Conquest*.

The *Conquerour* is here said to be the fore-mentioned *Ioshua*. He being the *Generall* of the victorious army, the victory is by a *Synechdoche*, attributed to him. The *Generall* is put for the whole army under his command: as it useth in other places of holy writ, yea and in other Historiographers to be.

The word (* *discomfited*) whereby the victory is expressed, signifieth so to overthrow one as he is not able to rise againe. The ^b Hebrewes do set out the meaning of it by a word that signifieth to break to peeces. * The Greeke LXX turne it by a word that signifieth to *put to flight*.

The enemies subdued are comprised under this collective word *Amalek*, whereof * before. By *his people*, are meant such as tooke part with the King, or chiefe heads of the *Amalakites*: whether they were of the same or another stock. This clause, *His people*, is added to shew that they who had any hand in his unjust warre, had their share in the just vengeance.

The instrument wherewith they were punished is here said to be *the edge of the sword*, or word for word, ^d *the mouth of the sword*. For as a mouth devoureth that which entreth into it, so a sword by the sharpe edge of it destroyeth that which is stricken with it. Therefore the very name of ^e *a sword* in Hebrew signifieth *destruction*: and a sword is said to ^f *devoure*.

a וחרש
et deiecit.
ב חרב
contrivit.
Chald. & Syr.
ponunt
עברו חרב
c חרב פלגא fugavit.
* § 2.

d חרב-למח
e חרב
Gladius.
f חרב
Desolatio.
f 2 Sam. 2. 26.
— 21. 25.

The setting out of this successe pointeth out five observable points.

I. *The issue of warre is especially attributed to the Generall.* For, onely *Ioshua* the Generall is here mentioned, he is said to vanquish the enemy.

II. *Lawfull warre wellwaged proves prosperous.* The successe expressed by *Ioshua's* discomfiting the enemy sheweth that this warre was prosperous. And in Scripture the successe which God gave to his Church of old is recorded, to shew what his Church in succeeding ages may in like cases expect.

III. *They that first begin warre may have the worst in warre.* For, *Amalek* first began, and *Amalek* was discomfited.

IIII. *Accessaries make themselves liable to the judgement that falls on the Principall.* For, the people, even they that tooke part with *Amalek*, are destroyed, as well as *Amalek*.

V. *Enemies in warre may lawfully be slaine.* For, this expression of the instrument wherewith they were discomfited (*with the edge of the sword*) sheweth that they were slain: and that which was here done by *Ioshua*, was lawfully done. God approved it.

§. 56. Of attributing successe in warre to Generals.

I. * **T**he issue of war is especially attributed to Generals. ^a *Melchizedek* blessed *Abraham* onely, for the victory which he with his confederates obtained. The many and great conquests which were made under ^b *Ioshua* and ^c *David* are attributed to them alone. Many more like instances might be given out of sacred writ and other histories. The pompous triumphs which *Generals* made among the *Gracians*, *Romans*, and other nations give evidence hereunto.

The prowesse, courage, wisdom, and other like warlike vertues of *Generals* and Commanders, make much, under the divine

* See §. 55.

^a Gen. 14. 19.

^b Ios. 10. 41.

^c 2 Sam. 8. 1, &c.

What depends on good *Generals*.

d 2 Sam. 18. 3.
*Chibiza solebat
 dicere, terribilio-
 rem esse cervo-
 rum exercitum
 Leone duce,
 quam Leonum
 agmen ducente
 Cervo. Plut. in
 Apotheg
 e Iudg. 3. 11, 30
 — 8. 28.*

What requi-
 site for good
 Generals.

e Heb. 11. 32.

Military exer-
 cises to be
 maintained.

divine providence to the obtaining of victory. The mar-
 shalling of the army dependeth wholly on their direction.
 They at their discretion cause alarms or retraits to be found-
 ed. By their example, by their encouragements or discour-
 agements, the whole army is much animated or daunted.
 Hence is it that a good *Generall* is accounted ^d *worth ten
 thousand others*. The name of an experienced and victorious
Generall hath oft frightened the enemies. Yea, it is said, that an
 army of Staggs whose *Generall* is a *Lion*, is better then an ar-
 my of Lions whose *Generall* is a *Stagge*. We read therefore
 that after God had raised up a *Iudge* to deliver *Israel*, and
 that the *Iudge* had given prooffe of his valour, ^e *the land
 had rest* all his daies : whereby is implied that the
 enemy durst not take up armes against him. Terrible
 was the name of *Ioshua* to the *Canaanites*, of *David*
 to the *Philistines*, of *Iehu* to the *Ahabites*, of *Hazael* to
 the *Israelites*, of the *Machabites* to the *Nations*, of *Achilles*
 to the *Trojans*, of *Hector* to the *Gracians*, of *Cyrus* to the
Babylonians, of *Alexander* to the *Persians*, of *Epaminondas* to
 the *Macedonians*, of the *Scipios* to the *Carthaginians*, of
Hanibal to the *Romans*, of *Cesar* to the *Gauls*, of *Scander-
 beg* to the *Turks*, of the *Black Prince* to the *French*, and so
 of other valiant *Generals* to their enemies.

Generals in this respect have more then ordinary need of
 wisdom, watchfulnesse, prowesse, justice, temperance, indu-
 stry, and other like warlike vertues. Yea also of all others it
 behoveth them to be at peace with God, to have faith in
 him, as *Ioshua*, *Gedeon*, *Baruk*, *Sampson*, *Iephre*, *David*,
 and other pious and victorious *Generals* had. For, so great
 matters lying on them, as hath before beene noted, so much
 being expected from them, and so much attributed to them,
 in case the battels which under them are fought, have good
 successe, great reason that they especially be fitted with all
 things, that (as means) may produce a good issue.

It is also an especiall point of prudence for Princes and
 States to maintaine Artillery and Military exercises, not one-
 ly in time of warre, but at all other times, though never so
 peaceable,

peaceable, that so men might be fitted to be Generals, and other Commanders in armies. Continuall exercise is an especiall helpe hereunto. For, *Use makes ready*, and expert. It is the best master that can be. The State of the *Spartans* gave good prooffe hereof: For, thereupon they were so highly accounted of by all nations, as they would not desire of them shipping, souldiers, coine, or any such like provision, but a Spartan Captaine: which if they obtained, they thought themselves safe. But of these Artillery exercises I have* elsewhere more largely spoken.

§. 57. *Of the successe of warre well waged.*

II. * **L**awfull warre well waged proves prosperous. Many instances out of holy writ may be produced for prooffe of the truth hereof: but not one I dare boldly say, to the contrary. We do indeed oft read of many wars, wherein the better have had the worse, and *the wicked have devoured men more righteous then themselves*. But it hath been either because those better have undertaken warres not warrantable, or els not well waged the same. The warre which *Iehosaphat* undertooke with *Ahab*, was not warrantable: For, beside that ^b *He should not have helped the ungodly*, ^c a Prophet foretold him that God liked not that warre. ^d The warre also that *Iosiah* undertooke against *Pharaoh Nechoh* was unlawfull. For, *Nechoh* intended no evill against him. No marvell therefore that the warre of the one and other, though otherwise they were good men, was unprosperous. The like may be said of the battell betwixt *Amaziah* and *Iosiah*, wherein *Amaziah*, who in meere pride without just cause provoked *Iosiah* to fight, was overthrowne. But ^e the warre which *Ioshua* waged against the men of *Ai*, though lawfull in the kind of it, was not well ordered, because he did not before he entred the field, search his army to see whether any accursed thing were therein, or no. Nor was ^f the lawfull warre of the *Israelites* against the *Benjamites* well ordered, because they went about to punish sinne in

others

Vsus magister optimus, Cic. pro C. Rab.

Spartanorum resp. tanti habebatur apud singulas nationes, ut non classent, non militem, non aurum ab ea peterent, sed unum Spartanorum ducem: quo accepto, se inios arbitrabantur. Patric. de regn lib. 1. tit. 13.

* The Dignity of Chivalry.

* See §. 55.

David nunquam nisi consulto Domino bellum adorsus est. Ideo in omnibus victor praelijs. Ambr. Offic. lib. 1. cap. 35.

Unlawfull wars unprosperous.

^b 2 Chro. 19. 2.

^c — 18. 14, &c.

^d — 35. 20, &c.

Lawfull wars not well waged

^e 1of. 7. 10, &c.

^f Iud. 20. 21, &c.

^a 1 Chro. 10. 13

^a 2 Chro. 26. 13.
Ezek. 17. 18.

*Quos arma &
equi, & milites,
& machinamen-
ta capere non po-
tuerunt, hos pec-
cati natura vin-
ctos hostibus tra-
didit.* Chryf.

Hom. 7. in

1 Tim. 2.

Why warres
prosperous.

Iust wars to be
undertaken;

*Incerti casus
pugnarum:
Marsq; commu-
nis.* Cicer. in
Orat pro Mil.

¹ 1 Sam. 17. 47

— 23. 28.

² 1os. 5. 14.

others before they had purged their owne soules of sinne. ^b *Saul* before he entred into that battell wherein he and his sonnes and many of the *Israelites* were slaine, *asked counsell of one that had a familiar spirit and not of the Lord.* ¹ *Zedekiah* perfidiously and perjuriously maintained war against *Nebuchadnezzar*, & was overthrown. If a view be taken of all those wars wherein Gods people have bin foiled by their enemies at any time, by diligent search it may be found, that som fault or other in Gods people hath beene the cause that they have beene given over into the power of their enemies. Such as armes, and horses, and souldiers, and engines could not overcome, sinne hath delivered (as bound) to the enemy. But whensoever they well ordered just warres they alwaies prospered.

In such warres Gods honour is engaged: so as his people if they should be foiled, might justly say unto him, *What wilt thou do unto thy great name?* *Ios. 7. 9.*

They who in their war expect good successe (and who goeth to war that expecteth not good successe?) let them first be sure that their war be just and warrantable, and then very circumspect in the maner of waging it: that that which is lawfull may be lawfully prosecuted. Thus may they confidently promise unto themselves victory. True it is, that when Heathen with Heathen, Idolaters with Idolaters, wicked men with wicked men make warre, *the issue of warre is uncertaine*: For, God engageth himselfe on neither side; but now useth one side, then another, as seemeth good to his secret and unsearchable counsell, to be his scourge to punish the other side. But in his peoples wars the case is otherwise, in case they go along with him, and fight not without good warrant from him, nor swerve from the directions which he prescribeth to them. Such warres are *Gods warres*, ¹ *the battells of the Lord*, which he can and will prosper. ^m That which was once visibly represented to *Ioshua*, is alwayes really performed in all such warres, The Lord is the chiefe Capitaine and Generall in them. In faith therefore may such warres be waged, and with confidence may good successe in them be expected.

§. 58. *Of the overthrow of such as begin warre.*

III. * **T**hey that first begin warre may have the worst in warre. I say, *may have*, because there may be just cause of beginning warre, and answerably God gives good successe thereto: so as it cannot be generally said, that all in all cases that first begin warre go by the losse. Experience of all times gives evidence against this. But yet that this *may* so fall out, like experience giveth demonstration. Instance ^a *Sihon, Og,* ^b *the five Kings of the Amorites,* ^c *Iabin* with all that tooke part with him, ^d *the Ammonites* in *Iephtahs* time, ^e *the Aramites* in *Ahabs* time, ^f *the Moabites, Ammonites,* and *Edomites* in *Iehosaphats* time, and many other of the Churches enemies at other times. Yea also the *Israelites* when they first went out to set upon the *Amalakites* and *Canaanites*, and upon the ^h *Benjamites*, and againe upon the ⁱ *Philistines*, and upon the ^k *Aramites*, and others.

Many do oft most unjustly, either for no cause, or for sleight causes, or for wrong causes, in the pride of their heart, puffed up with ambition, or inflamed with undue revenge, or fraughted with malice, or set on worke by some other corrupt humour, undertake warre: which being a publique execution of justice, is for the most part very fierce and fearefull, and therefore not to be undertaken without just, weighty, and necessary cause, even such as by no other lawfull meanes can be accomplished. No marvell then that they who unjustly, or unadvisedly and rashly thrust themselves into warre, be made sensibly to feele the smart of their folly.

Well therefore may that proverbiall speech which *Ahab* used to *Benhadad*, be applied to such as are over-forward to warre, *Let not him that girdeth on his harnesse boast himselfe as he that putterh it off.* Let men be slow to warre; and not enter thereinto without urgent necessity.

* See §. 55.

^a Num. 21. 23, 35.^b Ios. 10. 5.^c — 11. 5.^d Iudg. 11. 12.^e 1 King. 20. 21^f 2 Chro. 20. 23^g Num. 14. 44.^h Iudg. 20. 21.ⁱ 1 Sam. 4. 1.^k 1 King. 22. 4.

What makes offensive war unprosperous

1 King. 20. 11.

§. 59. Of the punishment of accessaries.

* See §. 55.

2 Sam. 8. 5.

— 10. 13.

2 Chro. 22. 7.
&c.

Vidisti eos leno-
nis agere offici-
um in regis gra-
tiam, &c. Qua
propter non ipse
solum, sed & om-
nes qui adhibere-
bant, poena sus-
cipientes. Chrys. Hom.
32. in Gen. 12.
2 Sam. 10. 19.
2 Chro. 18. 31.
& 19. 2.

IIII. * **A**ccessaries make themselves liable to the judge-
ment which falleth on the principall. In this
case 22000 of the *Aramites* were slaine by *David* for com-
ming to succour *Hadadezer*, *Dauids* enemy. And at another
time 700 chariots, 40000 horsemen, and their Captaine, be-
side many other soldiers for taking part with the *Ammonites*
against *David*. This was the occasion of *Abaziah*s ruine:
he went out with *Ioram* against *Iehu*.

Such as are *Accessaries* animate the *Principall* to do what
he doth: who, if he were not backed and strengthened by
Accessaries, might be restrained from attempting such acts
of hostility as by the assistance of *Accessaries* he attempteth.
Just therefore it is, that they who take part in others sinnes,
should also have a part in their punishment.

Feare therefore to aid the wicked. Had the fore-wit of
the *Aramites* beene as good as their after-wit, many thou-
sands of them had saved their lives: for, after two over-
throwes it is said, the *Aramites* feared to helpe the children
of *Ammon* any more. This had almost cost *Iehosaphat* his
life. Sharply therefore was he reprov'd by the Prophet.

§. 60. Of the lawfulnessse of shedding bloud
in warre.

* See §. 55.
Securè dispen-
tur gentes quæ
bella volunt, &
abscindantur
qui nes contur-
bant. Bern ad
Mil. Temp. c. 3.

* Num. 31. 3.

b — 17.

c 1 Sam. 15. 3.

V. * **E**Nemies in warre may lawfully be slaine. If Gods
command, Saints practice, Gods approbation, and
remuneration, yea and his vengeance on them that spared
such enemies as should have beene slaine, be sufficient
warrant, sufficient warrant is not wanting for this
point.

1. For precept, *Moses* from God saith to the *Israelites*,
a *Avenge the Lord of Midian*; b *kill every male among the*
little ones, and kill every woman that hath knowne man. And
Samuel to *Saul*, c *Smite Amalek, and utterly destroy all that*
they

they have, and spare them not, but slay both man and woman, &c. And the Lord himselfe, ^dslay utterly old and young.

2. For practice, note the patternes of ^e Abraham, and of the people of God under ^f Moses, & ^g Joshua, ^h David, and others guided by the Spirit of God.

3. For Gods approbation, we have a memorable instance thereof by the ministry of *Melchizedek*, a Priest of God, ⁱ who met Abraham as he returned from the slaughter of the Kings, and blessed him.

4. For Gods remuneration, The continuance of *Ishb* his raigne ^k unto the fourth generation for slaying *Ahabs* stocke, And ^l the reward which the Lord gave to *Nebuchadnezzar* for destroying *Tyrus* are evident proofs.

5. For Gods vengeance on such as did not slay those enemies that should have been slaine, there is instance in ^m Saul, and ⁿ *Ahab*.

When enemies are slaine, it is in a defensive or offensive warre. If in defensive warre, then there is no other way to preserve our owne lives from such as band themselves together in armes but by slaying them. They shew that they seeke the lives of them against whom they come. The slaughter therefore of enemies is but a preservation of our owne lives. And the blood which in defensive warre is shed, is shed *se defendendo*, in defending ones selfe: which was never counted unlawfull. Such are a cause of their own death. And he that is the cause of death is more in fault then he that killeth.

As for offensive warre when it is rightly undertaken, it is either for some unsufferable wrong done, or for just feare of wrong in time to come. In such a case, warre is a publique execution of justice. So that it is as lawfull in these cases for souldiers to slay true enemies, as for executioners to put to death malefactors, arraigned, condemned, and delivered to them for that end.

Besides, by slaughter of enemies, the land against which they are enemies hath rest, and security: as towns and high waies are safe and quiet by executing thieves. This effect of

^d Ezek. 9. 6.

^e Gen. 14. 17.

^f Num. 31. 7.

^g 1st 8. 32.

^h 2 Sam. 8. 2.

ⁱ Heb. 7. 1.

^k 2 King. 10. 30.

^l Ezek. 29. 19.

^m 1 Sam. 15. 18
19.

ⁿ 1 King. 20. 42.

*Quia causa meritis
est, potius in culpa
est quam ille qui
occidit. Aug.
Macedon.
Epist. 54.*

Cum homo ab homine occiditur, multum distat utrum fiat nocendi cupiditate, vel iniuste aliquid auferendi, sicut à latrone, an ulciscendi vel obediendi ordine, sicut à iudice, sicut à carnifice: an evadendi, sive subveniendi necessitate, sicut interimitur hostis à milite. Aug. 1b. 1 Sam. 25. 28. 1 Heb. 11. 32.

1 King. 5. 3.

1 Isa. 9. 6.

1 Chro. 22. 9, 10.

Souldiers need not be daunted at the blood which they shed in warre.

Miles hostem, & iudex, vel minister ejus, nascentem, non mihi videntur peccare cum hominem occidunt. Aug. de lib. arbitr. l. 1. c. 4.

destroying enemies is oft noted in Scripture, *Indg. 3. 10, 11, 30. & 5. 31. 2 Chro. 15. 15. & 20. 30.* Thus just and due causes of slaying enemies must rightly be observed. For, when one man is kild of another, there is great difference, whether it be done with a desire of wrong and robbery, as thieves do, or in course of punishment and obedience to law as Iudges and executioners do, or thorrow necessity of avoiding danger, and affording succour, as souldiers do.

Ob. David seemeth to be branded for slaying so many enemies as he did. For, as a reason why he was not thought fit to build the Temple, it is said to him, *Thou hast shed blood abundantly, and hast made great warres, &c. Thou hast bene a man of warre, and shed bloods. 1 Chro. 22. 8. & 28. 3.*

Ans. This is not upbraided to David as a crime, or as a matter of ignominy. For, it was his glory that he *1 fought the Lords battels*: and *2* for that he is put into the catalogue of Gods Worthies. But first thereby is implied that David could not have such leasure as was meet for so great a work as the Temple was: which is more fully expressed by *Salomon* in these words, *David my father could not build an house unto the name of the Lord his God, for the warres which were about him on every side, &c.*

2. The building of that Temple was a type of the building of the spirituall Temple, the Church of Christ. The builder thereof must be an answerable type of the builder of the spirituall Temple, who was *the Prince of peace*. Thus much doth God himselfe thus intimate to David: *A sonne shall be borne to thee which shall be a man of rest, &c. He shall build an house for my name, &c.*

The good warrant which souldiers have for slaying their enemies in warre, giveth good encouragement to them for a cheerfull going to warre, and for valiant fighting therein. And though by their valour much blood may be shed, yet they need not be any more dannted thereat, then Iudges, Iuries, Executioners, and other Ministers of Iustice for putting many malefactors to death. Souldiers are no more guilty of blood in slaying enemies in warre, then Ministers of Iustice in putting

putting capitall malefactors to death. It is indeed a matter of pity, and it ought to move our bowels of compassion that people should be so wicked and desperate, as to give occasion to have their blood shed: but, the occasion being given, ^a pity must be laid aside. ^b God himselfe in such cases casteth off pity. Wherefore, shedding of blood in just warre is so far from unlawfull cruelty, as it is a point of most warrantable equity. Pity in this case may prove the ruine of the citie: and more prejudiciall to a State, then tolerating theeves, murtherers, traiters, and such other pernicious malefactors.

Onely that which is lawfull must lawfully be used: to which end receive these few directions.

1. Shew that thou delightest not in blood. Shed no more then of necessity (thorow the obstinacy of enemies) thou art forced to shed. If enemies yeeld, and relinquish their hostility, spare them. Read the charge which the divine law giveth to this purpose, *Deut. 20. 11.*

2. Slay not such as cannot hurt thee, as weake women, aged men, and young children. This exception the Law expressly maketh, *Deut. 20. 14.*

Ob. In other places Gods people are commanded to slay men and women, infant and suckling, *1 Sam. 15. 3.* Answerably the *Israelites* dealt with many of their enemies, *They utterly destroyed all, both man and woman, young and old, &c. 1os. 6. 21.*

Ans. 1. Particular charges make extraordinary cases: as the charge given to *Abraham* for sacrificing his sonne. Extraordinary cases are not exemplary. They are rather matters of admiration then imitation.

2. The people who were so to be dealt withall were by God devoted to utter destruction: Some, because their land was given by the supreme possessour of heaven and earth for an inheritance to his people. The Law therefore that speaketh of sparing enemies, hath this exception, ^b *But of the cities of those people which the Lord thy God doth give thee for inheritance, thou shalt save alive nothing that breatheth.* Others were

^a *Deut. 13. 8.*

— *19. 13.*

^b *Ier. 13. 14.*

Ezek. 5. 11.

Zec. 11. 6.

Directions
about killing
enemies.

*Pagani necandi
non essent, si quo-
modo aliter pos-
sent à nimia in-
festatione, seu
oppressione fide-
lium cohiberi.*

Bern. ad Mil.

Temp. cap 3.
*Magnum Baby-
lonie crudelitatis
indicium est, ne
senibus quidem
pepercisse: quo-
rum etas etiam*

*inter hostes vene-
rabilis est. Hier.*
Com in Isa. 46
*In what cases
no mercy to
any.*

^s *Gen. 22. 2.*

^b *Deut 20. 16.*

i Exo 17.14.

Deut. 25. 17,

1819.

1 Sam. 15:2,3.

^k Deut. 20. 13.

Cur irasceret
Deus adversus
Chaldaeos quos ip-
se misit ad capi-
endum Iſr-^{el}?

Respondit, illos
chusos esse, qui

delitate suã &

plus impulsive
placatum placitum

Dei ultimo flagi-

tabat. Hier.
Comment. in

Isa. 46.

In what cases
enemies may

be tortured.

• Iudg. I. 6, 7.
Tixx eññó: 7a

κ' ἐπεὶ δὲ διὰ
κ' ἡμεῖς γινώσκωμεν.

Radamanthi

jus, ut Arist.
 Eth. 1. 5. c. 8.

9.2 Sam 12.31

p ————— 10.4.

Journal of Management Education 34(10)

9 ICR.39.6,7.

• **Slavin loves**

4. Slay in love
"Mat. 5.44.

1

9. Avenue no

thy selfe.

2 Sam. 3.27:
29.

were devoted to destruction because of their implacable hatred, unsatiable wrath, and intolerable wrongs against the people of God: as *Amalek*.

3. If enemies will hearken to no conditions of peace: but obstinately stand out to the very uttermost, in such a case saith the Law, ^k *Thou shalt smite every male with the edge of the sword.*

3. Put not those whom thou slayest to exquisite torments. God protesteth against the *Syrians* (*Am. 1. 3.*) for their cruelty, in that having overcome *Gilead*, they threshed the inhabitants thereof with threshing instruments of iron: and against the *Ammonites*, who ript up the women with child of *Gilead*, *Am. 1. 13.*

Quest. May not enemies in any case be tortured?

Ans^r. Yes. 1. In case of question: when otherwise they will not confesse the truth.

2. In case of *talis*, or requiting like for like: as ⁿ the *Iſ-*
raelites dealt with *Adonibezek*, whose *thumbs* and *great toes*
they cut off. For so had he done to threescore and ten Kings
before.

3. In case of revenging unsupportable insolences and injuries. Hereby was ^oDavid moved to put the Ammonites under *javes and harrowes of iron*, &c. For they had ^pVillanously entreated the Ambassadors whom David in kindness had sent unto them: which was an insolency against the law of nations.

4. In case of treachery, perjury, and breach of fidelity. For this cause *Nebuchadnezzar slew the sonnes of Zedekiah before his eyes, and then put out his eyes.*

4. What thou doest against thine enemies do in love. Love their persons though thou hate their practises. [†] Pray therefore for them. Pray that God would turne their hearts, and move them to cease from their hostility, or pardon their sin. Thus pious Magistrates will pray for the salvation of their soules whose bodies they adjudge to death.

5. Take heed of making that publique execution of justice an occasion of executing private revenge : 'So dealt

9. Avenge not thy self.

¹ 2 Sam. 3.27.

29.

dealt *Ioab* with *Abner*, which pulled vengeance on *Ioabs* head.

1 King. 2. 32.

§. 61. Of the meaning, method, and matter of the foureteenth Verse.

EXOD. XVII. XIII.

And the LORD said unto Moses, Write this for a memoriall in a booke, rehearse it in the eares of *Ioshua*: for I will utterly put out the remembrance of *Amalek* from under heaven.

THE * Event following on the fore-named victory, remaineth to be handled. It was a Memoriall thereof: and that of two kinds. One enjoyned by God. The other made by *Moses*. The former of these is here noted in this 14. verse: which consisteth of two parts.

* See § 1.

1. To make a Memoriall of it.

2. To rehearse it before *Ioshua*.

The primary and principall Authour of the memoriall here mentioned, is *Iehovah*, the LORD; The Minister is *Moses*, of whom we have spoken on the 9. Verse.

This charge was here given to him, because he was the Lords Prophet to the people, and the Recorder of Canonical Scripture at that time.

The meanes of making this a memoriall is *writing it in a booke*. Things written remaine. Herein lieth a difference betwixt speaking and writing, that things uttered by speech, if they be not at the time of uttering fast laid up in a strong memory, they vanish in the aire; or if they be not remembered, they onely who are then present when they are uttered, have the benefit of that uttering. But things written remaine againe and againe to be read: to be read by those that are present at the writing, or farre absent: yea, not onely at that time but in future ages. Thus, that the covenant which the *Israelites* made with God might not vanish with the

Benefits of writing things

Vox audita perit, littera scripta manet.

^b Nch. 9. 38.

^c Est. 3. 13.
d — 8. 9.

^e Psal. 102. 18.

the making of it, ^b they write it. And that all people neare at hand and farre off might take notice of the decree both for destroying, and also for rescuing the Iewes, the ^c one, and the ^d other decree were both written. And that future ages might reape benefit by the mercy of God manifested in former ages, it is said, ^e *This shalbe written for the generation to come.*

Writing is then especially of use in the fore-named respects, when things are written in a booke. Loose papers are like loose broomes: soone scattered and of little use. But bookes are of sheets of paper rolled, and bound up together: so as they may easily, and are ordinarily kept ycare after yeare, age after age.

2. What booke may this be thought to be?

Ans. Because it is not expressly set downe, mens conjectures thereabouts are various. ^f Some think that it was the *book of the warres of God*, mentioned, *Num. 31. 14.* Or the *book of Iasher*, mentioned *2 Sam. 1. 18.* which they suppose to be one and the same booke. ^g Others, that it was a booke then extant, but now lost. The notes in the former English translation take it to be the *book of the law*: meaning therby, as I take it, this very booke of *Exodus*. So do ^h other judicious Expositors take it. This exposition carieth most probability.

Vnder this particle, ** this*, the whole history before mentioned is comprised.

This word, ** memoriall* is added to shew the end why God would have this history written: namely, to be read of their posterity: that thereby they might have before them an evidence of *Amaleks* malice against them: and of Gods goodnesse towards them.

The other part of Gods charge is to rehearse that which was to be registred before *Ioshua*. Word for word, *Put into the eares of Ioshua*; meaning thereby that *Moses* should oft instruct *Ioshua* in this evidence of Gods protection of his people from such a malicious enemy as *Amalek* was. For, God would that *Ioshua* should succeed *Moses*: and that

Ioshua

^f To status
Quest. in hunc
loc.

^g Osiand. ^c

^h Tuis Com-
mentarijs de
rebus istis: ut
infr. 34. 27. &
Deut. 31. 9.
Trem. & Iun.
in annot. in
hunc loc.
Sic ferè Calvin
Simler. & alij.

— 11721 *

Put into
Inferre in aures
Iehoshua.
Trem. & Iun.

Joshua should root out the nations which inhabited the land that God gave to the *Israelites*: and therefore for his encouragement he would have him oft to set before him this victory.

A more particular reason of the foresaid *memoriall* is rendered by God himselve in the words following, as the first particle being a causall conjunction importeth (*F O R) *For I will utterly put out, &c.*

The word translated * *put out*, is applied to such things as being oylie or greasie, or otherwise foule, are cleane wiped. The * *Greeke* words whereby the LXX do ordinarily interpret it, import also as much. This word is used where the Lord thus setteth out the desolation of *Ierusalem*: *I will wipe Ierusalem, as a man wipeth a dish: wiping it, and turning it upside downe.* Here the city is resembled to a dish, the inhabitants thereof to the filth that cleaveth therto, when such inhabitants are destroyed, the city is said to be wiped of them. It is also applied to Gods wiping or sweeping away the whole world with the flood. And to ^h Gods wiping away our sinnes: which are as thorowly taken away as any thing can be. The word therefore it selfe implieth an utter extirpation, or desolation. But the kind of phrase addeth much emphasis thereto, which is this, *in wiping away I will wipe away.* Our English not unfaily thus expresseth it, *I will utterly put out.*

What is it that shall so utterly be put out? Not some of the meaner sort: not such as rise up in armes: not some of the chiefeft: not some of one sort, or some of another onely: but *Amalek*: the whole stock, the whole nation: and that so thorowly, so utterly, as none shalbe preserved to reserve and raise up their name againe. Therefore God saith, *I will utterly put out the remembrance of Amalek.* And that not onely out of that part of the earth where they then lived, but * *from under heaven*; that is, from every part of the earth that is any where under the cope of heaven. ⁱ In this very sense is this phrase used of *Amalek* in another place: and of ^k others in other places.

כ *

מח *

* ἀσάλευ
ἐξάλειψα.

^f 2 King. 21. 13

8 Gen. 7. 23.

^h Isa. 43. 25.

מחצא מחצא

כחח *

מחצא

*Vbius terrarum
fuerit, quam late
patet ca'um,*

*Trem. & Jun.
in hunc loc.*

ⁱ Deut. 25. 19.

^k — 9. 14.

— 29. 20.

Here

3. The *action* enjoyned, *Write this*, proveth, that,

III. *Memorable matters are to be registred.*

4. The *Instrument* wherein it was to be written, *a booke*, declares, that,

III. *Publique records are to be safe kept.*

5. The *End* why this is to be written, (*for a memoriall*) argueth, that,

V. *Judgements on enemies of the Church are to be kept in memory.*

6. The other part of the charge, concerning the *rehearsing* of that which was registred, implieth, that,

VI. *Matters worth record must be rehearsed.*

7. The *Person* to whom that which was written must be rehearsed (*in the eares of Ioshua*) intimateth, that,

VII. *Governours of Gods Church must especially be acquainted with Gods former dealings.*

8. The chiefe *Author* of the judgement here mentioned (*I will*, saith the Lord) giveth evidence, that,

VIII. *It is God that avengeth.*

9. The *kind* of judgement (*put out the remembrance*) importeth, that,

IX. *God may be provoked to the utter ruine of a people.*

10. The extent of this judgement (*from under heaven*) evinceth, that,

X. *There is no place of safety from Gods revenge.*

§. 62. Of Gods causing records.

I. * **G**OD of old was the *Author* of records. This is true of the most ancient, admirable, approved, and every way the best records that ever were: which ^a by an excellency and super-eminency are called ^b *Scriptures*, ^c *Holy Scriptures*. For of them saith an Apostle, ^d *All Scripture is given by inspiration of God*: and another, ^e *No prophesie in Scripture is of any private motion, &c. but holy men of God spake as they were moved by the Holy Ghost*.

God would have, not the present age onely, but also all succeeding

* See § 6.

^a καὶ ἡ ἐκκλησία.

^b Mat. 21. 42.

^c Rom. 1. 2.

^d 2 Tim. 3. 16.

^e 2 Pet. 1. 19, 21.

^f Rom. 4. 23, 24.

^g 1 Cor. 10. 11

^h Rom. 15. 4.

succeeding ages to reape benefit by the evidences of his wisdom, power, mercy, justice, and other his divine properties: and therefore caused the records of them to be written. This the Holy Ghost expressly noteth, saying, *It was written for us. & All these things are written for our admonition. Whatsoever things were written afore-time were written for our learning.*

They too too ungratefully sleight this evidence of the divine providence, who seeke to conceale from the people these Records, as Papists do, or they which may, but will not search them, as too many carelesse Protestants.

ⁱ Ioh. 5. 39.

^k 2 Tim. 3. 15.

It is Christs charge, *Search the Scriptures.* It was Timothies commendation, that *from a child he had knowne the holy Scriptures.* There are no records more worthy to be searched. *They are able to make thee wise unto salvation.*

§. 63. Of mans ministry in writing divine records.

* See §. 61.

II. * **G**OD useth mans ministry in preserving records for his Church. To omit the particular mention of the severall penmen of severall Scriptures, St. Peter indefinitely saith of them all, *Men spake as they were moved by the Holy Ghost.* His meaning is, *that men wrote the holy Scriptures.* ^b One onely record God himselfe wrote with his owne finger; namely, the Law. Yet therein he used ^c mans ministry, both in preparing the tables whereon he wrote it, and in ^d shewing them to the people, and preserving them.

^a 2 Pet. 1. 21.

^b Exo. 31. 18.

^c Exo. 34. 1.

^d Deut. 10. 4, 5.

Thus would God honour our nature, in making men penmen of that which he indited. And thus would he draw us on to give due heed to mans ministry in dispensing his Word.

To object against the Scriptures, that they were written by men, and thereupon the lesse to esteeme them, is to crosse the wisdom of God, and to pervert that which for our good he hath ordered. The Thessalonians are commended for receiving the word preached *not as the word of men, but as it is indeed, the word of God.* So will it be our commendation

ⁱ 1 Thess. 2. 13.

tion

tion to receive the holy Scriptures, not as registers and records of men, though they were written by men; but, as they are indeed, the records of God himselfe.

§. 64. *Of registering matters of moment.*

III. * **M**emorable matters are to be registred. Besides the great number of such memorable matters as are registred in the holy Scriptures which the Church now hath, it is evident that many more were recorded. Instance the things recorded in the ^a *booke of the warres of the Lord*: in the ^b *booke of Iasher*: in the ^c *booke of the Chronicles of the Kings of Israel*: ^d in the booke of Salomons philosophy: and in other like publique records.

Thus will they be usefull to posterity.

In this respect the paines of such as write Chronicles and Histories is commendable: if at least they be conscionable in recording nothing but truth; and all the truth: and wise in putting difference betwixt sleight and weighty matters: that they stufte not their histories with triviall things. Thus shall the worthy works of men done in one age be prefigments for many ages. The names of worthy ones shall live after their bodies are dead: and they who are born after their departure receive much benefit by them.

§. 65. *Of safe keeping publique records.*

IIII. * **P**ublique records are to be safe kept. For this end ^a the tables, in which the ten commandements were written, were put into the arke. And ^b other lawes also, yea and the curses added to the transgressions thereof were put in the side of the arke: ^c where being found many hundred yeares after, an excellent use was made of them. And ^d *Jeremiab* commanded those evidences, which were for assurances of the peoples returne out of captivity, to be put in an earthen vessell. They were wont of old to annoint their rolles in which they recorded their monuments,

^e with

* Sec §. 61.

^a Num. 21. 14.

^b 2 Sam. 1. 18.

Iof. 10. 13,

^c 1 King. 14. 19

d ——— 4. 33.

Prima historie

lex est, ne quid

falsi dicere aude-

at, deinde ne

quid veri non

audeat, &c.

Vide plura

apud Cic. de

Orat. lib. 2. de

legibus histo-

riae confriben-

dæ. Vide item

Vossium de

Arte hist. cap.

2, 10,

* Sec §. 61.

^a Deut. 10. 5.

^b ——— 31. 26.

^c 2 King. 22.

8, 11, 16.

^d Ier. 32. 14.

* *Nec simul ni-
mio, nec cedro
charta notetur.*
Ovid. de Trist.
l. 1. Eleg. 1.
† 1 Tim. 3. 15.
*Veritatem facile
est ab Ecclesiâ
sumere, cum Apo-
stoli, quasi in de-
positorium dives,
plurissimè in eam
consultent om-
niaque veritatis
sunt, uti omnis
quicumque velit,
sumat ex eâ po-
tum vite.* Iren.
de Hær. l. 3. c. 4.
Polidor. Virg.
de rerum in-
ventoribus. lib.
9. cap. 7.

* with a liquor that came out of cedar trees, which kept them from rotting, and made them last the longer. *The Church* for this end is stiled *the pillar and ground of truth*, because it is a faithfull keeper and preserver of the Oracles of God. So as truth may easily be fetcht from it. For, the Apostles have laid up in it as in a rich treasure, all truth most fully. So as any that will may fetch from thence drinke of life.

The benefit of records is lost, if they be not safely kept. That which is not, cannot be of use.

We have in this respect great cause to blesse God for the benefit of printing. An act very admirable in it selfe; and very advantageous to Church and Common-wealth. Thereby are all sorts of monuments safely kept. Few things put once to print, especially if they be of any speciall account, are utterly lost. For so much may by a few be printed in a day, as hardly can be written by many in a yeare: whereby such store of books of all manner of learning are to be had, as none may seeme to be wanting. Yea all sorts of authors are thereby preserved. The memory therefore of *John Cuthemberg* a *German*, who first invented this art in *Maguntia*, is worthy of all honour.

§. 66. Of Memorialls of Gods judgements.

V. * **J**udgements on enemies of the Church are to be kept in memory. So many judgements as are recorded in Scripture are so many proofs hereof. More particularly the visible monuments and memorialls of them. As ^a the pillar of salt whereinto *Lot's wife* was turned: ^b The Passover, and ^c dedicating of the first-borne to God: ^d The broad plates which were made of the Censers of *Corah* and the other conspirators with him: The sundry names which thereupon were given to places, as, ^e *Babel*, or confusion: ^f *Taberah*, or burning: ^g *Hormah*, or destruction: ^h *The vallie of Acher*, or trouble: ⁱ *Iocktheel* or rock; ^k *Purim*, or lots: ^l *The vallie of Hamon Gog*, or multitude of *Gog*, with other the like.

* See §. 61.
See *A Plaster*
for the Plague,
on Num. 16.
47 §. 63.
a Gen. 19. 26.
b Exo. 12. 27.
c — 13. 14.
d Num. 16. 38,
&c.
e Gen. 11. 9.
f Num. 11. 3.
g — 21. 3.
h Ios. 7. 27.
i Compare
2 King. 14. 7.
with 2 Chro.
25. 12.
k Est. 9. 26.
l Ezek 39. 17.

By such memorials, ground of courage, and that generation after generation, is given to Gods Church against all that their enemies plot or practice against them: and matter of terrour is by them given to enemies. For, they give evidence of that which God hath done for his Church against the enemies: and so make the Church expect, and their enemies feare the like. For, both the one and the other know that God is ever like himselfe.

Hence as an use of this point followeth the next observation.

§. 67. *Of rehearsing to others matters of moment.*

V I. * **M**atters worth record must be rehearsed. They must be oft spoken of and related to others. * The Law expressly enjoyns this. This among like means of instruction is intended in that ^b commendation which God giveth of *Abraham*, of instructing his household. For, God revealed the judgement which he intended to bring on *Sodom* to *Abraham*, because he knew that he would command his household to feare God, the rather because of the evidence of that judgement. When *Iethro*, *Moses* his father in law, came to see him, he related to him ^c all that the Lord had done unto *Pharaoh*, &c.

* See §. 61.

* Exo 12. 17.

— 13. 14.

Deut. 6. 20.

^b Gen. 18. 19.

^c Exo. 18. 8.

By this means memorable matters, worthy to be knowne farre and neare, in ages present and to come, are divulged and propagated, to the greater praise of God, whose praise is thus spread abroad, and to the edification of many more then were present at the first working of those remarkeable things.

This especially concernes Ministers, whose office it is to declare, as the counsell of God revealed in his word, so also the will of God manifested in his works: especially, such works as are done in their owne dayes: which, being more fresh, use to be the more diligently attended unto, and the more carefully heeded. In this respect it will be their wif-

dome, to take due notice themselves of the memorable works of God, yea, to be inquisitive after them, and to do what they can to have true and certaine intelligence thereof, that so they may rehearse them to others, and instruct their people to make the right use thereof.

This also concernes others that have charge of others, as, Parents, Masters, Tutors, and other Governours, oft to rehearse in the eares of those that are under them the remarkable works of the Lord.

Yea, because we are all keepers one of another, it behooveth private Christians, as they have occasion to meet together, to rehearse in the eares one of another such memorable matters as may according to the subject thereof, minister matter of humiliation and supplication, or of exultation and gratulation. We have a good patterne hereof in *Cleophas*, and his companion.

Commendable in this respect is that *Act of Parliament* which was made in the third yeare of the raigne of King JAMES, for an *annuall gratefull remembrance of our more then ordinary deliverance from the Gun-Powder-treason*. It is answerable to that *act* which was made by *Esther* and *Mordecai*, for keeping the dayes called *Purim*. The annuall celebrating of the *fift of November*, being enjoined by *Act of Parliament*, Ministers and people make conscience of observing it: and thence many Ministers take occasion yeare after yeare to set out before their people the unnaturall inhumanity, unsatiable cruelty, and perfidious treachery of Papists: and so bring people into an utter detestation of that more then Heathenish Idolatry. Very well did our learned King JAMES, in that speech which he made to both houses of Parliament upon the discovery of that divelish powder-treason-plot, observe, that *No other sect of Heretiques, not excepting Turke, Iew, nor Pagan, no, not even those of Calicut, who adore the Devill, did ever maintaine by the grounds of their religion, that it was lawfull, or rather meritorious (as the Romish Catholicks call it) to murder princes.*

Luke 24. 74.

Est. 9. 26.

ces or people for quarrell of religion. And although particular men of all professions of religion have beene some theeves, some murtherers, some traitors, yet ever when they came to their end and just punishment, they confessed their fault to be in their nature, and not in their profession. These Romish Catholicks onely excepted. Preservations therefore, and deliverances from such mischievous persons are the best preservations and deliverances: most worthy to be remembred thoroughout all generations: that thoroughout all generations due praise may be given to God. If the horrible mischiefe intended by that powder-plot, if the neare approach of the time of accomplishing that plot before it was discovered: and if the manner of discovering the same bee well weighed, wee cannot but discern that there was just and great cause for preserving both an annuall, and perpetuall memoriall thereof.

Though like publique memorials of all the judgements which God inflicteth on the enemies of the Church be not made: yet it behooveth particular Christians to take speciall notice of them, so farre as they come to their sight and hearing, and to make some private records of them to themselves: that thereby they may the rather bee provoked both to feare God, and also to trust in him.

Private means of keeping in memory Gods judgments, are such as these, frequent meditation on them, oft mentioning them in our praises to God, much conferring with others about them, declaring them to our posterity, writing them in private records of our owne, and other such like.

See the Discourse of discovering the powder-treason, in the works of King JAMES,

Private memorials of Gods judgements.

§. 68. Of Governours observation of Gods former dealings.

* See §. 61.

* Exo 3. 6.

* Ios. 1. 6.

* Deut. 17. 18.

d ——— 3. 11.

* 2 Sam. 7. 9.

* 2 Chr. 15. 2.

* 2 King. 19. 25

VII. * **G**overnors of Gods Church must especially be acquainted with Gods former dealings. When God intended to make *Moses* a Governour over his people, he tells him that he is ^a the God of *Abraham, Isaac, and Iacob*, thereby putting him in mind what great things he had formerly done for those three Patriarchs and their children. ^b God implied as much in the charge which he gave to *Ioshua*, of meditating in the booke of the law, wherein the great works of the Lord as well as lawes were registred. ^c The like charge on the like ground was given to *Kings*. But most pertinent to this point is ^d *Moses* rehearsing to *Ioshua* the conquests made of *Sihon* and *Og*. ^e Thus by Gods appointment *Nathan* putterh *David* in mind of the former works of God. The like did ^f *Azariah* to *Asa*; and ^g *Isaiah* to *Hezekiah*.

Governours over others being by such meanes well instructed in the mind and power of God, and therby brought to feare God, and to trust in him, have opportunity according to their calling to instruct and encourage others: so as the benefit which they reape thereby may prove a singular benefit to many others.

The application of this point, as it concernes Governours themselves, to use all diligence in acquainting themselves with Gods former works: especially such as concerne his Church, the preservation of it, and the destruction of the enemies of it: so it concernes their Chaplens, and such Ministers as in any particular relation belong unto them, to rehearse in their cares, and declare unto them the marvellous works that God hath done for such as feare him, and rest upon him.

§. 69. Of Gods avenging.

VIII. * **I**T is God that avengeth. The Lord challengeth this as his owne prerogative. ^aTo me (saith he) *belongeth vengeance.* ^b*Vengeance is mine.* Iustly therefore doth the Psalmist give this title to him, ^c*God of vengeance:* and by an ^delegant figure thus doubles it, *O Lord God of vengeance, O God of vengeance.* So the Prophet Nahum, and that with somewhat more emphasis, ^e*God is jealous, and the Lord revengeth: the Lord revengeth, and is furious: the Lord will take vengeance of his adversaries.*

Gods absolute sovereignty, almighty power, infinite justice, incomprehensible wisdom, perfect hatred of sin, indulgent care over his Church, and other like divine properties give prooffe hereof. For,

1. It is a part of supreme or absolute sovereignty to take vengeance of such as obstinately rebell against his will; and seek to do what mischief they can to his servants and Saints.

2. By so doing he gives evidence of his almighty power, whereby he is able to subdue his Churches enemies: and shewes how ^f*hard it is to kicke against the pricks.*

3. Iust revenge is as true an effect of justice, as due reward. ^gThe Apostle therefore exemplifieth the righteous judgement of God in both.

4. His incomparable wisdom is manifested by ordering the evill plots and practices of wicked men so as they tend to the ruine of the contrivers of them. ^h*They are sunk down in the pit that they made: in the net that they hid is their foot taken.*

5. Execution of due vengeance of sinne is an apparent demonstration of his hatred of sinne.

6. By that vengeance which the Lord executeth on enemies of the Church, the Churches tranquillity and security is maintained, and Gods providence over her thereby manifested. On these premises it may well be concluded, that

* See §. 61.
See also The
Plaster for the
Plague, on
on Num. 16. 45
§ 21.
^a Deut. 32. 35.
^b Rom. 12. 19.
^c Psal. 94. 1.
^d *נִקְמָתוֹ*
^e Nah. 1. 2.

Gods proper-
ties manifested
in destroying
enemies.

^f Act. 9. 5.

^g Rom. 2. 5, &c.

^h Psal 9. 15.

^a Psal. 9. 16.
Judgment on
enemies mini-
sters comfort
to Saints.

¹ Heb. 13. 6.

God to be prai-
sed for enemies
destruction.

^k Exo. 15. 6.

¹ 2 Sam. 22. 1,
&c.

Gods execu-
ting vengeance
terror to wic-
ked,

*Deus iuste vindic-
ans tradit impios
in concupiscenti-
as aliorum noc-
re volentium, sua
semper incom-
mutabili equita-
te servata. Aug.
ad Simplic. l. 2.
Quest. 1.*

^b *The Lord is knowne by judgement which he executeth.*

1. Great consolation hence ariseth to the Church of God. God is their Lord. What if their enemies be many, mighty, malicious, sedulous, yet are they under the power of him who is the Protector of the Church. Their power, their wit, their breath is in his hands, to take away all as he will. On this ground *wee may boldly say, The Lord is my helper: and I will not feare what man can doe unto mee.*

2. When we see judgement executed on the Churches enemies, we are to take notice of the principall agent therein, and to say, *This is the finger of the Lord:* and answerably to give him the glory thereof, as ^k Moses, ¹ David, and others.

3. The terror of the Churches enemies must needs be much aggravated by this, that God takes upon himself to execute vengeance. For, this Lord is an almighty, ever-living, just, and jealous God. His strokes are heavy. There is no avoiding them, no enduring them. His vengeance is endlesse, and easlesse, mercilesse, and remedlesse. *It is a fearefull thing to fall into the hands of the living God,* Hebr. 10. 31.

Quest. How doth God revenge?

Answ. Sometimes by causing judgements to descend immediately from himselfe (as on Sodom, Gen. 19. 24.) and sometimes by giving men over to the desire of such as have a mind to worke mischief: but so as he alwayes keeps safe his owne immutable justice and equity.

§. 70. *Of Gods vengeance extended to mans utter ruine.*

IX. * **G**OD may be provoked to the utter ruine of a peo-
ple. Instance ^a the old world, ^b Sodom and Go-
morrah, the ^c Amorites, ^d Canaanites, and other nations ut-
terly rooted out by Israel. As much is proved by these and
such like phrases frequent in the Prophets, ^e *No more of their*
name

* See § 61.

^a Gen. 6. 7.

^b — 19. 24. 25.

^c Num. 21. 32.

^d Ios. 11. 14.

^e Nah. 1. 14.

name shalbe sown, ^fThey shalbe destroyed from being a people, & They shalbe as the destruction of God in Sodom and Gomorrah.

Quesst. When was *Amalek* (of whom this utter desolation was here threatned) utterly destroyed?

Ans. This was not done at once: but, at severall times, by degrees. If *Saul* had faithfully executed ^h the charge of God, by him had this denunciation beene executed. But, yet then it was ⁱ in part performed: ^k afterwards more fully by *David*. For, after *Dauids* time we read little of any of them.

Extremity of judgement is sometimes executed,

1. To give instance of Gods almighty power. For, ^l by utter ruinating of kingdoms and nations, he sheweth, that no power can stand against his almighty power.

2. To give prooffe of the severity of his wrath: which, being kindled and not quickly quenched, burneth up whole nations.

3. To give demonstration of his patience in sparing such as stand: for, he that rooteth out some nations, can as easily root out others, one after another, as he did the *seven nations* before *Israel*.

4. To give evidence of the intolerablenesse of mens impiety and iniquity. For, such severity of vengeance shewes that mens sinnes are growne to a *salnesse*: so as the land vomiteth them out.

What need is there now that men take heed of adding sin to sin: and of aggravating sin by obstinacy, impudency, and other such like circumstances. Assuredly as sin is multiplied & aggravated, so shall judgement also; especially when multitudes run on headlong to sin. And if lighter judgements prevaile not, God will not cease till he have utterly ruined them. This of old was threatned; this in former ages hath been executed. Now God stil remaineth to be the same God, as just, as jealous, as powerfull as ever he was. *With the sword he will shew himselfe froward.* To them that are unsatiable in sin, God will be implacable in wrath.

^l Ier. 48. 42.
^g Isa. 13. 19.

^h 1 Sam. 15. 3.
ⁱ — 14. 48.
— 15. 7, 8.
^k — 30. 17.

^l Psal 47. 2, 3.

Deut 7. 1.

Gen. 15. 16.
Lev. 18. 25.

See A Plaster
for the Plague,
on Num. 16.
45. §. 22.

Lev. 26. 18, 32.

Psal. 18. 26.

§. 71. Of Gods revenge in every place.

* See §. 61.
* Ier. 16. 16.

Ier. 44. 12.

Ier. 23. 23, 24

Pfal. 139. 7, &c

2 Sam. 24. 17.

X. * **T** Here is no place of safety from Gods revenge. ^a Be- hold (saith he) I will send for many fishers, and they shall fish them, and after I will send for many hunters, and they shall hunt them from every mountaine and from every hill. After that the King of Babel had destroyed the greater part of the Iewes in their owne country, and caried many of them captive into Babylon, a remnant of them continuing obstinately in their wicked courses, thought notwithstanding that in Egypt they might be safe; but even there also the hand of the Lord was stretched out against them, and destroyed them.

Am I a God at hand, saith the Lord, and not a God a farre off? Can any hide himselfe in secret places that I shall not see him? Do not I fill heaven and earth? Whither then shall any go from his Spirit, or whither shall he flee from his presence? &c.

The onely safe course, when Gods wrath is provoked, and the fire of his indignation flameth forth, is, not to fly from him, but to fall downe before him; as David did when he saw the Angell that smote the people with pestilence. God useth to spare such as at the apprehension of his displeasure humble themselves in his presence, when from every place under heaven he destroyeth such as impenitently persist in sinne,

§. 72. Of the interpretation of the fifteenth
Verse.

EXOD. XVII. XV.

And Moses built an altar, and called the name of it I E H O -
V A H - N I S S I.

* **I**N this verse the *Memorall* which Moses made of the
fore-mentioned victory, is recorded. In memory thereof
he is said to *build an altar*.

The proper use of altars was to offer sacrifices on them.
The ^a notation of the originall word importeth as much.
The frequent ^b charge to offer upon the altar: and the an-
swerable ^c practice of Saints in offering sacrifices on altars do
further prove as much. Yet also were they made for monu-
ments, as is evident by ^d the apology which the *Reubenites*,
Gadites, and *half tribe of Manasseh* made for the *Altar*
which they built; whereby they deny that it was for *sacri-*
fice, and affirme that it was onely for *witnesse*. Both these
ends and uses were here questionlesse intended by *Moses*.
This word, ^e *he built*, sheweth that it was now newly made,
and that upon occasion of the victory. The particular name
given to it, importeth a *memorall*. The kind of name im-
plieth a *gratulation*, ^f which of old was testified by erecting
altars, and offering sacrifices thereon.

This was thus done at this time because the *Tabernacle* was
not yet erected, nor the *Priest-hood* settled on *Aaron* and his
posterity.

The particular name here specified word for word is this,
& *Iehovah my banner*.

^h The root or primary word from whence the word tran-
slated *banner* cometh, signifieth to *lift up a banner*, or en-
signe, or to *hold up a standard*. Now banners use to be ere-
cted in armies, that by the sight of them souldiers might
know whether to come, or to go, or where to stand. In
allusion

* See §. 1.

זבח ^a
Sacrificium,
זולח
Altare.

^b Lev. 9. 7.
^c Gen. 8. 20.

^d Ios. 22. 26, 27.

בני ^e
edificavit,
extruxit.

^f Ios. 8. 31.

ו יחזיק נס
ה נס
erexit vexillum
Isa. 10. 18. Nam
נס *significat*
erigere.

1 Iſa. 11. 10.

— 13. 2.

— 18. 3.

k Jer. 4. 21.

— 51. 12.

15. Kypios me xalla-
euyh.m Dominus exul-
tatio mea, vel
exaltatio mea.

וַיִּשָּׂא

allusion whereunto the preaching of the Gospel to the Gen-
tiles whereby they were called into the Church, and there
directed what to do, is resembled to the *lifting up of a ban-
ner, or ensigne.*

k Banners use also to be set up on the walls or towers of ci-
ties that are taken by conquest, to shew that they are in the
conquerors power.

Here this title banner hath relation to *Moses* his holding
up his rod on the top of the hill, and that as a banner or stan-
dard, as was before noted in the end of s. 25. And by this
title sheweth that it was the Lord who caused the banner to
be held up in the field, and to remaine steddy after the ene-
my was discomfited : that is, who afforded succour in the
battel, and gave such successe, as like victors they continued
to hold up their banners. The LXX Greeke Translators of
the Bible in that respect well expresse the meaning of the
word, thus, *The Lord my refuge* : and St. Hierons thus,
m *The Lord my rejoycing, or my lifting up.*

In this title *Moses* useth the first person and singular
number, thus, m *my banner*, partly in relation to this fore-
named particular act of holding up the rod (testifying hereby
that it was not any vertue in the rod held up, or in his act of
holding it up, whereby the victory was obtained : but
meerely the succour and successe which the Lord gave)
and partly in opposition to such as are out of the Church,
and enemies thereto : so as, the Israel of God, the Church
of God are comprised under this particule, MY : and thus
the Church is under this first person brought in, saying,
The Lord MY banner, not the banner of aliens and
enemies.

of the title IEHOVAH.

THis title *Iehovah* was accounted by the Iewes themselves to be ineffable, not meet to be uttered: because it setteth out the incomprehensible, and unutterable essence of God. They therefore though in holy Scripture they find written & printed the letters & vowels of this name *Iehovah*, yet pronounce it not. But where they find ^a *Iehovah* expressed, they read *Adonai*, which is pointed with the same pricks, and also signifieth *Lord*. And where ^b *Iehovah* is joyned with *Adonai*, that *Adonai* might not be twice together pronounced, it is pointed with the pricks of *Elohim*, thus, *Iehovih*, and answerably they read it *Elohim*, which word signifieth *the mighty God*. To confirme this course of pronouncing *Iehovah* with other words, they alledge that the blasphemy for which the Moungrill of an *Egyptian* Father, and *Israelitish* mother was stoned to death, was an open pronouncing of that ineffable name *Iehovah*, in the proper letters and vowelsthereof. This they gather out of this phrase, ^c *He pronounced that name, and cursed*: that is, by pronouncing that name, he cursed. What was *that name*? Even this ineffable name *Iehovah*. Yet further do the Iewes proceed in their seeming high esteeme of this name. For, where they compute their numbers, as the Gracians do by letters: ^d the first and ^e the last letters of this name *Iehovah*, make up that name ^f *Iah*, which is an abbreviation of *Iehovah*, and in effect importeth as much: and according to their ordinary computation maketh up the number of fiftene. ^g The first letter importeth ten, the latter ^h five. They in their numbring will not use those two letters together: but instead of the first, ⁱ a letter that signifieth nine, and ^k another instead of the latter, that signifieth six: as if we instead of *fiftene*, should name *nine-six*. It seemes that the Heathen had heard something of this excellent name: and thereupon named their god *Iupiter*, of *I* and *Pater*; which to joyne both together, soundeth *Iapater*: and in another case *Iovem*, in relation

Nomen omnipotentis Dei quatuor literis Hebraicis scribitur, & apud Iudeos vocatur ineffabile. Hieron. Comment. in Ezek. 16.

אדוני
אדוני
Adonai Elohim, Gen. 2. 4.

אדוני
אדוני
Adonai Elohim, Gen. 15. 2.

אדוני
אדוני
Elohim Adonai, Psal. 68. 20
In priori exemplo Adonai preponitur Iehovah In posteriori postponitur. In utroq. scribitur cum Chirick sub Vau, & pronunciatur Elohim.

^c Lev. 24. 11.

אדוני
אדוני
Et expressit, seu pronunciant illud nomen: & maledixit.

י Iod d
ה He c
ו Vau f
Psal. 135. 4.

י Iod g
ה He h
ו Vau i
ו Vau k

relation to *Iehovah*. And this reason is rendred of the Jewes forbearing to pronounce *Iehovah*, that they might take away all occasion from the Heathen of imagining their god to be *Iehovah*. Howsoever, there was a favour of too much superstition in forbearing the sound, and letters of these high and excellent names *Iehovah*, and *Iah*: and their reasons produced beare not full weight at the ballance of the Sanctuary, the holy Scriptures: yet shall they be a witnesse and evidence against many Christians, who over lightly esteeme, and take in vaine this glorious and fearefull name, *The Lord thy God*: which is directly a breach of the third commandment, to which a terrible penalty is annexed.

Not the Jewes onely, but also the LXX Greeke Translators of the Old Testament, were very tender in using this name *Iehovah*. They do not therefore translate according to the sound, and sillables, and letters of the Hebrew word: but according to the sense and meaning thereof: and so turne this Hebrew word *Iehovah*, by a word that signifieth ¹ *LORD*: wherein the ^m *Pen-men* of the New Testament, *Apostles* and *Evangelists* imitated them.

In imitation hereof, those learned and judicious Divines, who by King *JAMES* his speciall command were appointed to translate anew the holy Scriptures into the English Tongue, very rarely use this word *Iehovah* in English: but turne it thus, *The Lord*. Yet, that the reader might know when this word *Lord* is put for *Iehovah*, they caused it to be printed in foure capitall letters, thus, *LORD*. So as, whensoever ye find *LORD* so printed, know *Iehovah* is there expressed in the originall, or at least *Iah*, which we have shewed to be an abbreviation of *Iehovah*. ⁿ *Adonai* is also a name given to God, and signifieth *Lord*: but it is not so proper to God as *Iehovah*: therefore though, when it is applied to God, it signifieth, and is translated *Lord*, yet is it not printed in foure capitall letters, as the words before mentioned, except when it is pointed with the same vowels that *Iehovah* is: and is put for *Iehovah*. So other names of God, translated *Lord*, and *God*. For, there are ten especiall names

Deut. 28. 58.

אֲדֹנָיִם

הַיְיָ

וְהַיְיָ

וְהַיְיָ

וְהַיְיָ

Nomen illud glorio-
sissimum, &
reverendissimum
Iehovah Deum tuum.

1. 2. 3. 4.

= Compare

Psal. 110. 1.

with Mat. 22.

44.

And Ier. 31. 31,
32, 33, 34. with
Heb. 8. 8, 9, 10,
11.

= Psal. 136 3.

— 97. 5.

Isa. 1. 24.

Ios 3. 11.

Gen. 18 27.

Psal. 2. 4.

וְהַיְיָ the LORD

names applied to God in sacred Scripture (as an ancient Father well skild in the Hebrew tongue hath set them down together.)

The first is יהוה *Iehovah*: which sets out, among other excellencies, the eternity and selfe-existency of God.

The second is יי *Iah*: which is a diminutive of *Iehovah*, and noteth out the selfe same things.

The third is אהיה אשר אהיה *Ehejeh asher Eheje I am that I am*. This title sheweth that God is as a circle which hath neither beginning nor end, but containeth all things within the circuit of it. It implieth Gods incomprehensibleness, immutability, and all-sufficiency.

The fourth is אל *El*, a strong God. This especially declareth the omnipotency of God.

The fift is אלהים *Elohim*.

The sixth is אלהי *Elohe*.

These two are the plurall number of אל *El, the strong God*: and as it, so they import the *omnipotency* of God. But yet further they imply another, and a deeper mystery, namely, the *Trinity of Persons*. For evidence thereof, either and both of these two last recited names, being applied to God, though they be of the plurall number, use to be joyned with words of the singular number. Witnesse the first clause of the Bible, ברא אלהים *Bara Elohim*, word for word, *Gods created*; that is, God the Father, God the Sonne, and God the Holy Ghost created. The word of the plurall number sets out the *Trinity of Persons*. The word of the singular number joyned with it, sets out the *Unity of the Deity* in the *Trinity of Persons*.

The seventh is שדי *Shaddai All-sufficient*. This title gives apparent evidence of Gods *All-sufficiency* in himselfe, and to all his creatures.

The eight is עליון *Elion, Altissimus, The most High*. This implieth the surpassing dignity, excellency, and high Sovereignty of God, which is over and above all.

Ten Hebrew names of God. Hieron. in Epist. ad Mar cel.

Aquila translates יי
ἰσχυρος Trem. &
Iun. Deus fortis.

*Dominius exerci-
tuum, quod exer-
citus omnes pro
arbitrio suo agit.
Trem. & Iun.
in Psal. 24.*

178 *
Basis.

*Iehovah Gods
most proper
name.*

^a Gen. 19. 2.

249.

^b Psal. 82. 1.

85.

^c Vorstius de
Deo Disput. 2.
de Numin.
Dei. §. 19.

Gen. d

Gen. 22

Gen. 22 14.

Gen. c

Gen. 22

Iudg. 6 24.

The ninth is *Jehovah* Lord of Hosts. That God which ordereth all armies at his owne pleasure, protecting such as are on his side, and giving them victory against all their enemies, and subduing and vanquishing all that are against him; so as this title sets out Gods protection of his Church against all her enemies.

The tenth is *Adonai* Lord. This is derived from a * word that signifieth a foundation, or the foot of a pillar: so as this title sheweth that that Lord who created all things, doth also sustaine and preserve them. It is a prooffe therefore of his providence.

Of all these, *Iehovah* is the most proper name of God: and setteth out most excellencies in God. It is never in Scripture attributed to any but to God. Some of the other names of God are sometimes attributed to Angels, sometimes to men, as, ^a *Adonai*, and ^b *Elohim*. But *Iehovah* never.

Indeed a moderne ^c *Heretique* hath lately published the contrary: and giveth these instances following of the title *Iehovah* attributed to creatures.

1. This text which we have in hand, (*Exo. 17. 15.*) where saith he, the altar is stiled *Iehovah*.

Ans. *Iehovah* simply in it selfe is not attributed to this Altar. But a compound word, *Iehovah-Nissi*, *Iehovah my banner*. He might to like purpose have alleadged the title which *Abraham* gave to the place where he was about to sacrifice *Isaac*, which is this, *Iehovah-jireh*, *Iehovah will provide*. And that title which *Gideon* gave to the Altar which he made to God, and called *Iehovah-shalem*, *Iehovah peace*, that is, *Iehovah* is a God of peace: or, *Iehovah* will give, or, hath given peace. But, all these, and other like to these, are to no purpose for the point in question, there being a great difference betwixt a simple and compound name. Besides, these titles had not so much respect to the altars and place whereunto they were attributed, as to *Iehovah* himselfe: as the very phrases do imply. They were only memorials of *Iehovahs* protection, and providence, and peace.

peace. Who can imagine otherwise, but that these phrases, *Iehovah is my banner, Iehovah will provide, Iehovah is peace,* have respect to *Iehovah* himselfe.

2. A second instance which he giveth of a creature to which the name *Iehovah* is attributed, is the Arke of the Covenant. For prooffe whereof he alledgeth *Psal.* 24. 7, 8. & 47. 5.

Ans. In neither of those places quoted, no nor in either of the *Psalms* mentioned, is any mention or intimation of the *Arke*. Both the *Psalms* are typicall, and prophesie of Christ, and his joyfull comming. So as the title *Iehovah* in both those places is attributed to *Iesus Christ*, true God, true *Iehovah*.

3. The third and last instance, is of Angels, who, he saith, are stiled *Iehovah*. And thereof giveth these proofes, *Gen.* 16. 13. & 18, 13, 20, 22. & 19. 17. & *Exo.* 3. 4. & *Iudg.* 13. 12, 23.

Ans. For, *Gen.* 19. 17. *Iehovah* is not there mentioned at all. For the other places, if they be well marked, it wilbe found that they all speake of the *Angell* of the *Covenant*, *Christ Iesus*.

Thus then it remaineth true that *Iehovah* is a title proper to God alone, *Father, Sonne, and Holy Ghost*. This one word consisting of three syllables especially such three syllables as they are, set out the unity of the *Deity* in the *Trinity* of *Persons*.

The three syllables containe the notes of all times. The first the *time to come*. The second the *time present*. The third the *time past*. Thus this title given to Christ, *in which is, and which was, and which is to come*, is an expresse interpretation of *Iehovah*.

It consisteth onely of ^k letters of rest (as the Hebrewes call them) to shew that there is no rest till we come to *Iehovah*: and that in him we may safely and securely rest.

It is observable that *Iehovah* is not mentioned till God had finished all his works, and rested. Then immediately is it expressed. Namely, in *Gen.* 2. 4. That is the first place wherein *Iehovah* is expressed.

The excellencies of this title *Iehovah*.

f i Te
2 n Ho
h m Vah
i o a, x o n, y
o i x o p e s

Rev. 1. 4.

^k Litera quiescentes.

1 Vc n He
Demonstrati-
va.
2 Vc pronomi
na u. j.
* In regimine.
יהוה a
אלהי
אבותינו
EXO. 3. 15.

ה פעול n
שטן
Ila. 63. 16.

ה פ n
or יהוה p
יהוה
שטן
יהוה
EXO 3. 14.

9 EXO. 3. 15.

Mal. 3. 6.

It is ever simply used. It never hath any demonstrative note before it; as *This Iehovah, that Iehovah*: nor any masculine or pronoun after it (which in English goeth before) as *my Iehovah, thy Iehovah, his Iehovah*: nor is it used in government, as *Iehovah of Israel, Iehovah of the Iewes, Iehovah of the Gentiles*. If at any time it have relation to any peculiar persons, another title is added to it, thus, *Iehovah the God of your fathers*. Nor is it declined: nor hath it the plural number: as other names of God.

We heard before that Iehovah sets out Gods eternity and self-existence.

1. His eternity, in that it containes all times, *future, present, and past*. In relation hereunto saith the Prophet, *Thy name is from everlasting, or for ever*.

2. Iehovah sets out also Gods self-existence. For, it cometh from a root that signifieth *to be*. And where God had declared this to be his name, *I am that I am*, and againe, *I am* (which phrases do apparently imply his being of himselfe: from whom all others receive their being, and are preserved) these are interpretations of Iehovah. And thereupon having thus expressly set out the meaning thereof, he addeth in the next verse, *Iehovah the God of your Fathers hath sent*, &c. As if more distinctly he had said, whereas I thus filled my selfe, *I am that I am*: and, *I am*: know that it is I Iehovah, that, *Am that I am*. And this, *I am that I am*, and, *I am*, sets out the meaning of my name Iehovah.

3. Iehovah declares the immutability of God. For, it containes all times; Now, to have beene, without limitation of any beginning, to be, namely the same in all times, to be to come, without any intimation of any end, must needs imply an immutability. This interpretation of the name Iehovah (*I am that I am*) gives further demonstration of this property (Immutability) to be comprised under it. Therefore God himself thus saith in regard of this his name, *I am Iehovah, I change not*.

4. Iehovah implies his Fidelity. For, where there is immutability

immutability of essence, there must needs be stability in word. God himselfe declares that thus much is intended by this name. For, where he saith, *By my name Iehovah was I not knowne to them*, he meaneth, that though he made many promises to them, especially concerning their possession of Canaan, yet did he not shew himselfe to be *Iehovah*, an accomplisher of his promises. That he reserved to future Generations. And even then when he spake this, he began to bring them out of bondage into Canaan, therefore he saith, when he sent *Moses* to them, *Iehovah the God of your fathers hath sent*, &c. that is, that God which made such and such promises, will now shew himselfe *Iehovah*, an accomplisher of his promises: therefore he hath sent to bring you out of *Egypt*. This is evident by this which God himselfe saith, *I am Iehovah, and I will bring you out from under the burdens of the Egyptians*. They have little skill in the Hebrew text, who imagine that the name *Iehovah* was not knowne before God here spake to *Moses*. ^d Immediately after the first Sabbath in Paradise, when God had finished all his workes, frequent mention is made of *Iehovah*, and that in *Abrahams*, *Isaacs*, and *Iacobs* dayes. So as in the place where God saith, *By my name Iehovah was I not knowne to them*, not the name it selfe, but the fore-mentioned sense and meaning thereof must needs bee meant.

Other divine excellencies might be produced out of this name *Iehovah*, but these are sufficient to shew the equity of that which the Law thus expressly requireth, *Thou shalt feare this glorious and fearefull name I E H O - V A H thy God*.

^b Exo. 6. 3.
Vide Trem. &
Iunijannot. in
hunc. loc.

^c Exo. 6. 6.

^d Gen. 2. 4.

Deut. 28. 58.

§. 73. *Of the resolution and instructions of the fifteenth Verse.*

THe Summe of this Verse is, *A thankesfull memoriall of a memorable victory.*

More particularly we may note,

1. The *Person* that makes the Memoriall, *Moses.*

2. The *Kinde* of Memoriall.

This latter is expressed

1. By a monument made, *He built an altar.*

2. By a name given to it, *And called the name of it Iehovah-Nissi.*

Moses 1. The *Person* (*Moses*, of whom before) was the Prince and chiefe Governour of the people at that time, whence I collect, that,

1. *Chiefe Governours* ought to take chiefe care for publique acts of piety.

built an altar

2. The *Altar* here built was for an eucharisticall or gratulatory sacrifice, which was a publique testimony of publique and solemne thanks. Whence I observe, that,

II. *Publique praise* is to be given to God for publique deliverances.

and called the name of it

3. The giving a name to this Altar, shewes that he would have it remaine as a memoriall. Whence I inferre, that,

III. *Memorials of Gods mercies* are to be made.

Iehovah-Nissi.

4. The particular name (*Iehovah-Nissi*) hath reference to *Moses* holding up his hands, with the Rod of God therein, as a banner. Whereby he sheweth his acknowledgement of the Lord to be the giver of that victory. Whence I may conclude, that,

IIII. *The glory of deliverances* is to be ascribed to God.

§. 74. Of the care which Governours must have
of publique pietie.

I. * **C**hiefe Governours are to take chiefe care for publique acts of piety. ^a God himselfe beareth witnesse to *Abrahams* care herein. ^b It was also a charge which God expressly gave to *Jacob*: whereof he tooke especiall care. Where we read of altars built to worship God, we shall find them erected by chiefe Governours: such as ^c *Noah*, ^d *Abraham*, ^e *Isaac*, ^f *Jacob*, and others, who in their life time were of highest authority in the Church of God. So other acts of piety were ordered by them under God. ^g *Moses* ordered all the duties of piety in the wilderness. *David* in time of ^h warre and ⁱ famine sought the Lord: and ^k in time of plague built an altar to pacifie Gods wrath. Yea he ^l brought the *Arke* to a resting place: ^m appointed the orders and offices of *Priests* and *Levites*, and ⁿ made the patterne of the *Temple*. *Salomon* his sonne ^o built the *Temple*, ^p made all the holy vessels appertaining therto, and ^q dedicated the same. *Asa* reformed religion, and ^r entred himself with his people into a covenant with God. *Iehosaphat* ^s sent *Levites* into his cities to teach the people: and in fear of danger ^t proclaimed a fast. * *Ioash* tooke order for repairing the *Temple*. ^y *Hezekiah*, ^z *Iosiah*, and ^a *Nehemiah* purged corruptions crept into the Church, redressed abuses, and ^b caused the holy feasts of the Lord to be observed. Thus Christian Emperours, Kings, and other supreme Governours in their dominions, have accounted it a duty belonging unto them to take care of the Church of Christ, and to appoint orders for matters of religion and piety. *Constantine* the Great, who was the first Christian Emperour, being established in his royall government, ^c made lawes for the peace of Christians, and a free profession of their religion, and worshipping of the Lord Iesus Christ. ^d He rooted out idolatry every where: and ^e opposed himselfe against the errours and heresies that had crept into the Church. ^f He convoked the

* See §. 73.

^a Gen. 18. 19.^b — 35. 1, &c.^c — 8. 20.^d — 12. 8.^e — 26. 25.^f — 33. 20.^g Exo. 35. 1, &c.^h 2 Sam. 5. 19.ⁱ — 21. 1.^k — 24. 25.^l — 6. 17.^m 1 Chro. 23.ⁿ &c 24. &c 25. &c 26.^o 1 Chro. 28. 11.^p 2 Chro. 3. 1.^q — 4. 1, &c.^r — 6. 1, &c.^s 2 Chro. 14. 3, &c.^t — 15. 12.^u — 17. 7.^v — 20. 3.^w — 24. 5.^x — 29. 3, &c.^y — 34. 3, &c.^z Neh. 13. 8, 9.^a 2 Chro. 36. 1.^b — 35. 7.^c Neh 8. 9, 16.^c Euseb. de vita Constant. l. 2.^d Ibid.^e Ibid. l. 3.^f Ibid. l. 3.

8 Ibid.
 9 Ibid.
 10 Ibid. l. 4.
 11 Ibid.
 12 Ibid.

13 *Hunc mihi præ
 omnibus finem
 præpositum esse
 debere iudicavi,
 ut in sanctissima
 Ecclesie Catholi-
 cæ multitudine,
 una fides, sincera
 charitas, & con-
 sentiens erga
 Deum omni-
 potentem religionis
 cultus conserve-
 tur.* Euseb de
 vit. Constant.
 l. 3.

14 *Sollicitudo cle-
 mentie tue in
 Catholica Eccle-
 sia nihil impa-
 tam, nihil vult
 esse diversum.*
 Leo Papa ad
 Theodof.
 Epist. 12.
 15 *Pro integritate
 fidei Catholice
 Christianissimum
 Principem oportet
 esse sollicitum.*
 Idem. Epist. 10.

16 Chro. 9. 8.

17 Psal. 82. 6.

first generall Council at *Nice*, and sate President therein.
 8 He built and adorned many Churches. 9 He wrote sundry
 letters to Bishops time after time, for well ordering matters
 of piety and Church-affaires. 10 He promoted sundry Bishops
 to their places. 11 He was carefull to see the Lords Day sancti-
 fied. 12 He caused piety to be observed, and God to be wor-
 shipped in his armies. He procured the holy Scripture to be
 dispersed every where. In fine, he maketh this profession of
 himselfe. 13 *I acknowledge that this end, above all others, is to
 be set before me, that in the holy company of the Catholique
 Church, one faith, sincere charity, and an uniform worship to-
 wards almighty God, be preserved.* Much also might be de-
 clared of *Theodosius*, and other ancient Christian Emperours
 care about matters of piety. They made many edicts and
 lawes thereabouts. 14 An ancient Bishop of Rome thus
 writes to *Theodosius*: *The care of your Clemency will suffer
 nothing in the Catholique Church to be tumultuous, nothing
 factious.* Yea 15 the same Bishop saith, that, *It becometh a
 Christian Prince to be carefull for the integrity of the Catho-
 lique faith.* I would the latter Popes of Rome had beene,
 and still were of that opinion. If they were, they would not
 usurpe such authority as they have done, and still do over
 Christian Princes, to the disturbance of their States. But to
 come to our owne time and country. King *Henry 8.* put
 downe the Popes Authority, and began a reformation of
 Religion. *Edward 6.* perfected that reformation. *Queene
 Elizabeth* restored it. King *James* and King *Charles* conti-
 nued it. Thus by the divine providence this title *Defender
 of the Faith*, is most justly put into our Kings stile.

To this end, namely to defend the faith, maintaine religi-
 on, and advance piety, hath God given them that supreme
 authority which they have, to be in all causes temporall and
 ecclesiasticall over all persons, in their dominions under
 Christ supreme Governours. 16 He hath set them on his
 throne, and given them his owne title. For, he saith of them,
 17 *Ye are Gods, children of the most high.* And to shew that
 their authority is not onely for State-policy, but also for
 Church-

Church-piety, they are stiled, *Nursing Fathers* of the Church; and they are made *keepers of both tables*. Thus both their power and their place require of chiefe Governours an especiall care of publique piety: whereby they shall give evidence of their owne pious intention and affection: and also draw on others under their government to be like minded.

* As this putteth Magistrates themselves in mind of their duty, so it teacheth subjects to pray for them, that they may do what by vertue of their place they are bound to do, and by their obedience to such pious orders; as their pious Governours prescribe, to encourage them in their pious care.

§. 75. *Of giving publique praise for publique deliverances.*

II. * **P**ublique praise is to be given to God for publique deliverances. Such was the praise that for the publique deliverance from *Pharaohs* tyranny, was given by *Moses*. For, it is said, that *Moses, and the children of Israel, and Miriam, and all the women*, sang praise unto the Lord. The women came out with timbrels and dances, and answered the men: so as it was most publique. ^b Such was *Deborahs* and *Baraks* kind of praising God: and ^c *Iehosaphats* after his deliverance from the *Moabites, Ammonites, and Inhabitants of Mount Seir*. Such are many of *Dauids* Psalmes. The phrases of praising God ^d in the midst of the congregation: ^e in congregations; ^f in the great congregation, among much people: ^g in the presence of all Gods people: in the courts of the Lords house: in the midst of Ierusalem.

By this kind of praise God himselfe is more glorified, our owne hearts are more quickned, and others are incited to imitate us.

They who content themselves for publique blessings with an inward ejaculation of the heart, or with secret praise in a secret place betwixt God and themselves, or with private

^a Isa. 49. 23.

* See § 40.
See also *Dearbs*
Death on
² Sam. 21. 1.
§. 15.

* See §. 71.
^a Exo. 15. 1, 20
21.
^b Iudg. 5. 1, &c.
^c 2 Chro. 20 26
^d Psal. 32. 22.
^e — 26. 12.
^f — 35. 18.
^g — 116. 18, 19.

private praise in a family, or among some private friends, though what they do in this manner they do well, yet come short of that which they ought to do.

O let our hearts be filled with such zeale towards God, as to take the occasions which by the divine providence are offered us of setting out Gods praises in the most solemne, and publique manner that we can. Thus shall we shew that we can distinguish betwixt Gods blessings, and in some measure carie our selves answerably to him : that, as he blesteth us not only with private but also with publique blessings, so we will praise him, not only privately, but also publickly. Of publique praise, see more in *The Saints sacrifice*, on *Psal. 116.* § 91, 114, 116. Of directions for solemne praise, see *The whole Armour of God*, on *Eph. 6. 18.* §. 73.

§. 76. Of memorials of Gods mercies.

III. * **M**emorials of Gods mercies are to be made. Besides the names ^a before noted for memorials of Gods judgments (which import also his mercies towards his people as well as judgements on their enemies) there are many others which directly point at his mercies. As many ^b names given to children, which the Lord, as an especial blessing gave to his Saints : and ^c other names, which as memorials of special favours God gave to men and women : and ^d names also of places, which were given as signes and evidences of more then ordinary benefits conferred on Gods people : and other visible monuments of memorable mercies, as, ^e *The pot of Manah*, ^f *the stones* which were set in the midst of *Jordan*, and in that place where the *Israelites* (having passed thorow *Jordan*) encamped : ^g *The booths* which were appointed every yeare to be made. ^h *Freedom of servants* in the yeare of *Jubile* : and sundry other like to these : yea, all the Sacraments instituted in the Church.

By such memorials the memory of Gods mercies is kept fresh : thereby men are the more, and oftner provoked to praise God for them. Yea, thus Gods mercies manifested in

* See §. 73.

^a §. 65.

^b Gen. 4. 25.

— 5. 9.

— 17. 19.

^c — 17. 5, 15.

— 33. 28.

^d — 16. 74.

— 32. 2.

² Chro. 20. 26.

^e Exo. 16. 32, 33.

^f Ios 4. 9, 10.

^g Lev. 23. 42.

^h 25. 54, 55.

in one age are propagated to many ages: whereby many ages have matter of praising God ministred unto them: yea and of believing in God, and of hoping for like mercies from him. For, God is *the Lord that changeth not*. These memorials therefore giving evidence of what God hath beene able and willing to do, they give cause to hope for like mercies on like occasions. So as such memorials are honourable to God, and profitable to present and future ages.

Take notice herof O ye Saints, to whom the Lord vouchsafeth such mercies as are worthy to be had in everlasting remembrance: let them not slip out of your minds. Where publique memorials of them are wanting let private Christians make the best private memorials of them that they can.

§. 77. *Of ascribing the glory of deliverances to God.*

IIII. * **T**He glory of deliverances is to be ascribed to God. * The altar which *Iacob* built, and the name which he gave to it implied as much as the altar which *Moses* here built, and the name which he gave to it. For, God having delivered him as from many other dangers, so in particular from that revenge which his brother *Esau* intended against him, ^b he nameth the altar which he built *El-Elohe-Israel, the God, the God of Israel*. Yea ^c God himselfe commanded *Iacob* for this very end to build an altar to him: which he did, and ^d called the name of the place *El Bethel, the God of the house of God*. The name which *Abraham* gave to the mount, where *Isaac* (being bound upon the altar to be sacrificed) was delivered, tended to the same end, even to testifie that God was the deliverer. The name was this, ^e *Le-hovab-jireh, The Lord will see*. So did ^f this name, *Beer la-hai-roi, The well of him that liveth and seeth me*, which *Hagar* gave to that well of water which the Angell shewed her when she and her sonne was ready to perish for want of water: and that which ^g *Iacob* gave to the place where he prevailed

Mal. 3. 6.

* See §. 71.

* Gen. 33. 20.

^b Gen. 33. 20.

אלהי ישראל

ישראל

* Gen. 28. 11.

^d בית-אל

* Gen. 22. 14.

הוה יראה

* Gen. 16. 14.

באר לחי ראי

^g Gen. 32. 30.

IN 12

Exo. 15. 1.
Judg. 5. 1.
2 Sam. 22. 1.
Isa. 38. 9.

1 Chron. 16.
23, 28.

Psal. 68. 34.
Exitus bellorum
ex Dei pendere
iudicio docet
Aug. de Civ.
Dei lib. 5. cap.
22.

See Th: Saints
Sacrifice, on
Psal. 116. § 78.
See also in Th:
Whole Armour
of God, on Eph.
6. 18. Treat. 3.
Part. 2. § 59,
&c.

vailed with the Angell, which was *Peniel, The face of God*. For, of that name he rendreth this reason, *I have seene God face to face, and my life is preserved*. Many other such titles are noted in Scripture, wherein the name of *God* is expresse, to shew that they ascribed their deliverances to God. But more expressly is this proved by those hymnes which after deliverances were penned, wherein God is acknowledged to have given deliverance, as those which ^h *Moses*, ⁱ *Deborah*, ^k *David*, ^l *Hezekiah*, and others set forth. To shew that these patterns are a president for others. We have expresse precepts to enforce the same. Where *David* reckoned up many deliverances which God gave to his people, he inferreth these exhortations, ^m *Sing unto the Lord all the earth; shew forth from day to day his salvation. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength*. And againe, ⁿ *Ascribe ye strength unto the Lord*: that is, acknowledge that that strength which you have to withstand and overcome your enemies is given you of God, and give him the glory of it.

Whatsoever the meanes be that are used by men, it is *God that giveth deliverances*, Psal. 18. 50. He weakneth the power of enemies, he infatuateth their counsels, he disappointeth their plots; He gives wisdom, strength, courage, and successe to his people. It is therefore most just and equall, and that which is but due, that the glory of that which God giveth be given to him.

Kingdomes and Nations, Kings and Generals, Cities, and other Societies, Souldiers, and all sorts of people, yea private and particular persons, all and every of you take you notice of the deliverances you have from enemies, and from other dangers and damages; take notice withall of the author and giver of them; answerably let your hearts be so affected therewith, that you may be provoked to give the glory to whom it is due. You have the profit and benefit of deliverances: shall not he that giveth them, have the praise and glory of them? As *Iehovah* was in the title of the memoriall here made by *Moses*, so let the Lord be in your mind, and in your

your tongue, so oft as you have occasion to think or speak of the deliverances which God giveth you: that as he here saith, *The Lord my banner*, so you may say, *The Lord my rocke, and my fortresse, and my deliverer, &c.*

§. 78. *Of the mind and method of the sixteenth Verse.*

EXOD. XVII. XVI.

For he said, Because the Lord hath sworne that the Lord will have warre with Amalek from generation to generation.

THIS verse may be taken as a reason of that which went before, as the causall particle, *F O R*, prefixed before it by our English and sundry other Translators, sheweth. The reason is taken from Gods implacable wrath against *Amalek*. Because God was inalterably resolved utterly to destroy *Amalek*, therefore was there a memoriall of this first beginning to subduethem: that by this memoriall succeeding ages might be encouraged to war against *Amalek*, as occasion should be offered, in assurance of victory. The Hebrew hath an ordinary copulative particle *AND*, and he said; But that copulative is oft used for a causall conjunction. Besides, there is a proper causall conjunction in the beginning of the next clause, *B E C A U S E*. This must needs have reference to that which goeth before; as if he had said, *A memoriall of this victory is made, because the Lord is resolved to destroy Amalek.*

The phrase whereby Gods resolution is expressed, word for word is this, *The hand upon the throne of the Lord*. Or, *The Lords hand upon the throne*. This is a forme, or a rite of swearing. As among us, for ordinary persons to lay their hand upon a booke: for noble men, to lay their hand upon their breast; for a King, to lay his hand upon his Throne. Sometimes *The lifting up of the hand* implieth an oath, as where *Abraham* saith, *I have lift up my hand to the Lord.*

Thus

Psal 18.3.

וַיֹּאמֶר א

י. ב.

וַיֹּאמֶר א

Manus super
solum Domini.
Or, Manum su-
per solum Domi-
ni.

Gen. 14.22.

Deut. 32. 40.

f

Psal. 72.

f

f

f

f

f

f

f

f

f

f

f

f

f

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f

Thus the Lord expresseth his oath, *I have lift up my hand to heaven*: and here, as spoken of a King it is said, *The Lords hand upon the throne*. The word translated *UPON*, doth oft signifie *AGAINST* (as where it is said, *They tooke counsell together against the Lord, and against his annointed*) Hereupon some apply this phrase to *Amalek*, as if the name *Amalek* being supplied, it were thus read, *Because the hand of Amalek is against the throne of the Lord, the Lord will have warre with Amalek*, &c. Thus they make the former part of this verse a reason of the latter. This is a good congruous sense, and true in the substance of it: but not altogether so agreeable to the Hebrew words as the other, of Gods oath.

Ob. The name of the Lord is twice expressed thus, *The Lord hath sworne that the Lord*, &c.

Ans. That is an Hebrew phrase oft used, and that to set forth the distinction of persons: as where it is said, *The Lord rained from the Lord*, (*Gen. 19. 24.*) that is, God the Sonne rained from God the Father. The primitive Church was so confident in this exposition of that text, as they pronounced *anathemas* against such as tooke it otherwise. Among other *anathemas* annexed to the *Nicene Creed*, this is one; *If any doth not take this, THE LORD rained FROM THE LORD, of the Father and the Sonne, but saith that the same rained from himselfe, let him be anathema.*

The matter or thing sworne is thus expressed, *War shall be to the Lord with Amalek*. The sense whereof is well given in this English phrase, *The Lord shall have warre with Amalek*. The Lord is said to do that which by his appointment and direction his people did. The warre here mentioned was an effect of an irreconcilable enmity, and a means of that which was before mentioned, *an utter putting out of the remembrance of Amalek*: which, because it was not at once done, but by degrees, time after time, he addeth this phrase, *from generation to generation*, even till they should be utterly destroyed.

In Summe, this verse setteth out Gods irreconcilable enmity

Si quis illud,
Pluit Dominus a
Domino, non de
Patre & Filio
accipit sed eun-
dem a seipso de-
pluisse dicit.
anathema sit.
Socrat. Hist.
Ecclesi. 1. 2. c. 3.

ל' מל' מל' מל'
ל' מל' מל' מל'
ל' מל' מל' מל'

Vers 14.

מל' מל' מל'

enmity against malicious enemies of his Church.

Here note { 1. The inference: For said he, because.
2. The Substance.

In the Substance we have,

1. The Persons betwixt whom the enmity is { The Lord.
Amalek.

2. The Manner of { Expressing
Executing } that enmity.

It is expressed by a forme of oath, The Lord hath sworne.

In the execution thereof is set downe

1. The instrumentall means thereof, warre.

2. The continuance therein, from generation to generation.

The particulars afford six usefull instructions.

I. What God reveales to be inviolably determined must by man be heedfully remembred. Because God had sworne to extirpate Amalek, Moses makes a memoriall thereof.

II. Mans wickednesse forceth God to sweare vengeance. For, so much doth this metaphor of Gods laying his hand upon his Throne import.

III. God undertakes his Churches quarrell. For it is said, The LORD will have warre.

IIII. They are malicious and implacable enemies against whom Gods wrath is implacable. Such were they, who are comprised under this word Amalek.

V. Warre is a means of utter ruine. For, to put out the remembrance of Amalek, warre is here threatned,

VI. Divine vengeance may continue age after age. For, here warre is threatned to continue from generation to generation.

1. The Inference.

2. The manner of expressing Gods enmity.

3 One of the parties betwixt whom the enmity is.

4. The other party.

5. The means of executing vengeance.

6. The continuance.

§. 79. Of remembering Gods unalterable resolution.

* See §. 76.

* Rev. I. 13.

I. * **W**Hat God reveales to be inviolably determined must by man be heedfully remembered. The Lord having caused his servant *John* to reveale things which ^a must in future times come to passe, to shew that men ought to be carefull in remembering them, he pronounceth him *blessed that readeth and heareth that prophesie.*

The Lord that determineth all things to fall out according to the counsell of his owne will, determineth also means for accomplishing the same. Now, by a heedfull remembrance of the things determined being by God revealed, as in time we observe meanes for executing that which we know to be determined, we may be instruments in accomplishing the good pleasure of the Lord: which we can not so well do, if the thing it selfe be out of mind and memory. For this very end were there memorials of this purpose of God against *Amalek*, that by remembrance of that purpose, as occasions in time to come were offered, they might do what in them lay to root out *Amalek*.

It becometh us on this ground well to observe what parts of Gods irreverfible counsell are now under the Gospell revealed: and to keepe them well in memory. To instance this in some particulars, these following are as inviolably set downe, as this of *Amalek*.

* 2 Thess. 1. 8.

* Rev. 17. 26. 27

1. ^b The destruction of that great adversary of the Christian Church, *Antichrist*, whom the Lord shall consume. And ^c there are certaine Kings into whose heart God hath put to fulfill his will, which is, to hate the whore, to make her desolate and naked, and to eat her flesh, and to burne her with fire.

* Rom. 11. 25. 26

2. The calling of the Jewes. For, beside the many prophesies of those ancient Prophets that were before Christ, ^d Saint Paul expressly revealeth the determined counsell of God concerning this point, whereof he would not have Christians to be ignorant.

* Rom. 11. 25.

3. A bringing in of ^e a fulnesse of the Gentiles: at which time

time the many differences which are now betwixt Christian Churches, shalbe taken away: and a farre better union betwixt nations even in matters of religion established.

Among other meanes of remembering these, whereof^e before, we ought oft to call upon God for the accomplishment of them, and that because they are absolutely promised.

§. 80. Of Gods swearing vengeance.

II. * **M**Ans wickednesse forceth God to sweare vengeance. Hereunto^a the Israelites in the wilderness provoked God: and^b the house of *Elie*: and^c *Ieconiah*: and^d *Zedekiah*: and^e the ten Tribes that revolted from the house of *David*: and^f the children of *Judah* while they lived in their land, and^g after they were gone into *Egypt*: and^h the *Egyptians*: andⁱ the *Moabites* and *Ammonites*: and^k the *Assyrians* and *Babylonians*: and sundry other as well as these *Amalakites* mentioned in this text.

What may be the reason that the Lord should sweare? Is it not enough for him to threaten? Surely in regard of himselfe, and his owne divine properties it is enough. God doth not sweare, because he needs credit. Every word of God is true and faithfull: and it is as an oth. For, God is not faithfull by reason of his oth, but by reason of God, his oth is true and stable. For, he is able to make good every word that cometh out of his mouth; al in heaven and earth cannot hinder the execution therof: and in this kind when by his word his truth is engaged, he wil without failing do what he is able to do. The reason therefore of Gods oath resteth on man, who is prone to make sleight account of Gods word, who hath a stiffe necke, an hard heart, an obstinate spirit. Wherefore to terrifie him the more, the Lord by oath bindeth himself to take vengeance. As on the contrary, Because we are wont to believe more stedfastly that which is confirmed by an oath, that our faith should not waver, God is said to sweare. So as the Lord in tender respect to the weaknesse of his children, who

§. 66.

* See §. 76:

^a Psal. 95. 11.

Num. 14. 21, &c

^b 1 Sam. 3. 14.

^c 1 Cr. 22. 24.

^d Ezek. 17. 16.

^e Am 6. 8.

^f Ezek. 5. 11.

^g Jer. 44. 26.

^h — 46. 18.

ⁱ Zeph. 2. 9.

^k Isa. 14. 14.

Non ideo Deus jurat, quod fide credentis indige-

at, &c. Deus

cum loquitur

fidelis est: cuius

sermo sacramen-

tum est. Non

enim propter sa-

cramentum fide-

lis omnipotens

Deus: sed propter

Deum etiam fi-

dele sacramen-

tum est. Amb.

de Cain &

Abel. l. 1. c. 10.

Quia illud veri-

us solemus crede-

re quod iure ju-

rando firmatur,

ne nostra claudi-

cet fides, jurare

describitur Deus,

Amb. loc. citat.

by reason of the flesh in them, are prone to make question of Gods promises, doth bind them with his oath, (as he did to ¹ Noah, to ^m Abraham, to the ⁿ other Patriarchs, to ^o David, and to other Saints) so by reason of the wickeds incredulous disposition, God binds his threatnings with his oath.

1. This gives evidence of the corruption of nature, which is so possessed with infidelity, as more then ordinary means must be used to worke our hearts to give credit to that which ought upon the least intimation to be with all reverence believed. God is the *Lord God of truth*, (*Psal. 31. 5.*) *He can not lie*, (*Tit. 1. 2.*) *It is impossible that he should*, *Heb. 6. 18* His bare word is more then all other arguments or inducements whatsoever can be used to worke faith. Yet is it by corrupt man little regarded. If we use to believe men, when they avouch that they tell truth, who can be so mad, as not to believe the Maker of all things? especially when he interposeth his oath? O the infidelity of mans heart to God ward! Must God be put to his oath, and forced to sweare? What matter of humiliation doth this minister untous?

2. Much terrour must this needs minister to such as provoke God thus to ratifie vengeance against them. There can bee no hope for such to escape. For, by an oath he that sweares binds himselfe to that which he sweares to doe. The bonds of an oath are such as these.

1. A calling of one to *witnesse* for that which is spoken. Instance this forme of oath used by the Apostle, *I call God for a record upon my soule.*

2. An appointing of one to be a *Iudge* of what is said, which this phraze, *before God I lie not*, importeth.

3. A making of one to be an avenger, if that which is sworne be not so. So did she that thus swore, *The Lord do so to me, and more also, if I ought but death part thee and me.*

4. A *pawning* of somthing for the truth of that which is

^f Isa 54. 9.
^m Gen. 22. 16.
ⁿ Exo 13. 5.
^o Psal. 89. 3.

Mans slownes
to beleeve.

*Sibominibus as-
firmantibus se
vera dicere, et i-
am si non addant
sermoni iura-
mentum, credere
solemus, quis adeo
surius esse po-
test, ut non cre-
dat Conditori
omnium rerum,
praesertim iura-
mento interposito.*
Theodor Dia-
log. 1.

Gods oath for
vengeance,
terroure.

*Quibus iuravi
in ira mea. Mag-
nus terror.* Aug.
Enar. in Psal.

94.
Bonds of an
oath.

^f 2 Cor. 1. 23.

^m Gal. 1. 20.

ⁿ Ruth. 1. 17.

is sworne. Hee pawned the life of his Sovereigne, who thus swore, * *By the life of Pharaoh ye shall not go hence,* &c.

5. An *imprecating* of some evill to ones selfe, if it be not as he sweares: as *that forme of oath which by the law is prescribed to a woman suspected of uncleanness.*

By all these bonds doth God in his oath binde himselfe. For, *Having no greater to sweare by,* makes himselfe witnesse, judge, and avenger of what he sweareth. *He swore by himselfe.* The things also which he pawns are most precious to him, as, his *Soule*, his *Name*, his *Excellency*, his *Holinesse*, his *Right Hand*, and *Strong Arme*, and here his *Throne*. Yea, he doth also by way of *Imprecation* bind himselfe, but so as the thing imprecated is never exprest.

By the way note, that in all the formes of Gods oath he hath relation onely to himselfe: whereby is evicted that there is none above him, none equall to him: no God but he.

Can any now imagine that that whereunto God so binds himself shall not be performed? Or that any can free themselves from his wrath, when he is provoked to sweare vengeance. O ye that thus far provoke the great Lord of heaven and earth, tremble and quake at his oath. Shall such a Lyon roare, and the beasts not tremble? The *Kings wrath* (even a mortall Kings) *is as the roaring of a Lyon, Pro. 19. 12. as messengers of death, Prov. 16. 14. Who so provoketh him to anger smiteth against his owne soule, Pro. 20. 2.* What is it then to provoke the wrath of the *King of Kings*? Yea, so to provoke it, as to force him to sweare in wrath that he wilbe avenged on them? It is a great matter for the Lord to threaten vengeance: how much more to sweare it? We have cause to feare when a man sweareth, least by reason of his oath he do what he would not. How much more ought we to feare when God sweareth, who sweareth nothing rashly?

Gen. 42. 15.

Num. 5. 20.

a Heb. 6. 13.

b Jer. 31. 14.

c — 44. 26.

d Am 8. 7.

e Psal. 89. 35.

f Isa. 62. 8.

g Exo 17. 16.

h Psal 95. 11.

Iurat per semet-

ipsum, ut vel ju-

ranti Deo, cre-

das alium Deum

omnino non esse

Tertul advers.

Marcion, lib. 2.

Loqui Dominum

magnum est.

Quanto magis

jurare Deum?

Iuramentum homi-

nem debes time-

re, ne propter ju-

rationem faciat

quod contra vo-

luntatem ejus est,

quanto magis

Deum qui nihil

temere iurare po-

test? Aug. Enar.

in Psal. 94.

3. It wilbe our wisdome to take notice of such particular finnes as God doth bind himselfe to revenge, that we may the more carefully avoid them. They are such as follow.

1. *Infidelity*, especially when God hath plainly revealed his purpose, and made many promises, and by his oath confirmed the same, *Dent. 1. 34.*

2. *Distrustfulnesse*, and doubting of good successe in that which God giveth in expresse charge, *Dent. 4. 21.*

3. *Idolatry*, whereby the true God is forsaken by those to whom he hath made knowne himselfe: and false gods set in his roome, *Ier. 44. 26.*

4. *Profanation of holy things*: which manifesteth a disrespect of God himselfe, *Ezek. 5. 11.*

5. *Toleration* of such as are impious against God: whereby men are *honoured above God*, *1 Sam. 3. 14. & 2. 29.*

6. *Contempt of Gods word*. For, what is that but a contempt of God himselfe? *Ier. 22. 23, 24.*

7. *Perjury*: which is a kind of daring God to take vengeance, *Ezek. 17. 16.*

8. *Light esteeme of Gods favours*: and continuall murmuring at his providence, *Psal. 95. 11.*

9. *Indolency*, and want of compassion at the miseries of Gods people, *Am. 6. 8.*

10. *Insultations* over the Church of Christ in her calamities, and when enemies prevaile against her, *Zeph. 2. 9.*

11. *Oppression* of the poore, *Am. 4. 1, 2. & 8. 7.*

12. *Unsatiabie cruelty* against such as fall into their clutches, *Isa. 14. 24.*

§. 81. Of Gods undertaking his Churches quarrels.

III. * **G**OD undertakes his Churches quarrels. What Gelse doth that import which ^a Ichovah appearing to *Ioshua* in the shape of a man with a sword drawne in his hand, said, *As a captaine of the host of the Lord am I now come?* In this respect is the Lord stiled ^b a man of warre: and the warres of Gods Church are stiled ^c warres of God. As one evidence herof, God hath oft visibly shewed himselfe by extraordinary meanes to fight for his: ^d as in the Red Sea against *Pharaoh*: ^e by causing the walls of *Iericho* to fall downe without warlike instrument: ^f by casting downe great stones from heaven upon enemies: ^g by enabling a man to kill 600 with an oxegoad: ^h by giving victory to 300 against an army that for multitude were as the sand of the sea: ⁱ by the extraordinary strength which he gave to *Sampson*: ^k by scattering enemies with a great thunder: ^l by putting an army to flight at the sight of two men: ^m by affrighting enemies when none appeare against them: ⁿ by stirring up enemies that have conspired together against the Church to destroy one another: ^o by sending his Angell to destroy in one night 185000. To these visible evidences may be added such phrases in Scripture, as ascribe the waging of warre, discomfiting of enemies, and victories to the Lord: such as these, ^p *The Lord fighteth.* ^q *The Lord discomfited them, and slew them.* ^r *The Lord set every mans sword upon his neighbour.* ^s *The earth was stricken with feare by God.* ^t *the Lord goeth out to smite the host.*

This the Lord doth both to encourage his people, and also to daunt his enemies.

Feare not therefore O Church and People of God. ^u Believe in the Lord your God, so shall ye be established. ^x If God be for us who can be against us? Well may we on this ground say, ^y *They that be with us are more then they that be with them.*

And know O ye enemies that you have more then flesh and

* See §. 76:

^a Ios. 13. 14.

^b Exo. 15. 3.

^c 1 Sam. 18. 17.

^d Exo. 14. 24.

&c.

^e Ios. 6. 20.

^f — 10. 11.

^g Iudg. 3. 31.

^h — 7. 8. 12.

ⁱ — 15. 8.

^k 1 Sam. 7. 10.

^l — 14. 13. &c.

^m 2 Sam. 5. 24.

ⁿ 1 Sam. 14. 15.

^o 2 King. 7. 6.

^p Iudg. 7. 22.

^q 2 Chro. 20. 22.

^r 2 King. 19. 35.

^s Exo. 14. 25.

^t Ios. 10. 10.

^u Iudg. 7. 22.

^v 1 Sam. 14. 15.

^w 2 Sam. 5. 24.

^x 2 Chro. 20. 20.

^y Rom. 8. 31.

^z 2 King 6. 16.

= Act. 9. 5.

and blood to fight against you: even the Lord of hosts in whose power your breath is. ** It is hard to kicke against the pricks.*

§. 82. *Of mans implacablenesse making God implacable.*

* See §. 76.

IIII. * **T**hey are malicious and implacable enemies against whom Gods wrath is implacable. How malicious and implacable enemies the Amalekites were, against whom the Lord sweareth, hath beene shewed ^a before. Little (if at all) better minded were the ^b Egyptians, ^c Moabites, Ammonites, ^d Assyrians, Babylonians, and other enemies against whom God with like resolution did sweare vengeance. These phrases, ** They that despise me shall be despised.* ^e *If ye walke contrary to me, I will walke contrary to you,* saith the Lord. ^f *With the froward thou wilt shew thy selfe froward.* These and such like phrases shew, that it is mens implacablenesse which maketh God implacable.

^a §. 2.^b Jer. 46. 18, 19.^c Zeph. 2. 9.^d Isa. 14. 34, 35.^e 1 Sam. 2. 30.^f Lev. 26. 23.^g Psal. 18. 26.

Vfes.

When men are dealt withall according to their owne dealings, God is justified, and men are brought to sight of their folly: whereby if repentance be not wrought in them, their blacke mouthes wilbe stopped, and kept from barking against Gods severity.

1. They that desire to understand Gods mind against them, let them take notice of their owne mind against God and his Church.

2. They that desire that God should cease smiting before they are consumed, let them cease to provoke Gods wrath. Fire will burne so long as fuell is put to it.

§. 83. *Of*

And know O ye enemies that you are
brought to the day of wrath

§. 83. Of warres desolations.

V. * **V** *Arre* is a meanes of utter ruine. When God would have the *Canaanites* and other nations whose land he had given to *Israel*, to be rooted out, he stirres up ^a *Moses*, *Jahna*, and the *Israelites* under them to make warre against them. By warre was ^b *Samaritan*, and ^c *Ierusalem* ruined. So was the spacious and populous city of *Troy*. It was made as an open field. The foure great Monarchs of the world that made many places in the world desolate, did what they did in that kind by warre. Experience of all ages gives too evident prooffe of the truth hereof.

Warres ordered by God are the instruments of his wrath and justice against impenitent people: in justice therefore they cause utter ruine in such causes. As for men that delight in warre, they are commonly cruell and mercilesse. No marvell then though they, where they can, utterly destroy all before them.

Should men now delight in warre? True it is that lawfull it is, and necessary, as hath beene proved * before. But, it is mans iniquity that makes it a lawfull remedy, and necessary. It is directly contrary to comfortable and profitable peace, and in that respect stiled ^d *evill*.

O take heed of provoking the Lord of hostes, least to other lighter judgements he adde this the heaviest externall judgement, and so bring us to utter ruine. ^e *Let me not fall into the hand of men*. By men are warres waged. Whence it comes to passe that the evils thereof are many and great.

* See §. 76.

a Ios. 12. 6, 7.
b 2 King. 17. 6.
c — 25. 9.
Iam seges est tibi
Troia fuit. Ovid.
in Epist. Penel.
ad Vliiss.

* §. 13.

d Isa. 45. 7.

e 2 Sam. 24. 14.

§. 84. Of the continuance of Gods vengeance.

* See §. 76.

a Exo. 20. 5.

— 347.

Num. 14. 18.

b Isa. 13. 20.

Ier. 50. 39.

c Psal. 109. 13.

d Rom. 2. 4.

2 Pet. 3. 9.

* Exo. 20. 5.

e Ier. 44. 21, 22.

f Exo. 20. 5.

g Eccl. 8. 11.

h Judg. 6. 33.

i — 10. 17.

j 1 Sam. 14. 48.

k — 15. 7.

l — 30. 17.

V I. * **D**ivine vengeance may continue age after age. The extent of that vengeance which is denounced in the law giveth evidence hereof: for it saith, that, * *The Lord visiteth the sins of the fathers upon the children unto the third and fourth generation.* This in particular is threatned against ^b *Babel*, that executed much cruelty upon the people of God. By a prophetical spirit the ^c *Psalmist* imprecateth as much against the enemies of Christ.

1. ^d Gods patience and long suffering is one cause hereof. For, he doth not utterly destroy and cut off all at once that give him cause so to do, to try, if by forbearing the extremity of vengeance, they or their posterity may be brought to repentance. Read *Ier. 26. 18, 19, &c.*

2. Gods jealousy, and fiery indignation is also a cause of the continuance of vengeance. For, his wrath is such a lasting fire, as if it be once kindled, it cannot easily be put out. The Law before the fore-named denunciation premiseth this cause, * *The Lord is a jealous God.*

3. Mens persisting in their impiety, they and their posterity is another cause hereof, and that the more immediate and meritorious cause: which ^e the *Prophet* expressly upbraideth to the rebellious generation of the rebellious Iewes. The law mentioneth this cause in this clause, ^f *Of them that hate me.*

Here have we a ready answer to such as take boldnesse to themselves, because they behold not the whole wrath of God powred out at once. But here they may learne that God can have warre with his enemies generation after generation: now slaying some, then others, and at length all. It was above 400 yeares before all *Amalek* was utterly destroyed: yet here by *Ioshua* were many slaine. After this, more by ^g *Gideon*, yea ^h more also by other *Iudges*. By *Saul* they were ⁱ once, and ^k againe smitten: and finally, by ^l *David* they were utterly vanquished. And whereas, many generations

generations after this, ^m *Haman* the *Agagite*, who was of this stocke, got some head, the Lord had warre with him, and destroyed ⁿ him, and ^o his posterity.

Let children of wicked parents, and succeeding generations of impious predecessors take heed how they tread in the wicked foot-steps of such as have gone before them: especially where there are ensignes dispaired of Gods battels against them. For, in such cases he useth to have warre from generation to generation. Be not as your wicked fore-fathers were. But cease ye to sin against God, that he may cease to warre against you. We have worthy presidents hereof in ^p *Hezekiah*, and ^r *Iosiah*.

Hitherto of such particular observations as arise from the words of this historie.

Now further, in that, Warre is here noted to be the means of Gods executing his fierce wrath on an obstinate people, it is requisite that the evils of warre be distinctly noted, and, for aggravation thereof the benefits of peace.

Bb 3

§. 85. of

^m Est. 3. 1.ⁿ — 7. 10.

● — 9. 10.

^p 2 Chro. 29. 6, &c.^q — 34. 20, &c.

§. 85. Of the evils of warre.

1. For warre multitudes of men are gathered: and those for the most part lusty, stout, and strong men. In such multitudes it is scarce possible to have none but such as feare God. Many, many armies there have beene in all ages, wherein not one, that truly feared God, could be found. Verry few armies have beene heard of, whereof the greater part have beene men truly religious, and men fearing God: but rather impious, licentious, and violent persons. Where multitudes of such are assembled together, what mischiefs may not be feared?

2. For warre men use to be furnished with all kind of deadly weapons, and mortall munition, whereby souldiers are the more emboldened to all manner of outrages: much cruelty is thereby occasioned. Hence it comes to passe that men assembled in armies account all that they can come by, be it by hooke or crooke, right or wrong, to be as their owne. So as the places thorow which they passe, and where they make any stay, suffer much prejudice by them. Instance the *Danites* that robbed *Michah*, (*Iudg.* 18. 16, 17, 25.) This undoubtedly was the cause that moved *John the Baptist* to warne the souldiers that came to be instructed by him to take heed of *doing violence*, *Luke* 3. 14. For, the more potent men are, the more forward they are to oppresse others. And as for justice, it useth to sleep when war most waketh

3. To maintaine warre, rich treasures are oft exhaulted, subjects much oppressed, many husbands taken from their wives, parents from their children, masters from their families, all sorts of men from their callings. Trades thereby do much decay, and lands are oft left untilld. Yea of those that are so prest out to the war, many never returne home againe: whereby it comes to passe that many women are made widowes; many children fatherlesse, many old, impotent parents childlesse, and other friends friendlesse, to their utter undoing.

4. In war many are brought into most lamentable distresses,

Quis finis fructusue secularis huius non dico militie, sed militie Bern. ad Mil. Temp. c. 2. Quis ense accingetur, & non contraria lenitati & iustitie exercet? id est dolum, & asperitatem, & iniustitiam: propria scilicet negotia praeliorum. Tertul. advers. Iud. & advers. Marcion. De militum violentia, lege Chrys. Hom. 76. ad Pop. Quovis idior est, eo promptior ut inferiorem opprimat Ambr. Offic. l. i. c. 35. Erat ubique iustitium ob bellorum frequentiam. Hier. in Zac. 8.

ses, and yet no comfort, no succor afforded unto them. Some in the battell have an arme, a leg, or some other limb cut off, whereby they are disabled to helpe themselves; and yet though they call and cry for helpe, no man pittieeth them: but oft lie trampled upon by men and horses to their greater torture. Among other ends of Flutes, Fifes, Trumpets, Drummes, and such like loud sounding instruments in warre, this is said to be one, that the complaints and cries of wounded men might not be heard. If some of these by their own paines, or helpe of their fellow souldiers being wounded get out of the army, they may notwithstanding feele the smart of their wound, and find the losse of their limbs or senses to their dying day.

5. By warre many are taken captives, whom malicious and mortall enemies (so taken) oft put to exquisite torments: as the Syrians, who threshed Gilead with threshing instruments of iron, *Am. 1. 2.* and the Edomites, who ript up the women with child of Gilead, *Am. 1. 13.* and the Moabites, who burnt the bones of the King of Edom unto lime, *Am. 2. 1.* and Adonibezek, who having cut off the thumbs and great toes of 70 Kings, made them gather their meate under his table, *Judg. 1. 7.* and the Caldees, who slew the sonnes of Zedekiah before his eyes, and then put out the eyes of the said King, and bound him with fetters of brasse, &c. *2 King. 25. 7.* and the Philistines, who tooke Sampson, and put out his eyes, and bound him with fetters of brasse, and made him grind in their prison house, *Judg. 16. 21.* Others taken by enemies, though they be not so tortured, yet may be made perpetuall slaves.

6. By warre strangers and enemies invade others countries and kingdomes, enter into them, thrust out the true Lords therof, take away lands and inheritances, with all their goods and cattell from the true owners: abrogate good lawes: make cruell edicts; deprive people of their privileges and immunities: make noble men meane; rich men poore: free men slaves: deflowre mens wives, ravish their virgins, rip up their women with child, trample on old folkes, toss little children on pikes, cause weeping,

*Cerne cruento
horre castro-
rum bella ubiq;
divisa. Adet or-
bis mutuo san-
guine, &c. Cypri.
Epist. lib. 2.
Epist. 2. ad
Donat.*

wailing, and howling by reason of their savage cruelty in every place. Good cause therefore had the Psalmist to pray; that there be no breaking in, nor going out; that there be no complaining in our streets, *Psal. 141. 14.*

7. By warre more blood useth to be shed then any other way. Heapes upon heapes are thereby made of dead corps. We read of 70000 destroyed by a plague thorowout all Israel within the space of three dayes, *2 Sam. 24. 15.* But by the sword there were slaine in one battell (which may well be supposed to be in one day) 500000: and of whom? of children, of old, poore, impotent persons? such as for the most part are taken away by plague and famine? No verily; but 50000 choice men, *2 Chro. 13. 17.* We read of huge hostis indefinitely set downe, so as they may be supposed to consist of many hundred thousands, so vanquished, and destroyed, as none escaped, *2 Chro. 10. 24.* Yea, we read of whole cities, one after another utterly destroyed: even all that were in them, man and woman, young and old, and oxen and sheepe, and asse with the edge of the sword, *Ios. 6. 21. & 10. 28, 30, 32, 33, 35, 37, 39, 40.* When God would utterly destroy a stocke and all appertaining thereto, the sword hath beene used as his instrument to effect that judgement. Instance the case of *Ieroboam* and *Baasha*, *1 King. 15. 39. & 16. 11.* Yea and of *Ahab* also, *2 King. 10. 11.* The *Amorites* likewise, *Canaanites*, and other nations were utterly rooted out by the sword.

*Marte cadunt
subiti per mutua
vulnera fratres.
Ovid. Meta-
morph. lib. 3.
fab. 1.*

8. In warre most unnaturall slaughters are oft committed. For, it may and oft doth fall out that one brother warreth on one side and another on the contrary side: So father and sonne: and other neare kinsfolke, and deare friends. Whence it comes to passe that a brother kils a brother, a father a sonne, a sonne a father, a kinsman a kinsman, a friend a friend: By warre the eleven Tribes had almost utterly destroyed the Tribe of Benjamin, which made them weep sore, *Judg. 21. 2.* It cannot be otherwise thought but that in the blood warres betwixt the house of *Saul* and the house of *David*, and betwixt *Israhel* and *Israel*, many a kinsman slew one another. This when it is knowne, pierceth so deeply into

into the soule, as no cure can ever be made thereof. *Oedipus* having understood that in a conflict he had killed his father; (though he did it ignorantly and casually, yet) he pulled out his owne eyes in revenge of himselfe. The two sonnes of *Oedipus*, namely *Eteocles* and *Polynices*, waging warre one against another, slew each the other. *Teclegonus* also killed his owne father in a tumult. These wofull accidents do most usually happen in civill warres.

9. By warre not onely living persons are slaine, so as townes, cities, and nations have been dispeopled, but corne fields burnt, fruit trees cut downe, barnes, garners, and other like places filled with all kind of graine, and other provision for man and beast, destroyed and consumed: towers and wals beaten downe: houses of men, and houses of God, even sacred temples set on fire, and burnt downe to the ground. The most sacred house of God that ever was, that glorious Temple which *Solomon* built was not in this kind spared, 2 *King.* 25. 9. Yea famous cities; and townes, and kingdomes have by warre beene made heaps of rubbish, and desolate wildernesses, full of bryers and thornes, and habitations for wild beasts, dragons, owles, and other dolesfull creatures. For prooffe read *Isa.* 7. 20, 24. & 13. 20, &c. & 17. 1, 2. & 34. 9, &c. *Ier.* 50. 39. 40. *Zeph.* 2. 13, 14. *Judg.* 9. 45. Thus the sword is not onely terrible to present living creatures, but also to all sorts of creatures in present and future ages. As a flood which runneth with a strong streame, and overfloweth, carrieth away and destroyeth all, so barbarous souldiers invade and destroy all.

10. By warre the juster cause, and better part is oft overthrowne, and put to the worst. Herein (if in any other thing) is the proverbe verified, *Might overcommeth right*. For, it falleth out in warre where multitudes are gathered on the one side, and on the other, as it doth in single combates, and duels. The stronger and skilfuller, the more experienced and more active man may have the worse cause, and yet overcome the other, though the juster person. Hence is it that Infidels take occasion of insulting over Christians, Idolaters

Senec. Traged
3. quæ dicitur
Thebais
Idem Traged.
5 quæ dicitur
Oedipus.
Cæcil Stat. in
Theb.
Ovid in *Ibin*.
& 3 Fast.

*Sicut terrenus qui
valdè exurit
& inundat, om-
nia secum rapit
& perdit, ita &
barbari illi: inva-
serunt omnes
gentes, & perdi-
derunt, Chryf.
Hom 35. in
Gen. 14.*

Idolaters over Worshippers of the true God, and the unrighteous over the righteous. The Prophets stood amazed hereat: and in an humble manner expostulated the case with God, as, *Hab. 1. 13, &c. Lam. 4. 20. Psal. 44. 9, &c. & 74. 4, &c. & 79. 1, &c.*

§. 86. *Of the better part put to the worst in warre.*

Quest. **H**Arth not God the ordering of battels? Doth not he give victory to whom he will? Is there any restraint to the Lord to save by many or by few? If so, why hath not the better part alwayes the better successe and victory?

Sec §. 77.

2 Chro. 14. 11.

Ans. Most true it is that the issue of warre is disposed by the Lord: and that *it is nothing with him to helpe, whether with many, or with them that have no power.* Yet can we not thence inferre that the better side shall alway have the victory. For,

1. *How unsearchable are his judgements, and his wayes past finding out, Rom. 11. 33.*

2. They who are accounted the better persons, and have the better cause, may have some secret causes in them deserving punishment, for which the Lord wisely and justly suffereth them to fall into their enemies hands: and so giveth them occasion to search out that which lyeth hid, *Iosh. 7. 13.*

3. Though the persons which wage warre, and the cause for which it is waged, be righteous, yet their manner of waging may be such as God be justly provoked therby to give them over to their enemies, as he did the Israelites when they went about to revenge the villany of the men of Gibeah, *Indg. 20. 21.* Saints may be too confident in their owne might and wit. They may be zealous in punishing others sinnes, and yet harbour secret sinnes among themselves. They may enter battell without seeking the Lord aright. For these and other like reasons may the Lord suffer them to faile in their attempts.

4. The unrighteous oft prevaile against the righteous, that thereby they may be Gods rod to punish his children. But what priviledge is this to the unrighteous? what damage is it to the righteous? The rod, when Gods worke is done, shalbe cast into the fire. The Saint being a child of God that is beaten therewith, will thereby be bettered.

5. As for the Lords saving with few against many, and with them that have no power against such as are mighty, and every way well furnished to the war, it is true in regard of Gods almighty and extraordinary power. But ordinarily successe is given according to the means that are used. So as if the worse part be better prepared with men more in number, and more valiant, and with more store of better munition, ordinarily they get the upper hand thereby. In this respect Christ giveth advice to consider how an enemy is prepared, and answerably to go out against him, or to seek peace with him, *Luke 14. 31, 32.*

§. 87. *Of the good of warre notwithstanding the evils thereof.*

Quest. **H**OW can such evils of warre stand with the lawfulnessse and usefulnessse of warre ^a before noted?

Answ. 1. The lawfulnessse of warre ariseth from the ^b necessity thereof: and the necessity of warre from the iniquity of men. Because ambitious and injurious men cannot otherwise be restrained then by warre, or because there is no other way to punish such malefactors, it is lawfull and needfull after such a manner to draw out and use the sword of the Lord against them.

2. The usefulnessse of warre ariseth from the good effects that issue from a just undertaking, a wise managing, and a prosperous finishing of the same. But, the evils of war arise from the ill disposition of such as are without just cause incited thereto, and being armed with power, abuse the same to the satisfying of their inhumane humour. Many evils arise from

^a §. 13, 14, &c.

^b §. 17.

Ex animo hominum vitioso bellum erumpit.

Chrys. in Mat. 10. Rom. 36.

^c §. 17.

from the supreme authority of a Monarch, when he turnes it into a tyranny: yet is such a supreme authority most war-rantable and profitable.

§. 88. *Of warre the forest judgement.*

*The evils of warre being such as have beene * shewed, we may well inferre these conclusions following.*

I. **VV** *Arre is the heaviest of Gods judgements. There are three publique judgement called * evill arrows. Arrows, because they are sharpe and deadly; piercing to the very heart of a man. Evil, by reason of their effects, the evils and mischiefs which they worke. In this respect saith the Lord, ^b I will heape mischiefs upon them, I will spend mine arrows upon them. Gods arrows are called instruments of death, Psal. 7. 13. The three most fearefull judgements, which are most usually called Gods arrows, are Plague, Famine, Sword. The forest of all these is the Sword. Evident is this by the answer which David gave to Gad, who from the Lord put those three to his choice. One of them must be endured: but which of them, he himselfe might chuse. Thereupon he supplicated against the sword, in these words, Let me not fall into the hands of man. Hereby he shewed that he accounted the sword the most terrible judgement: and withall intimateth the reason thereof: because it is put into mans hands; so as Plague and Famine is more immediately ordered by God, then Warre. Men are made the instruments thereof. And their anger is fierce, and their wrath cruell. Yea, they prove many times insatiable in their cruelty: as wolves when they enter among a flocke of sheepe. For (as it is in the proverbe) Man is a Wolfe to man: as cruell one to another, as a Wolfe to sheepe: one undermining, one devouring another, as they can get any advantage one against another.*

Besides, warre more usually causeth both plague and famine, then either of them causeth warre. If a plague rage

* §. 84.

* Ezek 5. 16.

^b Deut. 32. 23.

2 Sam 24. 14.

Gen. 49. 7.
Homo homini lupus.
Plant. in
Afinar.

a citie or country, enemies wilbe afraid to send an army thither, least they be all infected and destroyed with the plague. So if famine thorow scarcity of food destroy the inhabitants of a land, enemies will forbear to invade it (especially if they be not able to bring with them provision enough for horse and man to so remote a place) fearing least they and their cattell be all starved. Thus these two judgements may be some meanes to avert warre. But warre ordinarily causeth *plague* and *famine*. These three, *Sword*, *Pestilence*, *Famine*, are very oft joyned together: and for the most part, *Sword* is put in the first place, as the cause of the other two: *Plagues* oft arise from multitudes of people thwacked together, from noisome favours, from want of cleane shiftings, from unwholsome food, from infected aire, and other like causes which are ordinarily occasioned by warre: especially, when people are by enemies blocked up, and have not liberty to goe abroad, and to provide for themselves.

In Jerusalem, when it was besieged by the *Babylonians* there was a great pestilence, and much famine: but much greater * when it was, besieged by the *Romanes*. The first great plague that was in *Queene Elizabeths* daies was brought into *England* by the souldiers that came from *New haven* that was somwhile besieged; and after taken by the enemy.

Of famine caused by warre, see *Deants Death*, on a *Samp*, 21. 1. 6. 22, 24.

If warre be an usuall occasion of *plague* and *famine*, it must needs be the greatest of them: and if of them, surely the greatest of other judgements.

A soldier that is taken prisoner, and sold to the enemy, is a great judgement upon him. And if he be sold to the enemy, and live, it is a judgement upon him. And if he be sold to the enemy, and die, it is a judgement upon him. And if he be sold to the enemy, and live, it is a judgement upon him. And if he be sold to the enemy, and die, it is a judgement upon him.

5.89. Of

Lev. 26. 25, 26
Ier. 14. 12.
Ezek. 6. 11.

Ier. 21. 6, 7.

* Joseph. de
Bello Iud. l. 6. c.
11.
Stow in his ge-
nerall Chron.
of Englan. 4.
Eliz.

§. 89. *Of delighting in warre.*

II. **N**O true Christian can, or may delight in warre. He may^b on just cause wage warre: but there is a great difference betwixt the doing of a thing, and delight therein: God doth afflict, and grieve children of men, but not^c from his heart; willingly. Iudgement is^d his strange worke, his strange act. So ought warre to be unto Christians. A true Christians heart is possessed with true charity. But charity delighteth not in spoiles, in wounds, in paines, and tortures, in blood of men, nor in any other evils that warre ordinarily causeth. They are therefore destitute of true Christian charity, and in that respect, no true Christians that simply desire warre, that without just and urgent cause raise warre, that with delight enbroile themselves therein. They are worse then savages, yea then savage beasts. Though the Lord made many of the Heathen his rod to correct his people: yet because they delighted in shedding blood, the Lord brought heavy judgements upon them: as on *Assur*, Isa. 10. 5, &c. on *Babylon*, Isa. 14. 4, &c. *Ier.* 50. 23, 24. *Hab.* 2. 7, 8. on *Mount Seir*, *Ezek.* 35. 5, 6. Yea also upon the house of *Iehu*, who destroyed the stocke of *Ahab*, *Hos.* 1. 4.

§. 90. *Of Christians backwardnesse to warre.*

III. **C**hristians ought to be very backward to warre. The evils thereof are ordinarily so many, as they should make a Christian trie all other faire meanes for retaining or recovering his owne, and for preventing or redressing wrongs, then by warre to seeke the accomplishing of his desire. Christians should be affected to warre as the Apostle would have them to law, *1 Cor.* 6. 1, &c. They ought not to use it but in the last place, after all other good meanes have beene used, as a desperate remedy, when no other remedy will serve the turne. Urgent necessity should force Christians to warre. The evill effects of warre cannot but be very

^b §. 17, 18.^c Lam. 3. 33.

1270

ex corde suo.

^d Isa. 48. 21.

very grievous to a true Christian soule. How then may he be forward to that which causeth such evill effects? See the caution even for just warres, before given in the latter end of §. 18.

§. 91. *Of circumspection in waging warre.*

IIII. **G**reat circumspection must be used in waging war. Many evils ordinarily arising from warre, if men be not watchfull over themselves, pride, wrath, revenge, cruelty, and many other corruptions, whereunto our nature is much prone, will soone find occasion to display themselves, by reason of that power which men gathered together in an army, have. *David*, a man in a great measure renewed, ^a yea a man after Gods omne heart, ^b being accompanied with an army of valiant men, upon a discurtisie offered unto him by a churle, was so incensed with rage, and enflamed with revenge, as he vowed, and swore to destroy all that pertained to that churlish *Nabal*, before the next morning. If such a man, by reason of his warlike power, was so soone provoked to so great an evill, what will not warre provoke others unto, especially if they be confident in their power, and get any advantages against their enemies. Wherefore, to prevent the evils of war, such as have just occasion of waging war, must look to their manner of waging war, and lay aside all malice, envy, wrath, revenge, desire of bloud, cruelty, & other inhumane passions: and continually walk before him, carying themselves as in the presence of God, ordering all their actions according to the word of God; yea and oft looking to God, calling upon him, and doing such things as in the good successe of them may give them just cause to praise God. Thus may we avoid the ordinary evils of warre.

a Act 13. 22.

b 1 Sam. 25. 22.

§. 92. *Of*

§. 92. Of warre kept out of a land.

V. **I**T is a blessing to have warre kept out of a land. Warre being a cause of many evils, to have war kept out, is to be freed from those many evils. This is that case, wherof the Psalmist thus saith, *Happy is that people that is in such a case.* This was the happinesse of Salomons raigne; for, ^b God gave him rest from all his enemies round about. As a blessing on Iehosaphat and his kingdome, it is recorded, that, *The feare of the Lord fell upon all the kingdomes of the lands that were round about Iudah, so that they made no warre against Iehosaphat.*

Thrice happy is *England* in this respect, that under the blessed government of *Queene Elizabeth*, *King James*, and our now (and long may he be our now) royall *Soveraigne*, *King Charles*, hath beene preserved from warre, the cause of many evils, and from the many evils of warre. It cannot be denied, but that in blessed *Queene Elizabeths* daies, there was much warre: and that many attempts were made by enemies abroad, and traitors at home to disturbe our Peace, extirpate our Religion, and ruinate our State: but they all turned to the increase of our happinesse, in that we are delivered from them all, and so preserved from the evils of open hostility, and privy conspiracy, as those attempts proved thorow the divine providence more glorious, and many wayes beneficiall to *Soveraigne* and *Subjects*, to *Church* and *Common-wealth*, then ignominious, or any way prejudiciall.

That there may be better notice taken hereof to enlarge our hearts the more to praise God, and to move us the more securely and confidently to cast our care on him, I hope it will not be unseasonable here to set down a particular catalogue of such deliverances from the foresaid evils, as God hath given us since the beginning of that blessed *Queenes* raigne.

§. 93. *Of Englands Deliverances, since Queene Elizabeth began her Raigne.*

1. GOD preserved *Queene Elizabeth* from death in the time of her sister *Queene Mary*. For, being charged with conspiracy in the case of *S^t. Thomas Wyats* rising, but most unjustly, was sent as a prisoner to the *Tower of London*. Her death was in those dayes many wayes plotted, but by the divine Providence all those plots were disappointed.

An.Dom.
1553.
1. Mar.

2. When by the death of *Queene Mary* the Crowne and Kingdome by just and unquestionable title descended on her, the whole Land professed a religion contrary to the Religion which she professed, and the Peeres and Commons were then assembled in Parliament, and that with purpose to settle Popery (as it is likely) more firmly in this land; yet did the Lord move their hearts then and there to acknowledge her title, and that by the mouth of *Doctor Heath*, then *Arch-Bishop of Yorke*, and *Lord Chancellour of England*, so as she was forthwith openly proclaimed *Queen of England*, and answerably with as great joy and rejoycing as ever *Prince* was, received by her *Subjects*.

17. Nov. 1558.

3. Being crowned, she found a potent Prince, namely, *Henry* the second then the *French King*, to endeavour to set up another title of *Mary* then *Queene of Scots*, who was married to *Francis* his sonne. To them they gave this title, *Francis and Mary by the grace of God, of Scotland, England, and Ireland King and Queene*. Answerably they quartered the Armes of *England* with the Armes of *Scotland*. To settle the said *Mary* in the roome of *Queene Elizabeth*, an army was sent out of *France* into *Scotland*, to joyne with the *Scots*, and to invade *England*; and the Pope was dealt withall to declare *Elizabeth* to be an heretique and illegitimate, and *Mary* to be the true *Queene of England*. But by the Divine Providence all this vanished as smoke into the aire. For, the *Scots* refused to joyne with the *French* against *England*. Yea, they desired and obtained aid of *Queene*

An Dom.
1559. Reg. 2.

Franciscus &
Maria Dei gra-
tia Scotiae, An-
glie & Hibernie
Rex & Regina.

An.Dom.
1559 Reg. 21

Elizabeth to thrust the *French* out of *Scotland*.

4. *Philip King of Spaine* earnestly desired mariage with *Queene Elizabeth*, notwithstanding his late mariage with *Queene Mary* sister to *Queene Elizabeth*. Now because Gods Word expressly forbiddeth one man to marry two sisters, he pretended to get a dispensation from the Pope. But all his endeavours about so impious a matter, nought prevailed with so pious a Prince. Wherefore he endeavoured to make a mariage betwixt *Queene Elizabeth*, and *Charles*, son of *Ferdinand* then Emperour, and uncle to the said *Philip*. All was to bring the Kingdome of *England* to his owne lineage and family. But neither could this attempt take effect. Whereupon *Philip King of Spaine* became an utter enemy to that royall *Queene*, which enmity (thorow the divine providence) turned to *Queene Elizabeths* glory.

An.Dom.
1562 Reg. 4.

5. *Arthur Poole* of the race of *George Duke of Clarence*, of the house of *Yorke*, with sundry of his kindred and alliance conspired to set againe on foot the title of *Mary Queene of Scots*, and to bring an army out of *France* into *Wales*, to make their challenge good; but they were before the execution of their plot discovered, and themselves condemned.

6. After the fore-mentioned emulation, yea, and enmity betwixt *King Philip of Spaine*, and *Queene Elizabeth*, one Pope after another was much solicited by *Spanish* and other *Papists* to excommunicate that pious Prince, upon pretence of heresie. But till she was made able to stand out against all her enemies, God kept away those thunderbolts under *Pope Paulus 4.* and *Pius 4.*

An.Dom.
1569 Reg. 11.
The forme of
this excommu-
nication is in
the very words
thereof recor-
ded in Cam-
den. Annal. re-
rum Anglic. &
Hibern. Reg.
Elizab. part 2.
MDLXX.

7. *Pope Pius 5.* a man of a fierce and fiery disposition, was so farre wrought upon, as in the most solemne manner that he could, excommunicated, and anathematized blessed *Queene Elizabeth*, and caused a brieft thereof with his *leaden bull* annexed thereto, to be fastned to the gate of the Bishop of Londons pallace neare *Pauls Church*, by one *Iohn Felton*, who being apprehended, confessed the fact, and received condigne punishment on a gibbet before the said gate.

gate. This excommunication caused many troubles on mans part : but withall as many preservations and deliverances on Gods part.

8. The *Earles of Northumberland and Westmerland*, thow promises of aid from the *Pope* and *Spaniard*, raised up a rebellion against *Queene* and *State* in the North-parts: but were soone discomfited. The Earle of Northumberland was taken and beheaded. The other Earle fled beyond sea, and ended his daies in a poore and meane estate.

An.Dom.
1570.Reg.19.

9. *John Story Doctor of Law*, a spie to the *Duke of Alva*, conspired with one *Prestol*, a man much addicted to magick, and a subject to the *King of Spaine*, against the life of *Queene Elizabeth*. He sent advertisement to the *Duke of Alva*, how he might invade *England*, and make *Ireland* revolt. God bringing this treason to light, both *Story* and *Prestol* were by a Parliament adjudged guilty of high treason. Thereupon they received their just demerit.

An.Dom.
1570.Reg.12.

10. The *Bishop of Rosse* practiced with sundry English men to intercept *Queene Elizabeth*, and to trouble the *Parliament* then sitting, that so another *Queene* might be set up instead of *Elizabeth*. But there fell out such mutuall mistrust among the Conspirators, as their plots turned to their owne damage.

An.Dom.
1571.Reg.13.

11. *John Duke of Austria*, ambitiously affecting the kingdoms of *England* and *Scotland*, dealt with the *Pope* and *King of Spaine* for aid against *England*. For a pretence of title thereto, he sought marriage with the next heire. But in the midst of his ambitious projects he suddenly died.

An.Dom.
1576.Reg.18.

12. *Thomas Stukely* an English fugitive plotted with two Popes, *Pius 5.* and *Gregorius 13.* to lead forces into *Ireland*, there to joyne with the *Rebells*, and to conquer it for Pope *Gregories* bastard sonne. For this purpose he was made Generall of 8000 *Italian* souldiers. But by the perswasion of *Sebastian King of Portugal* he went with his troupes into *Mauritania*, and was there slaine.

An.Dom.
1578.Reg.20.

13. *Nicolas Sanders* an English Priest went further, for he with a banner consecrated by the *Pope*, and an army of

An.Dom.
1580.Reg.22.

Spaniards entred into *Ireland*, joyned with the *Rebels*, caused a great insurrection, but to the overthrow of himselfe and all that tooke part with him.

An Dom.
1581. Reg. 23.

14. *Robert Parsons*, *Edmund Campion*, and other *Seminaries* and *Incendiaries* were sent by the *Pope* from *Rome* into *England*, to draw the *Queenes* subjects from their allegiance, to prepare them to a change, and to take part with forraigne powers when they should be sent into *England*. *Campion*, *Sherwin*, *Kirly*, and *Briant* were convicted and condemned of high treason, and answerably executed. But their diuellish attempts turned to a greater restraint of *Papists* in *England*, and a greater security of the *Queenes Majesty*, and her *State*.

An Dom.
1583. Reg. 26.

15. *John Somervill* was apprehended as he was comming in a desperate manner to kill the *Queene*, being moved thereto (as he himselfe confessed) by reading certaine popish bookes written against the *Queene* by *Seminaries*. Being condemned, in *New gate* he strangled himselfe.

An Dom.
1585. Reg. 27.

16. *William Parry* Doctor of Law, made promise and vow to kill the *Queenes Majesty*, and for that end obtained of the *Pope*, an absolution for the fact before it was committed. But God stricke his heart with such terrour, as though he had opportunity, yet he put it off so long, as at length his purpose was discovered, and he received the just reward of a traitor.

An Dom. 1586
Reg. 27.

17. *John Ballard* a *Romish Priest*, stirred up the fiery spirits of certaine *Popish Gentlemen* to undertake to kill the *Queene*, as she should go abroad to take the aire: which though they had vowed to do, yet was their unnaturall treason discovered before they had the opportunity to do it. At their arraignment they were found guilty of high treason against the *Queenes* person, of stirring civill warres in the *Realme*, and of practicing to bring in forraigne power. Foureteene of them were as traitors executed.

An Dom.
1587. Reg. 29.

17. *William Stafford* a young Gentleman, and one *Moody* a desperate man, were by a forraigne Ambassadour lying in *England*, perswaded to kill the *Queene*. But the plot

plot was discovered before it was effected.

19. The inveterate hatred of *Philip King of Spaine* against *Queene Elizabeth*, and his unsatiable ambition and desire of enjoying *England* as his owne; was at length openly manifested by an huge navy, supposed, and thereupon intituled *invincible*, set to sea against *England*. But the Lord of sea and land soone disappointed their hopes. The navy was dissipated on the sea, and *England* secured.

An.Dom.
1588. Reg. 30.

20. *Rodericke Lopez* a Jew, Physitian in ordinary to her Majesty, upon promise of 50000 crownes to be sent him out of *Spaine*, undertooke to poyson the *Queene*. But before the hire came, the treason was discovered, and the traitor executed.

An.Dom.
1593. Reg. 37.

21. *Patrick Cullin* an Irish Fencer, was hired by English runagates in the Low Countries to kill the *Queene*: and with that purpose came over: but intelligence being given thereof, he was apprehended and executed.

An.Dom.
1594. Reg. 36.

22. *Edmond York* and *Richard Williams* hired in like manner to the like, namely to kill her Majesty, and to set on fire her navy with balls of wild-fire, were prevented and executed.

An. codem.

23. *Edward Squire* being in a ship on sea, taken by the Spaniards, and brought into *Spaine*, was there suborned and directed by *Richard Walpoole* an English fugitive and a *Jesuite* to poison the *Queene*, by laying a strong poison (which the *Jesuite* there gave him) on the pommell of the saddle whereon the *Queene* should ride: that she laying her hand thereon, might cary the sent thereof to her nose, and thereby receive it into her body: which if she had done, it had beene her death. Never any treason came so neare to the execution as this. For the traitor *Squire* observed his direction, did the deed, and that, immediately before the *Queene* rid forth. But the divine providence kept her from touching the pommell with her hand. Yet the treason was discovered, and the traitor received condigne punishment.

An.Dom.
1598. Reg. 40.

24. The *Earle of Tyrone*, an Irish man, having beene some while in *Spaine*, returned from thence with

An.Dom.
1599. Reg. 41.

with a rebellious mind, and raised by the assistance of the *Spaniard* and popish faction in *Ireland* a rebellion. More damage accrued to *Queene* and *State* by this rebellion, then any other way all her dayes. Yet thorow the constant providence of God this rebell also was brought under, and that land secured.

An.Dom.
1600 Reg. 42.

25. There was a plot for removing some of the *Queenes* chief Officers and Counsellors from her: which (if it had not beene prevented) might have proved dangerous to her *Person* and *State*: and so much the rather because there were *Papists* which had a great hand in that conspiracy. Therein therefore was the divine *Providence* manifested by preserving her *Majesty* in safety.

An.Dom.
1602 Reg. 44.
45.

26. *Henry Garnet* Superiour of the *Iesuites* in *England*, *Robert Tresmond Iesuite*, *Robert Catesby*, *Francis Tresham*, and others, in the name of all the *Romish Catholiques* in *England*, imploy *Thomas Winter* into *Spaine*, to obtaine an army from *Spaine* to joyne with the forces of *Papists* in *England*, to change the government, and religion thereof. There being then hostility betweene *Spaine* and *England*, the motion was readily embraced by the *Spaniard*: and 100000 crownes promised to helpe forward the businesse. But before any thing could be effected, *Queene Elizabeth*, full of yeares, in peace, on her bed, ended her dayes: being 69 yeares, 6 moneths, and 17 dayes old: a greater age then any other King or Queene of *England* from the Conquest attained to. She was about the age of *David King of Israel* when he died: who lived the longest of all the Kings of *Israel* and *Judah*. She reigned 44 yeares, 4 moneths, and 7 daies.

Queene Elizabeth was borne at *Greenwich*, 7. Sept. 1553. and died at *Richmond*, 24. Mar. 1602. She began her taigne 17. Nov. 1558. and ended her taigne with her life 24. Mar. 1602.

Doubtlesse many more treasons were intended and plotted against her, then are recorded: but she was kept so sure and secure under the wings of the Almighty, whose truth she constantly maintained (herein especially shewing her selfe to be SEMPER EADEM, *alwaies the same*) as no open hostility, no privy conspiracy ever prevailed against her. Her preservation much made to our security. The remembrance

brance therefore thereof ought ever to be fresh among us, that so long as the benefit thereof continueth, which will be so long as true Religion continueth among us, due praises may be yeelded to her and our Protector.

§. 94. *Of Gods Providence to England in King James his time.*

1. **T**He day of *Queene Elizabeths* departure out of this life, was the day long expected by *Papists*, as a day for rooting out our Religion, and altering our government. For, Pope *Clement 8.* had sent the yeare before two Bulls, to interdict all claime or title to the Crown of *England* though never so directly and nearly interessed by discent, to all such as would not by their best endeavours promote the Catholique cause, and by solemne and sacred oath religiously subscribe thereto. But God who approveth our Religion, and detesteth their superstition, or rather idolatry, made all their hopes utterly frustrate. For, in the setting of one Sun immediately arose another, and that in full brightnesse, to the unspeakable comfort of all true hearted *Englishmen*, and to the utter astonishment of all popish enemies of this flourishing State. In the same morning wherein *Queene Elizabeth* died, was *King James* first at the *Court-gate*, and then at the *Crosse* in *Cheape-stile*, with wonderfull great acclamations, and all manner of manifestations of joy, proclaimed *King*. An especiall evidence of the divine providence.

2. In the first yeare of his *Majesties* raigne, before he was solemnly annointed and crowned, *Watson* and *Cleark* two Romish Priests, conspired with others, some noble men, some Knights, and some Gentlemen, to surprize *King James*, and Prince *Henry*. presuming on forraigne forces for aid and assistance, thereby to alter religion, and to set up such Officers of State, as they thought best. But their plot before it came to execution was discovered, they condemned, some of them executed, others spared thorew the Kings clemency.

24. Mar, 1602.

*Occubuit sol: nox
nulla secuta est.*

Queene Elizabeth died about two in the morning. About eight *King James* was proclaimed at Court: & about eleven in *Cheape-side* An Dom. 1603 Reg. 1.

3. *Garnet* and *Tresmond* Iesuites, with *Catesby* and *Tresham* before mentioned, notwithstanding the death of *Queene Elizabeth*, when they saw that *King James* defended the same faith, continued to sollicite the King of *Spaine* to send an army into *England*, to joyne with the forces of Papists here, for extirpation of Religion. But the King of *Spaine* being then in treaty with the King of *England* about peace, refused to hearken to any such motion. Thereupon they (together with other unnaturall and traitorous subjects) plotted the matchlesse, mercilesse, devilish, and damnable *gun-powder-treason*, whereof before, s. 67. If ever the eye of the divine providence did shew it selfe watchfull for the safety of *England*, it was in the discovery of this plot before it came to execution. Wherefore among other deliverances, this is to be had in perpetuall remembrance.

4. If we consider the great hazard wherein blessed *Charles*, (then Prince, now our royall *Soveraigne*) was in going to *Spaine*, and returning from *Spaine*, on land and sea; and withall if we well weigh the admirable and unutterable benefits which we enjoy by his happy raigne over us, we shall find just cause to put the day of his safe arrivall to *England*, into the catalogue of daies of memorials of Gods mercifull Providence over this Kingdome. From that day the crests of Papists fell downe: especially after the downfall of many of them at a *Romish Priests* sermon in *Blacke-Friers, London*.

Of the forementioned deliverances much more is recorded in *Camdens Annales*, *Bishop Carltons Collections*, *Speeds History*, and other *Chronicles of England*.

For my purpose it is enough to have pointed at the heads of them.

Yet because contraries laid together do more lively set out each other in their owne proper colours. Hercunto shalbe annexed another brieft catalogue of such troubles as in former Princes times from the *Conquest*, (for to go higher is not much requisite) have fallen out to the great prejudice of Kings

The day appointed to blow up the Parliament with gun-powder, was
5. Nov. 1605.
Reg. Jacobi 3.

6. Octob. 1623
Reg. Jacobi 20.

An Dom. 1623
26. Oct. stilo
vet. 5. Nov.
stilo novo.

Ἡρακλῆς καὶ
ἰσχυρία, καὶ δύναμις
παύσηται. Dist.
Arist. Rhetic. 3. 2

Kings and Kingdome: that thus Gods blessing on us under the raignes of *Queene Elizabeth*, *King James*, and *King Charles* (by whom our light and life, the Gospell is still continued among us) may be the better discerned.

§. 95. *Of the troubles of England from the Conquest to Queene Elizabeths time.*

1. **W**illiam, Duke of Normandie, surnamed *The Conquerour*, got the crowne with much blood, having slaine *Harold* the King immediately before him, two of his brothers, and 67974 English men. He changed many of the lawes and customes of *England*. He defaced many Churches, and depopulated sundry townes to make a forrest for beasts: where two of his owne sonnes were strangely slaine. The Danes to recover the Crowne, in his dayes invaded the land, burnt *Yorke*, and slew 3000 men. The Scots likewise about the same time made great spoile in *England*: and spared nor sex nor age. Much trouble was in the land all his time. Being in *France*, and there setting a towne on fire, he rode so neare the fire, as his horse with the heat thereof gave such a leap, as it brake the rimme of his belly, wherof he died, in the 21. yeare of his raigne, and 64 of his age. Being dead, he was denied buriall till much mediation was made, and a great composition paid.

1066. Oct. 14

2. *William Rufus* son to the *Conquerour*, having an elder brother then living, came not without difficulty to the crowne. He had much warre, both with his elder brother *Robert*, and also with his younger brother *Henry*. In his time were many warres with the *Scots*, and *Welch*, much English blood spilt, and himsele casually slaine by one of his subjects with an arrow shot at a stag, in the 13. yeare of his raigne, and 43 of his age. His corps were caried towards *Winchester* in a colliers cart.

1087. Sep. 9.

3. *Henry I.* youngest sonne of *William the Conquerour*, put *Robert* his elder brother by the crowne: whence arose many broiles. He getting the mastery over his brother, imprisoned him, and cruelly put out his eyes. He had much warre

1100. Aug. 1.

warre with the Welch. All his children, but *Mawde* his daughter, with 160 persons were drowned together. He died of a surfeit in the 36. yeare of his raigne, and 65. of his age.

1135. Dec. 2.

4. *Stephen* with perjury usurped the kingdome, from the fore-said *Mawde*. Besides some warres abroad, he had continuall civill jarres at home : by reason whereof he was taken prisoner, and forced in the end to leave the heire of his opposite to be his successour. He died of an *Illucke* passion, mixed with the *Emeroids*, in the 19. yeare of his raigne. His body after it was interred, was taken out of the lead, and cast into a river.

1154. Oct. 25.

5. *Henry 2.* sonne of the foresaid *Mawde*, thorow his incontinency with *Rosamond*, set his owne wife and children against him, which caused perpetuall unquietnesse in his kingdome. In one battell at Edmondbury 20000 were taken and slaine. He adopted his sonne (who laboured to dis-throne him) in the government : and having much embroiled the kingdome, he grew so discontented, as he curst his children, and the day of his birth, and in much perplexity ended his daies in the 35. yeare of his raigne, and 61. of his age. Being dead, his people fell to spoile all he had, and left him naked.

1189. Jul. 6.

6. *Richard 1.* sonne to *Henry 2.* having in his fathers life vowed a journey to the Holy Land, had his kingdome in his absence usurped by *Iohn* his younger brother. Much trouble thence arose in *England*. On notice thereof, *Richard* hasted home : but in the way he was taken prisoner by the *Duke of Austria*. Whence though he were after 17 moneths imprisonment with a great rancome released, and restored to the Crowne, yet both he and his hingdome were in continuall trouble. As he was besieging a castle, which would have yeilded unto him, if onely their lives might be saved (but he would not accept it on any condition) he was shot with a poisoned arrow, and thereof died, in the 10. yeare of his raigne, and 45. of his age, and was buried at his fathers seet; whom he confessed he had betrayed.

7. *Iohn*

7. *John* younger brother to the foresaid *Richard*, notwithstanding *Arthur* sonne to his elder brother, and true heire to the Crowne, by might got the Kingdome. But himselfe and his subjects, either with others, or among themselves were in continuall broiles, and had many unsuccessfull warres with *French*, *Scots*, and *Welch*. He was opposed by his *Lords*, deposed by the *Pope*, poysoned by a *Monke*, in the 18. yeare of his raigne, and 51. of his age.

1192. Apr. 6.

8. *Henry* 3. eldest son of the foresaid *John*, began his raigne when he was not full 10 yeares old, and the State very troublesome. The miseries of his raigne were almost infinite, by Invasions, Rebellions, Exactions, and the sundry calamities that follow such disasters. *Lewis* the French King entred the land, many of the Barons tooke part with him. On both sides very many were slaine. The King himselfe by his Barons, with his brother *Richard* King of Almain, and his sonne *Prince Edward*, taken prisoners. There were then slaine 4500. He died in the 57. yeare of his raigne, and 67. of his age.

1216. Oct. 19.

9. *Edward* 1. was enbroiled in war against the *Sarazens* when his father died. There he received three wounds with a poisoned knife by a treacherous Assassin: but by the daily licking of his rankling wounds with the tongue of lady *Elenor* his wife, he is said to be cured. With much glory he returned home, and was victorious against the *Scots* and *Welch*. Yet those victories were not achieved without the expence of much English bloud. He died as he was going with a mighty host against the *Scots*, in the 35. yeare of his raigne, and 68. of his age.

1272. Nov. 16.

10. *Edward* 2. (son to *Edward* 1.) was one of the most miserable Kings that have reigned in England. The Northerne parts were over-run and harried by the *Scots*. In the bartell which was called the *white battell*, 3000 *Yorkshire* men were slaine by the *Scots*. *Rob. Bruce* King of *Scots* invading *England*, burned all the country before him. He had much civill warre with his Barons: and much bloud

1307. Jul. 7.

was

was shed on both sides. He was at length himselfe imprisoned and deposed, in the 20. yeare of his raigne, and 42. of his age: and about 8 moneths after cruelly broached to death with an hot iron spit.

1326. Jan. 25.

11. *Edward 3.* son of *Edward 2.* came to the Crowne in his fathers life-time, by his fathers forced resignation thereof. His raigne was indeed glorious by forraigne victories, but the Kingdome was much exhausted of men and mony, thorow sundry expeditions into *Scotland*, *France*, and *Spaine*, which occasioned great complaints of his Subjects. In his time *Southampton* was burnt by *Pirates*, and *Carlisle*, with other places by the *Scots*, to the losse and vexation of many Subjects. At the time of his death all of all forts forsooke him. Onely one *Priest* is said to be with him, when he gave up the ghost, in the 51. yeare of his raigne, and 65. of his age.

1377. Jun. 21.

12. *Richard 2.* grand-child of *Edward 3.* came young to the Crowne: and by ill counsell and ill courses occasioned many Invasions, Oppressions, Insurrections, Rebellions, and last, the deposition of himselfe, and untimely death. Whereupon ensued that fatall division betwixt the two houses of *Yorke* and *LANCASTER*, in pursuit of which quarrell were 13. maine battells fought: three ^a *Kings* besides himselfe, ^b two *Princes*, heires apparent, 12 *Dukes*, one *Marquesse*, 18 *Earles*, one *Viscount*, 23 *Barons*, besides *Knights*, and *Gentlemen* innumerable, were slaine. *Richard 2.* was deposed in the 23. yeare of his raigne, and murdered about five moneths after in the 34. of his age.

^a *Henry 6.*

Edward 5.

Richard 3.

^b *Hen. 6.* his

son.

Edw 5 his

brother.

1399. Sept. 29.

13. *Henry 4.* as he got the Crowne by violence, so he held it by force, not without continuall feare, having all his raigne either warres abroad, or conspiracies and insurrections at home, which cost the lives of many Nobles and Commons. He died in the 14. yeare of his raigne, and 46 of his age.

1412. Mar. 20.

14. *Henry 5.* sonne to *Henry 4.* spent most of the time of his raigne in warres in *France*. Very victorious he was therein: but hastened his death thereby, and in the 10. yeare of

of his raigne, and 34. of his age : leaving his crowne to an infant. What followed thereupon is now to be shewed.

15. *Henry 6.* sonne of *Henry 5.* was crowned in the first yeare of his age with the Crownes of two Kingdomes, but that of *France* which his father wonne, was soone lost : and this of *England* was twice pluckt from his head in his life time. Many bloody battels were fought in *England* betwixt the two great factions of *Yorke* and *Lancaster* : wherein many thousand subjects perished. This King at length was taken and imprisoned, the Queene his wife exiled, his sonne and heire kild, his Counsellours slaine, the Crowne conferred on his corrivall, in the 39. yeare of his raigne, and he himselfe murdered in the 50. of his age.

1422. Aug. 31.

16. *Edward 4.* being of the house of *Yorke*, obtained the Crowne with much blood, there being in one battell slaine 36775 English men. There were civill warres almost all his raigne. He was taken and imprisoned, whence escaping, he was forced to fly the land : but returning with much hazard to his person, and death of many subjects, recovered the Crowne, but so as his children had little joy thereof. On a sudden after a sort he died, in the 23. yeare of his raigne, and 41. of his age.

1460. Mar. 4.

17. *Edward 5.* Sonne of *Edward 4.* was for the space of two moneths and 16 dayes accounted *King*, but never crowned. For, he was murdered in the Tower, in the first yeare of his raigne, and 12. of his age.

1483. Apr. 9.

18. *Richard 3.* brother to *Edward 4.* a bloody tyrant, usurped the Crowne, caused his Nephew (then King) together with his brother, to be murdered, many of his Nobles and others to be put to death, so as all his raigne, death, and slaughter never ceased till himselfe was slaine, and brought like an hog all bare, on an horses backe to his grave, in the 3. yeare of his raigne, and about the 40. of his age.

1483. Jun. 22.

19. *Henry 7.* the next living heire of the house of *Lancaster*, having vanquished *Richard 3.* obtained the Crowne, married *Elizabeth* the heire of the house of *Yorke*, and thereby united those two distracted houses. Yet was not his raigne without

2485. Aug. 22.

without troubles. The Crowne being gotten with hazard and much bloud, he was maligned by the *Dutches of Burgundy*, who set up first a *Lambert*, then a *Perkin Warbeck*, to disquiet him. Warres he had in *France*. Insurrections there were in the *North*, Rebellions in *Cornwall*, besides many grievances which his Subjects complained of. He died in the 24. yeare of his raigne, and 52. of his age.

1509, Apr. 22.

20. *Henry 8.* sonne of *Henry 7.* by a just title came to a settled throne. He that will read *Sir Walter Raleighs* preface to his history, shall see enough (if not too much) of the troubles of this Kings times. He ended his reigne, and life in the 38. yeare of his raigne, and 56. of his age.

1546, Jan. 28.

21. *Edward 6.* sonne of *Henry 8.* in his childhood came to the crowne: yet in his daies the brightnesse of the Gospell shined forth: but so as there wanted not clouds of troubles: The Kingdome being engaged in warre with *France* and *Scotland*: the country troubled with insurrections in *Norfolke* and *Devonshire*: and the Court and Counsell distracted into faction: whereby the Kings two uncles, the *Lord Protector*, and *Lord Admirall* came to violent deaths: which hastened, or hindred not, the Kings: and that in the 7. yeare of his raigne, and 17. of his age.

1553, Iul. 6.

22. *Mary* eldest daughter to *Henry 8.* came with much difficulty to the Crowne. Another Queene was first proclaimed at London. But that storme lasted not long: for, 9 dayes after at London also was *Mary* proclaimed Queene. As for the continuance of her raigne, some may remember, most have heard, and all may read how dangerous and dolefull those smoaky daies were. Many hundreds were burnt then for the Gospell sake; many more were forced to fly their country, and exile themselves: *Calis*, that for very many yeares before had appertained to the *English*, was lost: which losse is thought to make so dead a wound in her heart as it could never be healed. In the last period of Queene *Maries* daies, many imprisoned and adjudged to the fire for the cause aforesaid, were released by her departure out of this world, in the 6. yeare of her raigne, and 43. of her age.

Though

Though God were pleased to cause the light of his Gospell to appeare in *King Edwards daies*, yet for a surer setting of it, he suffers it to be sealed by the blood of many worthy *Martyrs* in *Queene Marias daies*. Since which time to the immortall glory of God, and the eternall salvation of many thousand soules, it hath beene continued among us 63. yeares. So (Lord) let it continue till the comming of thy *Sonne* unto judgement.

By this brieffe narration of the troubles of former times, let any indifferent Reader judge, if God have not reserved us to the best times that ever *England* had: both in regard of the *Gospell of peace*, so long enjoyed: and also in regard of the *peace* of the land so long continued. The benefit wherof followeth next to be declared.

§. 96. Of peace and the benefits thereof.

* *The last conclusion which as a just consequence I inferre from the evils of warre, is this.*

* See §. 88.

VI. **P***Peace is a good thing.* Warre and Peace are contrary each to other. As many evils arise from warre, so many benefits from peace. Good therefore it is, as in the kind of it, so in the effects that arise from it.

By peace lands are freely tilled: orchards, gardens, vineyards, and other like fruitfull places tended: all manner of cattell encreased: all kind of trading followed: inheritances, and what els of right appertaineth to men, quietly possessed by the true owners thereof: children well educated: old men well nourished: Schooles and Vniversities maintained: The Gospell with free liberty preached: all Gods ordinances observed: good lawes duly executed: wrong doers suppressed: men respected according to their places and dignities: opportunity afforded for exercising such abilities as God bestoweth on any: mutuall communion made of such good gifts as God in any kind conferreth on severall persons: poore men set to worke, and relieved: plenty procured:

procured: meanes for sicknesse, and all manner of maladies, afforded: decent buriall performed: and many other like benefits obtained: of all which by warre men are very oft spoiled, and deprived.

Peace is the maine end of iust and lawfull warre. All the benefits * before noted to arise from warre, are enjoyed in peace; and are therefore attributed to war, as effects thereof, because by warre peace is procured, and secured. No marvell then that Christians are so much called upon, *if it be possible, and as much as in them lieth, to have peace with all men.* And that *the peacemakers* are pronounced blessed. And *joy is to the counsellours of peace.* And it is an usuall blessing to say, *Peace be to you.* Yea *God would have peace proclaimed to enemies before they were invaded by warre.*

Peace is it that is loved of all, and is necessary for all.

Peace as an especiall blessing of God hath in all ages beene promised by God to his Church. (*Lev. 26. 6. 1 Chro. 32. 9. 2 King. 22. 20. Isa. 26. 12.*)

Prophets have thereupon incited Gods people to pray for peace, as for a blessing. (*Psal. 122. 6, 7. Ier. 29. 7.*) Yea Angels do desire peace on earth, *Luk. 2. 14.*

Peace according to Gods owne promise, and his peoples prayers, hath as a blessing beene given them, *Iud. 3. 11, 30. 1 King. 4. 24. 2 Chro. 17. 10.*

Saints have answerably been thankfull unto God for peace as for a great blessing, *Psal. 29. 11. & 55. 18. & 147. 14.* On the contrary, God hath threatned as a judgement to the wicked that they shall have no peace, *Ier. 12. 12. & 30. 5. Rev. 6. 4.* And as a judgement peace hath been taken away from people, *Ier. 16. 5.*

Such is the excellency of peace, as the high and great Lord is stiled *the God of peace: the Lord of peace:* and his Sonne, *the Sonne of peace,* *a Prince of peace,* *our peace:* yea he that was the most lively type of Christ, *King of peace:* and *peace* is reckoned up among the *fruits of the spirit,* and *all the paths of wisdom* are said to be *peace,* and

Gods

* S 17.

* Rom 12. 18.

b Mat. 5. 9.

c Pro 12. 20.

d 1 Sam. 25. 6.

1 Chro. 12. 18

* Deut. 20. 10.

Pax & concordia omnibus hominibus amantur, & omnibus hominibus sunt necessaria. Bern de modo bene viv. Serm. 7.

f Rom. 15. 33.

g 2 Theff 3. 16.

h Luke 10. 6.

i Isa 9. 6.

k Eph. 2. 14.

l Heb. 7. 2.

m Gal. 5. 22.

n Prov. 3. 17.

Gods covenant ^o *the covenant of peace*, and Christs Gospell ^p *the Gospell of peace*, and Ministers of the Gospell ^q *publishers of peace*, whose *feet* in that respect are said to be *beautifull*.

Finally, peace makes an heaven on earth. In heaven it shall (without any interruption of warre, or other jarre) be fully enjoyed. Let us therefore put off all further praise to that country of peace, where, thorow a more full fruition therof, we shalbe enabled more fully to set it forth. Only by this that hath been spoken of peace, let it be well considered how evill warre is, which deprives us of this precious pearle, *Peace*.

What cause have we in this respect to praise God for the prosperous raigne of blessed *Queene Elizabeth*, who by the warres which she had, procured and settled this *peace*: as also for the quiet raigne of that *great Peace-maker*, *King James*, by whom *peace* was continued to the time of our now royall Sovereigne, *King Charles*, whom the God and Lord of *peace* in *peace* long continue among us, that we and our posterity may long enjoy *peace*, and partake of the benefits of *peace*, particularly of the Gospell of *peace*, and thereby be brought unto eternall *peace*. Amen, Amen.

As a further demonstration that the Peace which we have long enjoyed, and the troubles of former ages, are ordered by the divine providence, Hereunto is added, A Treatise of the Extent of Gods Providence, set out in a Sermon preached the 5. of Nov. 1623. occasioned by the downe-fall of Papists in a Chamber at Black-Friers ten daies before.

o Num. 25. 12.
p Eph. 6. 15.
q Isa. 52 7.

Differamus omnes laudes pacis ad illam patriam pacis. Ibi eam plenius laudabimus, ubi eam plenius habebimus.
Aug. Enar. in Psal. 147.