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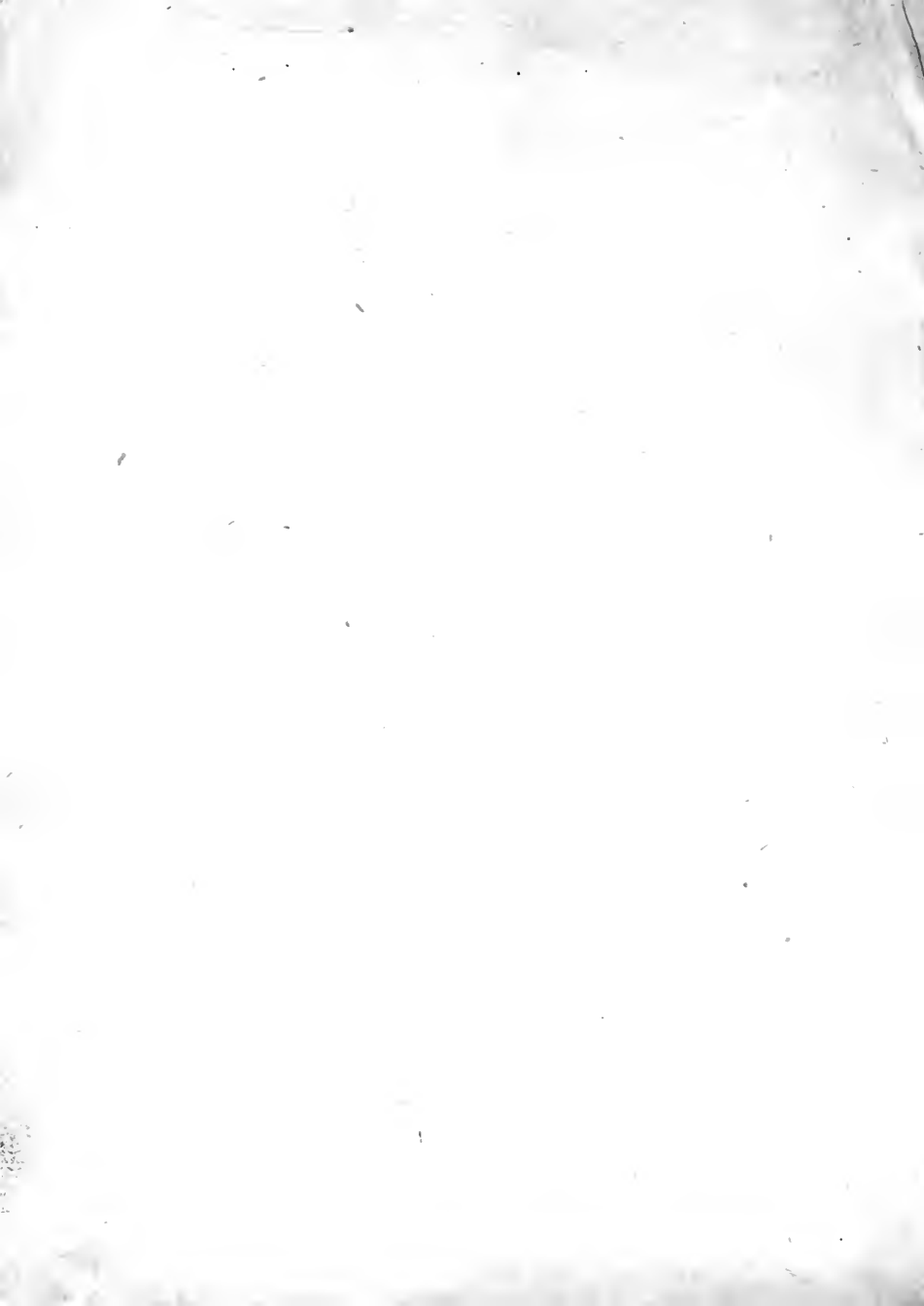


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AN
EXPOSITION
OF
The Propheſie of Hoſea.

Begun
IN DIVERS LECTURES
Vpon the firſt three Chapters,
At MICHAELS Cornhill,
LONDON.

By JER: BURROUGHES.

Inter omnia dona, donum verbi D: i eſt ampliffimum: Si hoc auferas, ſolem è mundo ſuſtulifti: Quid eris mundus, ſublato verbo, quam infernus? Luther.



LONDON,
Printed by W. E. and J. G. for R. Dawlman.
MDCXLIII.

August 10. 1643.

Imprimatur,

JOSEPH CARYL.



E
RBR
3972 E
v. 1

Div. 2

T O T H E
R E A D E R .

You have these Lectures as they were taken from me in preaching, I perused the notes, but I could not bring the style to that succinctnes that I desired except I should have wrote all over again, which I had no time to do: my perusal was but cursory, therefore many things have slipt me; you have them as I preached them, without any considerable alteration. I had thought to have been farre briefer; that which caused me to go something beyond an expository way, was the meeting with so many things almost in every Lecture so neerely concerning present times; in the

remaining part of the prophesie, if God gives life to go through it, I shall keep my self more close to an expository way; what here you have, take it as you find it; what good you meet with, receive it in. This will be the encouragement of

Thy friend in Christ,

J. B.

The Errata in the margina^l notes mend thus.

Page 1. for 7 reade 7 p.9. for 7 read 7 p.28. alterum. p.29. for 3 read 2
for 5 read 2 p.81. for 7 read 7 p.126. for 7^d reade 7^d p.133. for 7 r. 7
p.218. for lanem r. lanam. p.265. adde et. p.423. del. a. p.534. for 3
read 2 p.576. r. inviolabiliter. p.686. r. discabantur. p.716. r. laminam.

The Book I had no time to read over; these presented themselves in the view of a few Pages.

Page 138. lin 34. for scattered read gathered. p.221. lin.6. for prides read
pride. p.315. l.3. r. Cleopatra. p.342. l.28. for rest read rest. p.383. l.
36. put out it seems.



AN EXPOSITION

OF
The Prophecie of H O S E A.

The First Lecture.

May 8.
1642.

CHAP. I. VER. 1, 2. &c.

1. *The word of the Lord that came unto Hosea the son of Beeri, in the dayes of Vzziah, Iotham, Abaz, and Hezekiah Kings of Iudah, and in the dayes of Ieroboam son of Ioash King of Israel.*
2. *The beginning of the word of the Lord by Hosea: and the Lord said to Hosea, &c.*

THE PREFACE TO THE WORK.



His day beginneth a Scripture Exposition Exercise, which hath lost much of the honour of it, by the disuse of it: The best Apologie for it is to set presently upon it. It is ancient in the Church of God, old enough to speak for it selfe. *Nehem. 8. 8.* we reade, that *Exra, Ieshua, Bani,* and the rest read in the book of the Law, and gave the sense, and caused the people to understand the reading. You love brevity; in this Exercise you shall have it, in all that shall be delivered unto you.

a Nescio
utrum bre-
vitatē
sermo-
num, an
magnitu-
dinem sen-
sum ad-
mirari de-
beas.

b commati-
cum &
quasi per
sententias
loquentem.

c Genus ge-
neralissi-
mum bono-
rum.

Si hoc au-
feras, solem
e mundo,
sustulisti:
quid mun-
dis subla-
to verò
quam in-
feris?

διὰ τὴν καὶ
οὐρανὸν καὶ
τὴν γῆν καὶ
τὸν ἕρποντα
ἐπὶ τῆς
βῆτας.
ἢ ἄλλοι
καὶ
καὶ τὸν ἕρποντα
ἐπὶ τῆς
βῆτας καὶ
τὸν ἕρποντα
ἐπὶ τῆς
βῆτας
&c.

I have pitched upon the Books of the smal Prophets, to open them unto you, of whom *Ierome* hath this expreffion: (a) *You cannot tell which to wonder at most, either the brevity of speech, or the greatnes and abundance of sense.* And this Prophet *Hosea* in speciall is excellent this way, of whom the same Author speaking, calls him (b) *exceeding concise, and speaking by sentences.*

Being the Propheticall Books is the work that falls to me, why I chose rather to begin with *Hosea* then with *Isaiah*, I shall afterward give you an account. If God continue this Exercise, and life, we may go through them all, both small and great,

In these Prophets we have most admirable divine Truths revealed to us: and pity it is that the mind of God contained in them should be so little known, even unto his children, that such treasures of heavenly truths that are there should lie hid from so many so long a time as they have done.

We might Preface this our work (because this is the first daies entrance into it) with labouring to raise & sweeten your hearts with the consideration of the excellencie of the Scriptures in generall. *Luther* hath an high expreffion about them; he calls them (c) *the highest genus that contains in it all good whatsoever. Take away the Scripture, and you even take away the Sun from the world. What is the world without the Scriptures, but hell it self?*

We have had indeed the word of God to be as the Sun in the world, but oh how many mists have been before this Sun! We have seldome the Sun shine clearly to us. It is pity, seeing there is such a glorious Sun risen, that there should be a misty day. Now this is the work we are called unto, to dispell the mists and fogs from before this Sun, that it may shine more brightly before your eyes, and into your hearts.

Chrysostome in his 29. Sermon upon *Genesis*, (d) exhorting his auditors to get the Scriptures into their houses, and to a diligent exercise of himselfe in them, tells them that by them the soule is raised and elevated, and brightned, as with the beame of the Sunne of righteoufnesse, and delivered from the snares of uncleane thoughts.

The Scripture is that wherein the great God of heaven hath sent his mind to the children of men, wherein he hath made known the counsell of his will, and opened even his very heart

heart unto Man-kind. It is the Epistle that God hath sent into the world. And did we but hear of such a book that were dictated immediately by God himself, to the end to shew the children of men what the eternall counsels of his will were for the ordering of them to their eternall estate, and to open his thoughts and intentions concerning their everlasting condition what it shall be: Did we I say but heare that there were such a book in the farthest part of the Indies, would we not rejoyce that the world was blest with such a mercie? what strong and vehement desires should we have to enjoy but one sight of it before we die! We would be willing to venture upon any hazard, to passe through any difficulty, to be at any charges, that wee might have but a sight of such a book as this. My brethren, you need not say, Who shall goe to the farthest part of the Indies to fetch us this book? Who shall descend into the depth, or goe to the uttermost part of the earth to help us to a sight of this book of Scripture? for behold, the word is nigh unto you, it is in your houses, and we hope in your hearts, and in this exercise is to be in our mouthes, not onely to tell you what it saith, but open unto you the mind of God in it.

The exercising our selves in this book is sweet indeed; Luther professes himselfe out of love with his own bookes, and wished them burnt, lest men spending time in them, should be hindered from reading the Scriptures; which saies he are the onely fountaine of all wisdom: and I tremble saies he at the former age, that was so much busied in reading of *Aristotle* and *Averroes*.

We read in that 8. of *Nehemiah*, ver. 5, 6. when *Ezra* opened the book of the Law to expound it to the people, he blessed the Lord the great God: and all the people answered, Amen, Amen. And now blessed be the Lord the great and gracious God, for stirring your hearts up to such a work as this is, and blessed be his name for those libertics we have thus freely to exercise our selves in this service; O praised be the name of the great God for this dayes entrance into so good a worke as this is.

Yea they did not onely bless God, but the Text saith, *They lifted up their hands, and they bowed their heads and worshipped the Lord*

*Quid est
Scriptura
sacra, nisi
quedam
epistola
omni-
potentis Dei
ad creaturam
suam?
Greg. l. 4.
Ep. 40. ad
Gregorium
Theodorum
Medicum.
Sacrae
scripturae
expositio
est omnium
que ad
cultum Dei
sunt opus
maximum,
& utilitates
humano
generi
maximas
affertens.
Wolſius in
loc.
Luther, in
Gen. c. 19.
Ego ad lib-
ros meos,
& sepe
opto con-
tineri, quod
metu, ne
non entur
lectores &
abducant
a lectura
ipsius scri-
pturae, quae
sola omnis
sapientiae
fontes est, &c*

Lord with their faces to the ground. Why? Because the book of the Law was read to them and expounded. How comes it to passe that their hearts were so taken with it now to heare the Book of the Law expounded to them? Surely it was because they were newly returned out of their Captivity; and now they came into their own Land, and heard the Law of God opened to them, they blessed his great Name, and bowed their faces to the ground, worshipping him. This day (my brethren) witnesseth to us our great deliverance and return from our bondage. It was not long since that we could have either Ordinances, or Truths, or Religious exercises, but onely according to the humours of vile men: But now through Gods mercy a great deliverance is granted to us, (as this day witnesseth) that we may come and have free liberty to exercise our selves in the Law of our God: O doe you blesse the Lord, and bow your faces to the ground, worshipping of him.

In the 12. *ver.* of that *Chap.* we reade, that after they had heard the Law read and expounded to them, they *went their way to cate and to drinke, and to send portions, and to make great mirth:* Why? Because (saith the Text) *they had understood the words that were declared unto them.* I hope if God shall please to give in assistance unto this work, many of you shall goe away hereafter from this Assembly rejoycing, because you will come to know more of Gods mind revealed in his word then formerly: And this will be the comfort of your meat and drink, and of your trading, and the very spirits of all the joyes of your lives.

As the, sweetnes of the fruit comes from the graft, rather then from the stocke, to your comforts, and the blessing of grace in you, must come from the word ingrafted in your soules, rather then from any thing you have in your selves,

In the first verse, the Text saith, that *all the people gathered themselves together as one man, into the street that was before the water-gate, to desire Ezra to bring the book of the law, and to read it and to open it unto them.* Behold it is thus this day in this place; here are a great company met together, perhaps some to know what the businessse will be, some for novelty, and some for other ends; howsoever, come unto us you are, and we hope many for

this

this end, that you might have the book of the Law read and opened unto you. Now we expect that from you, which is ſaid of them, *verſe 3. And the eares of all the people were attentive unto the book of the Law*, when it was read and opened to them. And truly that attention that now you begin withall, doth promiſe unto us that we ſhall have an attentive Auditorie. But yet that is not all; let us have further a reverentiall demeanour and carriage in the hearing of the Law, as it becometh thoſe that have to deale with God in it. The Text ſaith, *ver. 5. that when Ezra opened the book of the Law, all the people ſtood up*. We doe not expect the ſame geſture from you, but by way of Analogie we expect a reverentiall demeanour in the carriage of the whole work, as knowing we are to ſanctifie Gods Name in it. And as thoſe people after the firſt dayes exerciſe were ſo encouraged, that they came againe the ſecond day, (for ſo the Text ſaith, *ver. 13. On the ſecond day were gathered together the chiefe of the fathers of all the people, the Priests and the Levites, unto Ezra, to underſtand the words of the Law*) ſo (I hope) God will ſo carry on this work, that you ſhall find encouragement too, to come againe and againe, that you may know more of the mind of God; and that this work ſhall not be onely profitable to the younger and weaker ſort, but to the Fathers, to the Priests, and Levites too.

Let it be with you as it was with them, according as you have any truth made known unto you, ſubmit to it, yeeld to it, obey it preſently, and then you ſhall know inore of Gods minde: *He that will doe my will, ſhall know my doctrine to be of God*: Thus did they, for *ver. 14.* when they found it written in the book of the Law, that the children of Iſrael ſhould dwell in booths in the feaſt of the ſeventh month, (This was one paſſage of the Law that was expounded, how they ſhould keep the feaſt of Tabernacles, and what bootheſ they ſhould make) the people went forth preſently unto the mount, and fetched Olive branches, and Palm branches, and branches of thicke trees, and made themſelves bootheſ, every one upon the rooſe of his houſe. In this Propheſie of *Hofea* you ſhall finde man, ſutable truths to the times wherin we live, the Lord grant you obedient hearts to what ſhall be delivered.

Joh. 7. 17.

I must not retard the work, nor your expectations any longer with larger prefacing to it, onely somewhat might have bin said about the rules for interpretation of scripture; I will say no more of that but this, To interpretation of Scripture, a Scripture frame of heart is necessary, a heart holy and heav. nly, suitable to the holinesse and heavenlinesse that is in the word: as it was said of *Tullies* Eloquence, that nothing but the eloquence of *Tully* could set out the excellency of it, so it may be said of the Scriptures spiritualnes, nothing but a heart filled with Scripture spiritualnes can set forth the excellencies of it: and because the authoritie of Scripture is dreadfull, we desire the prayers of you all to God for us that his feare might fall upon our hearts, that seeing we are men full of error and full of evil, yet howsoever we may not bring any scripture to the maintenance of any erroneous conceit of our own heads, nor any evil of our own hearts: This we know to be a dreadful evil. It was a feareful evil for *Lucifer* to say, *I will go and ascend up and be like the Highest*, it is as great an evil for any to seek to make the Highest to become like *Lucifer*; for so doe they that make the Scripture come down to justify any erroneous opinion, or any way of evil, they goe about to make the blessed God and the holy Ghost to be the fathers of lies. It is counted a great evil in a Common-wealth, to put the Kings stamp upon false coine; and to put the stamp of the Spirit of God upon an error, upon a conceit of a mans own, is certainly a great evil before the Lord: and it was for this that God did make the Priests vile and contemptible before the people, because they were partiall in the Law, *Mal. 2.9*. And for you (my brethren) our prayer shall be, that the feare of God may fall upon you likewise, that you may come to these Exercises with Scripture-frames of heart.

What frame of heart is a Scripture-frame?

The holy Ghost tells you, *Isay, 66. 1*. God looks at him that trembleth at his word: come with hearts trembling at the word of God; come not to be Judges of the Law, but doers of it.

You may judge of your profiting in grace by the delight you finde in Scripture, as *Quintilian* was wont to say of profiting in eloquence, a man may know that, saies he, by the delight he findes

findes in reading Cicero; much more may this be ſaid of the Scriptures, it is a true ſigne of profiting in Religion, to whom the Scriptures are ſweter then the honey, and the honey-combe.

And now I ſhall onely tell you what the worke is we have to doe, and then we ſhall fall upon it, and that is to open Scripture unto you, not onely difficulties, but to ſhew unto you what divine truths are contained in them, what may come freſh, and ſpring up from the fountaine it ſelfe, to preſent them unto you with adding ſome quickneſſe. This is our work, not to enlarge any thing with long Explication, Probation, or Application.

There are theſe five things to be enquired concerning this our Prophet, whoſe Prophecie I have now pitched upon to open :

- 1 Who he was.
- 2 To whom he was ſent.
- 3 What his errand was.
- 4 His Commiſſion.
5. The time of his Prophecie.

All theſe you have either in the firſt verſe, (where moſt of them are,) or you ſhall finde them in the Chapter.

For the firſt then, Who this Prophet was. I will tell you no more of him then what you have in the firſt verſe, *Hofea the ſon of Beeri*. His name ſignifieth a Saviour, one that brings ſalvation. It is the ſame root that *Iofhua* had his name from; and many ſaving and ſavourie truths we ſhall finde this Prophet bringing to us.

He was the ſonne of *Beeri*. This *Beeri* we doe not find who he was in Scripture, onely in that he is here named as the Father of the Prophet in the entrance into this Prophecie. Surely it is *honoris gratia* to the Prophet, and from it we may note thus much,

That ſo ſhould parents live and walk as it may be an honour to their children to be called by their names, that their children may neither be afraid nor aſhamed to be named by them.

The Jews have a tradition that is generally received among them, that whenſoever a Prophets Father is named, that Father was likewiſe a Prophet as well as the Son. If that were ſo, then ſurely it is no diſhonour for any man to be the Son of a Prophet.

Let

Eum debere ſcive ſe aliquid profectiſſe, cui Cicero- nis lectio eſt valde jucunda.

ישע
in Hipbil.
הושע
Salvavit.

Obſ.

Let those that are the children of godly, gracious Ministers, be no dishonour to their Parents, their Parents are an honour unto them: But we find it by experience that many of their children are farre from being honours to their godly parents. How many ancient godly Ministers, who heretofore hated superstitious vanities, whose sons of late have been the greatest Zealots for such things: It puts me in minde of what the Scripture notes concerning *Iehoiakim* the son of *Iosiah*, the difference betweene his father and him. *Iosiah* when he heard the Law read, *his heart melted, and he humbled himselfe before the Lord*: But now *Iehoiakim* his sonne, when he came to heare the Law of God read, *he took a pen-knife, and cut the roule in which it was written in pieces, and threw it into the fire that was on the hearth, untill all the Roule was consumed*. A great deale of difference there was between the Son and the Father, and thus it is between the sons of many ancient godly Ministers and them: their Fathers indeed might be an honour unto them, but they are dishonour to their Fathers.

2 Kings
23.19.

Jer. 36.
23.

782
puteus.

The sonne of Beeri. This word *Beeri* hath its signification from a well that hath springing water in it, freely and cleerely running: So ministers should be the children of *Beeri*, That that they have should be springing waer, and not the mud and dirt, and filth of their own conceits mingled with the word. This only by way of allusion.

To whom was this Prophet *Hosea* sent?

He was sent especially to the Ten Tribes. I suppose you all know the division that there was of the people of Israel in *Rehoboams* time, ten of the Tribes went from the house of *David*, onely *Judah* and *Benjamin* remained with it. Now these ten Tribes rent themselves from the house of *David*, did rent themselves likewise from the true worship of God, and there grew up horrible wickednesses, and all manner of abominations amongst them. To these ten Tribes God sent this Prophet. He sent *Isaiah* and *Micah* to *Judah*, *Amos* and *Hosea* he sent to *Israel*, all these were contemporary. If you would know what state *Israel* was in, in *Hoseas* time, read but the 2 Kings 15. 19. and you shall finde what their condition was, *Ieroboam* did that which was evil in the sight of the Lord, he

de-

parted not from all the finnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne.

But notwithstanding Iſrael was thus notoriously wicked, and given up to all Idolatry, yet the Lord ſendeth his Prophets *Hofea* & *Amos*, to Propheſie to them even at this time. O the goodneſſe of the Lord to follow an apoſtatizing people, an apoſtatizing ſoule! It was mercie yet while God was ſpeaking, but woe to that people, to that ſoule to whom the Lord ſhall give in charge to his Prophets, *prophecie no more to them.*

But what was *Hofea* his errand to Iſrael?

His errand was to convince them clearly of this their abominable Idolatry, and thoſe other abominable wickedneſſes that they lived in, and ſeverely to denounce threatnings, yea moſt fearfull deſtruction, (This was not done before by the other Prophets, as we ſhall afterward make it appeare, but it was *Hofea* his errand to threaten an utter deſolation to Iſrael more than ever was before) and yet withall to promiſe mercy to a remnant to draw them to repentance, and to prophecie of the great things that God intended to do for his Church and children in the latter dayes.

What was his Commiſſion?

The words tell us plainly, *The word of the Lord came to Hofea.* It was the word of JEHOVAH. It is a great argument to obedience to know it is the word of the Lord that is ſpoken. When men ſet reaſon againſt reaſon, and judgement againſt judgement, and opinion againſt opinion, it prevails not: but when they ſee the authority of God in the Word, then the heart and conſcience yeeldeth. Therefore however you may look upon the instruments that bring it or open it to you, as your equals or inferiours, yet know there is an authority in the word that is above you all: It is *the word of the Lord.*

And this *word of the Lord*, it came to *Hofea*. Mark the phraſe, *Hofea* did not goe for the word of the Lord, but the word of the Lord came to him: he ſought it not, but it came to him, *factum ſuit verbum*, ſo are the words, the word of the Lord came or was made into him, was put into him. Such a kinde of phraſe you have in the new Teſtament. *Iohn 10.35. If he called them Gods*

אֵל
הוּא

Magna
 semper
 fecerunt,
 qui Deo
 vocante
 docuerunt.
 Luther.

Euseb. de
 Prapar.
 Euang. l. 20
 c. ult. Ab
 hoc tempo-
 re Græcia
 de tempo-
 ribus bi-
 floriz vera
 creditur.

*unto whom the word of God came, that is, to whom the commisi-
 on came, to put them in the place wherein they were. So the
 word of the Lord came to Hosea. The knowledge of a call to a
 worke will helpe a man through the difficulties of the worke.
 One of the notablest texts of Scripture to incourage a man to
 that worke to which he sees he is clearly called, is that which is
 spoken of Christ himselte, *Isa. 42. 6. I the Lord have called thee in
 righteousnesse, what follows then? I will hold thy hand and will
 keep thee, and give thee for a covenant to the people, for a light to the
 Gentiles.* If we know Gods call to a worke (as for the present
 this of ours is exceeding cleare unto us) though the worke will
 be difficult and liable to much censure, Yet the Lord will hold
 our hands, and will be with us, and with our mindes, and our
 tongues, and our hearts, and will keepe us in this worke, and
 make us instruments, to give some light to you.*

But the principall businessse is to enquire of the time when
Hosea prophesied. You have it in the Text, *In the dayes of Vz-
 ziah, Iotham, Abaz, and Hezekiah Kings of Iudah, and in the
 dayes of Ieroboam the son of Ioasb king of Israel.* It is computed
 by *Chronologers* that *Hosea* lived about 814. yeers before Christ:
 In his time was the city of Rome built. It was the beginning
 of the Olympiads. *Eusebius* tells us that there was no Grecian
 History (and if no Greeke learning, then not any that was of
 any authority) extant before this time of *Hosea*.

He prophesied in these kings raignes, *Vzziah, Iotham, &c.* You
 shall finde that wee shall have much of Gods minde revealed
 in this more than at first view wee can comprehend. We shall
 finde by this that *Hosea* prophesied a very long time, it is very
 probable fourescore yeers, but it is certaine he was in the worke
 of his Ministry above seventy yeares, and I make that cleare
 thus, He prophesied in the dayes of *Ieroboam* (who though he be
 here named last, yet he was the first of these kings, and we shall
 shew you the reason by and by, why he was named last) that
 then tooke up some of his time: But suppose you reckon from
 the end of *Ieroboams* raigne, yet from that to the beginning of
Hezekiah, here were 70. yeers, and yet the Text saith he prophe-
 sied both in *Ieroboams* time and in *Hezekiahs* time too: after the
 death of *Ieroboam*, *Vzziah* lived 38. yeers (he reigned 52. in all)

He began his reigne in the 27. of *Ieroboam*, 2 *Kings* 15. 1. now *Ieroboam* lived after that 14. yeeres, for he reigned 41. in all, take 14. out of 52. and there remains 38. and after him *Iotham* raigned sixteene yeeres, and then *Abaz* ſucceeded him, and raigned ſixteene yeeres more; ſo that betweene theſe two kings *Ieroboam* and *Hezekiah*, there was 70. yeeres, in which *Hoſea* prophesied, beſides the 41. yeeres of *Ieroboam*, and 29. yeeres of *Hezekiah*, in both whoſe raignes too you ſee he lived, and therefore it is probable it was fourſcore yeeres at leaſt that *Hoſea* continued in the worke of his prophesie. See what of Gods minde we have that will ſpring freſh from this.

Hoſea continued ſo long, and yet you ſee there is not much of his prophesie extant, onely fourteene ſhort chapters. It pleaſeth God ſometimes that ſome mens labours ſhall abide more full to poſterity than others, though the labours of thoſe others more large and as excellent as theirs. This is according to the diverſity of Gods adminiſtrations. Let the Miniſters of God learne to be faithfull in their work, and let God alone for to make them eminent by having their labours extant.

2. It appears from hence that *Hoſea* muſt needs begin to prophesie very young. If he were a Prophet fourſcore yeeres, certainly he was but young when he began firſt to prophesie, and yet he was ſet upon as great an imployment as any of the Prophets were (as we ſhal ſee hereafter) It pleaſeth God ſometimes to ſtir up the hearts of young ones to doe him great ſervice, he ſends ſuch ſometimes about great workes and imployments; ſo he did *Samuel*, and *Jeremy*, and *Timothy*, therefore let no man deſpiſe their youth.

3. *Hoſea* prophesying thus long, it appears he lived to be old in his worke. When God hath any worke for men to do, he doth lengthen out their dayes. So he did the dayes of *Iohn* the diſciple, he lived neare upon an hundred yeeres if not more, for the time of the writing of his Goſpell (as it is noted) was in the 99. yeere of Chriſt, 66. after the Aſcenſion. Let not us bee too ſolicitouſly carefull about our lives to maintaine our healths, and ſtrengths, let us be carefull to do our worke, for according as the Lord hath worke for us to doe, ſo he will continue to us our health, and ſtrength, and life: when

Obſ. 1.

Obſ. 2.

Obſ. 3.

you come to dye, you may dye comfortably, having this thought in you, well the worke that the Lord appointed me to do is done, and why should I seeke to live longer in the world? God hath others enough to doe his worke. It was a sweet expression of *Iacob*, *Gen. 48.21. Behold I dye* (saith he) *but God shall be with you and bring you againe unto the land of your fathers.* So may the Prophets of God say, that have beene faithfull in their worke, Behold I dye, but the Lord shall be with you, my worke is finished, but God hath others that are young to go on in his worke, that is the third observation.

Obs. 4.

4. You may see by *Hoseas* continuance in so many severall Kings raignes, that he went through variety of conditions; sometimes he lived under wicked Kings, sometimes under moderate Kings, sometimes he had encouragement from godly and gracious Kings, although they were of Judah. Not onely the people of God, but specially Gods ministers must expect variety of conditions in the world, they must not promise to themselves alwayes the same state.

Yet further. *Hosea* prophesied in all these Kings raignes. Here appears the constancy of his spirit notwithstanding the many difficulties hee met withall in his worke: for he prophesying in *Ieroboams*, *Iothams*, and *Abaz* his time who were wicked princes, surely he must meet with many discouragements; And though he continued fourescore yeers, yet hee saw but little successe of his labour, for the truth is, the people were never converted to God by his ministry.

Nay it is apparent they grew worse and worse, for it is said of that *Ieroboams* time in which *Hosea* beganne his prophesie, onely that he did evil in the sight of the Lord, and continued in the wayes of *Ieroboam* the sonne of *Nebat*, *2 Kings 15.15.* but after we reade most horrible things that *Israel* was guilty of, *2 Kings 17.17.* It is said, *they caused their sonnes and their daughters to passe through the fire, and used divinations, and enchantments, and sold themselves to doe evil in the sight of the Lord, to provoke him to anger,* besides many dreadfull things, you may reade in that Chapter, *Israel* was growne guilty of. This was in King *Hosea* his time, which was many yeers after *Hosea* beganne to prophesie, towards the end of his prophesie.

God may continue a Prophet a long time amongst a people, and yet they may never be converted. It is a diſtemper in Miniſters hearts to thinke to give over their worke becauſe they ſee not deſired ſucceſſe. I remember *Latimer*, in one of his ſermons, ſpeaking of a miniſter, who gave this anſwer, why he left off preaching, becauſe he ſaw he did no good, this ſayes *Latimer*, is a naughty, a very naughty anſwer. That we have here may be a great ſtay to theſe who have lived many yeers in the worke of the Miniſtry, & yet have done little or no good, *Hofea* was foureſcore yeers a Prophet to Iſrael, & yet did not convert them. Yet notwithſtanding all theſe diſcouragements, he continued conſtant, and that with abundance of freſhnes and livelynes, when he comes to the end of his propheſying.

Obſ. 5.

It is an honour to the Miniſters of God, that meet with many difficulties in their way, & with many diſcouragements, yet to continue freſh and lively to the very end; not to be freſh & lively onely at firſt, as many young Miniſters are when they begin firſt. O how freſh are they, how full of zeale and activity are they then? but after they have been a while in their work, or when they have gained what they aymed at, then they grow cold, and that former vigour, and freſhnes, and zeale, which appeared to be in them, comes to be a great deale flatter. Like ſouldiers that at the firſt were forward, and active in ſervice, but afterward come to live upon their pay, & can do no ſervice at all; or rather as veſſels of wine that when they are firſt tapped are very ſmart, and quicke, and nimble, but at laſt grow exceeding flat: as we commend that veſſell of wine, that draws quick to the very laſt of all, ſo it is an excellent thing indeed, for a Miniſter of God to continue freſh, and quick, and lively, to the laſt end. It is true, nature and naturall abilities may decay, but a ſpirituall freſhnes may appeare, when naturall abilities are decayed. To ſee an old Prophet of God, that hath gone thorough many difficulties, and ſufferings, & yet to continue freſh and lively in the work of the Miniſtry, & to have ſpiritual excellencies ſparklein him then, this is a moſt honourable ſight, and calls for abundance of reverence.

Obſ. 6.

Laſtly, *Hofea* propheſyed ſo long that he came to ſee the fulfilling of his Propheſie, for he continued Propheſying till *Hezekiah*s time, and in the ſixth yeere of *Hezekiah*s reigne came the

destruction of *Israel*. *Hosea* had threatned an utter taking of them away, but all this while it was not done till then, and then it is most likely hee saw the fulfilling of his prophesie.

Obs. 7.

It pleaseth God many times to let his Prophets see the fulfilling of their threatnings upon the people against whom they have denounced them. Perhaps they go away, and scorn, and contemn the Prophets, & their words are but wind with them, but God many times lets his Ministers live to see their words fulfilled upon them. For particular persons when they are cast upon their beds of sicknesse or death, it is then ordinary for the to say, Oh the word of the Lord is true that I heard at such a time, it is now come upon me. So God dealt with the people in *Jeremies* time, they laughed and contemned him, but *Jeremy* lives to see the fulfilling of those threatnings at last. And if they live not to see the fulfilling of their words, yet presently after their death they are fulfilled, as it was at *Hippo*, where *Austin* threatned judgements against them, they were not executed in his time, but presently after hee was taken away, they came.

Yea but he did not onely Prophesie in these Kings dayes, but in the dayes of *Ieroboam* King of *Israel*. Here are three Questions:

1. What is the reason that *Ieroboam*, who in truth was the first of these Kings, that he is named last?

2. Why onely one King of *Israel* is named, and three Kings of *Judah*? for besides him in the time of *Hoseas* prophesie there were 6. other Kings of *Israel*, *Zechariah*, *Shallum*, *Menahem*, *Pekabiah*, *Pekah*, *Hosea*.

3. Why *Ieroboam* is named at all?

One Answer will be sufficient for the two first Questions, why *Ieroboam* is named last, and why there is but one King of *Israel* named. The Answer is this, God took no great delight in the Kings of *Israel*, for they had forsaken the true worship of God. Though there was much corruption in *Judah*, yet because they kept to the true worship of God, God took more delight in *Judah* then in *Israel*. Therefore he nameth *Ieroboam* in the last place, though he was first, and onely him.

But why was *Ieroboam* named at all?

This is of great use. You shall finde that it was for this end, that

that you might underſtand what eſtate the people of Iſrael were in at this time of *Hoseas* Prophecie. Much you ſhall ſee is to be learned from hence. The ſtate of the people of Iſrael in the time of *Ieroboams* reigne was very prosperous, though their wickedneſſe was very great. For if you look into 2 *Kings* 14. you ſhall finde there that a little before this they had been in very great diſtreſſe, and under ſore aſſiſtions: Now in *Ieroboams* time they were in the greateſt proſperity that ever they had been in: For this *Ieroboam* was not the firſt *Ieroboam*, the ſon of *Nebat*, that cauſed *Iſrael* to ſin, and was a means of the rent of theſe ten Tribes from the houſe of *David*, that was 140. yeers and more before this; but this *Ieroboam*, in whoſe time God ſent *Hosea* to Propheſie this great wrath againſt the houſe of *Iſrael*, was the ſon of *Ioab*. Now in all this time this Kingdome was never in a more prosperous condition then in the dayes of this *Ieroboam*.

Two things are to be obſerved concerning the condition of this people at this time.

First, that they were a little before this in great adverſity, and then after they grew up to great proſperity. For if you reade that 14. Chapter of the 2. of the *Kings*, you ſhall finde that they were under ſore aſſiſtion, for the Text ſaith, *verſe 26. There was not any ſhut up, nor any left, nor any helper for Iſrael.* It is a comparison taken from Shepherds, that uſe to ſhut up their flocks when they would keep them ſafe from danger; but now here was ſuch a generall deſolation and woſull aſſiſtion upon *Iſrael*, that there was none ſhut up, nor no helper left. But then comes this *Ieroboam*, and it is ſaid, *ver. 25. That he reſtored the coaſt of Iſrael from the entring of Hamath unto the ſea of the plain.* And *ver. 28. He recovered Damascus and Hamath, which belonged to Iudah for Iſrael.* This *Hamath* that he ſpeaks of was of great uſe, it was the in-let of the *Aſſyrians*, and for *Ieroboam* to conquer that place, and to recover *Damascus*, and to adde that to the Crowne of *Iſrael*, which belonged to *Iudah*, it ſhews that after their bitter aſſiſtion, God granted a great mercie by *Ieroboams* means, and that now *Iſrael* flouriſhed greatly, and grew exceeding prosperous. There is much of Gods mind held out to us in this: As, in that the people of *Iſrael* had been under ſore aſſiſtion,

tion, and delivered, yet God sent *Hosea* to them to shew them their horrible wickednesse, and to threaten destruction.

Obj. 1.

Hence see the perverseness of the children of men, that after great deliverances granted them from bitter and sore afflictions, yet they will continue still in their wickednesse & rebellion. The Lord grant this may not be true concerning us. God hath delivered us in great measure from those sore and bitter afflictions, and heavy oppressions, under which we lately were, and many gracious liberties are restored to us; Now have we not need of an *Hosea* to be sent unto us to rebuke us, & to threaten judgement for the evill of our wayes? This is a sad thing.

Obj. 2.

Further, God may let a sinner continue a long time in the way of his sinne, and when he hath flourished many years, and thinks surely the bitterness of death is past, then God may come and threaten judgement. *Ieroboam* reigned one and forty yeers, and it cannot be but that *Hosea* prophesying so long after *Ieroboams* death, came in the latter end of *Ieroboams* time. *Ieroboam* might think, what doth he come to contest with me, and to tell me of my sin and wickednesse, and to threaten judgement? have not I continued these 40. yeers King, and have prospered? and surely God hath bene with me. Well, a sinner may hold out long, and yet afterward judgement may come.

Obj. 3.

Thirdly. A people in a flourishing condition, when they prosper most, and overcome their enemies, and have all according to their hearts desire, even that may be the time for God to come out in his wrath against them. So it was here, therefore we must not judge our enemies to be happy, nor feare them, because of their flourishing estate for the present, neither let us be secure our selves because of the mercies we enjoy. God doth not alwayes so, but sometimes he is pleased thus to deale with sinners, to stay till they be at the height of their prosperity, and then to come upon them, as here he did.

Sometimes God is more sudden, it is like *Zechariah* the son of this *Ieroboam* thought he might venture as well as his father, his father prospered in such wayes 41. yeers, and why may not I? No, God came upon him in six months, 2. *Kings* 15. 8.

Fiftly, *Hosea* when he came to prophesie against *Israel*,

rael, he ſaw them in their proſperity, and yet continueth to threaten judgement againſt them. It was a further argument of the Spirit of God that taught him, and of a ſpeciall insight he had into the minde of God, that he ſhould thus prophēſie deſtruction to them, when they were in the height of their proſperity. It is true, if *Hosea* had come afterward in *Zachariah* his daies, when the Kingdom was declining; or if *Hosea* had prophēſied in *Shallums* time and others after him, then he might have ſeen by the working of ſecond cauſes, that the kingdome was going downe indeed. No, but he comes in *Ieroboams* time, when there was no appearance of ſecond cauſes at all of their deſtruction, and then prophēſieth deſtruction unto them.

It is a ſigne of ſpeciall insight the ſoule hath in the wayes of God, that can ſee miſery under the greateſt proſperity. The Prophet did not thinke *Israel* in a better condition, becauſe of their outward proſperity. A ſigne his prophēſie was from God.

Obſ. 4.

Yet further; This being in the raigne of *Ieroboam*, when they were in great proſperity, ſurely their hearts were exceedingly hardened againſt the Prophet; and it cannot be imagined, but that they entertayned his prophēſie with ſcorne and contempt: for it is an uſuall thing, when men are in the height of their pride and in their ruſſe, then like the wilde aſſes colt, to ſcorn, and contemne all that comes againſt them.

It is nothing for a Miniſter of God to deal plainly with people in the time of aduerſity, when they are down the wind, but when men are in the ruſſe of their pride, and in all their jollity, to deal faithfully with them then, this is ſomething, and thus the Prophet *Hosea* did.

Obſ. 5.

That their great proſperity did raiſe up and harden their hearts with pride againſt the Prophet, it appeares plainly, if you will but reade *Amos* 7. 10. (for we muſt finde Gods minde by comparing one place with another) there you ſhall finde what the fruite of *Ieroboams* proſperity was, for *Amos* and *Hosea* were contemporary. When *Amos* was prophēſying, *Amaziah the Priest of Bethel ſent to Ieroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee, the land is not able to beare his words.* This was ſayd of *Amos*, it is like that *Hosea* did not meeete with bet-

ter measure then this. *Amaziah* the Priest of *Bethel* did this. If there be any enemies against the faithfull Ministers in a place, they are the Priests of *Bethel*, Idolatrous and superstitious Ministers. And what course doe they take? They send to the King, to the Governours, O they have conspired against the King, they are seditious persons, factious men, that keep a stir in the Kingdome, and break the peace of the Church, the Land cannot bear their words. Such a message as this you see did *Amaziah* send to the King concerning *Amos*; he turns off all from himselfe to the King, and all the punishment that must be inflicted upon *Amos*, must be in the name of the King. And mark the 12. ver. of that Chapter, *Also Amaziah said unto Amos, O thou seer, goe, flee away into the land of Iudea, and prophesie there.* We are not holy enough for you, forsooth we are Idolaters, we doe not worship God aright, we are no true Church, get you to *Iudah* among your brethren, and prophesie not any more here at *Bethel*, why? Because it is the Kings Chappel, and it is the Kings Court. It seems then in those times that the Kings Chappel, the Kings Court could not beare with a faithfull Prophet. And what was the ground of it, but because at this time *Ieroboam* prospered in his way, and the kingdome was in such a flourishing condition as it never was before? Here then was the tryall of the faithfulness of *Hoseas* spirit yet to go on in the work of his prophesie.

Obs. 6.

Yet further. In that *Hosea* did prophesie in the time of *Ieroboam*, by that it will appeare that he was the first Prophet that ever brought these hard tidings to them, of the utter destruction of *Israel*. It will appeare by that which is said, 2 Kings 14 27. that before this time God had not so threatned *Israel*; for the Text saith: *The Lord said not before this time that he would blot out the name of Israel from under heaven, but he saved them by the hand of Ieroboam the sonne of Ioash.* Marke, there is given the reason why the Lord saved them by the hand of *Ieroboam*, because he had not yet said he would blot out the name of *Israel* from under heaven, that is, the Lord never before sent any of his Prophets thus plainly and fully to declare his intention to them for the utter blotting out the name of *Israel*, upon their going on in their sinnes. So that it is cleare, that *Hosea* was the first that was sent about this message. And certainly it was so much the

the harder, he being the firſt of all. For they might have ſaid, why doe you come with theſe new things, and in ſo great ſeverity, who did ever ſo before you? It was a hard taſke: For wee know if a Miniſter come with any thing that ſeems to be new, if he preſents any truth to you that hath but a ſhew of Novelty, that you heard not before, though it be never ſo good and comfortable, he ſhall finde little encouragement. Nay if he doth but come in a new way, as this very exerciſe, becauſe it is like to go on in a way that yet hath bene diſuſed, it will meet with many diſcouragements. What then will the threatnings of hard things, of judgments, and deſtruction do when they come with novelty? Surely *Hosea* had a hard taſke of this, and yet he went on faithfully with it.

Thus much for the time wherein *Hosea* propheſied.

Now to make a little entrance into the propheſie.

The beginning of the word of the Lord by Hosea.

Some from theſe words doe gather, that *Hosea* was the firſt Prophet that ever was. Though it is true, we cannot gather it directly from hence, yet it is apparent that notwithstanding *Iſaiab* be ſet firſt, yet *Hosea* was before him; for if you look into the 1 *Iſa.* you ſhall finde that his beginning was in the dayes of *Vzziah*. Now *Hosea* was in the dayes of *Ieroboam*, and *Ieroboam* was before *Vzziah*. And this may be one reaſon why though I intend the whole propheticall bookes, yet I rather pitch upon *Hosea* firſt, becauſe indeed he was the firſt Prophet: it is cleare you ſee from the Scripture, though we cannot gather it from theſe words in this ſecond verſe.

But yet thus much we may gather from theſe words, *The beginning of the word of the Lord by Hosea*, that this was the beginning of his propheſie. And what was this beginning? what did God ſet him about firſt? Marke preſently the next words, he muſt take him a wife of whoredomes, and children of whoredomes, and ſo declare to the people of *Iſrael* that they had committed great whoredome departing from the Lord. The moſt grievous charge and moſt ſevere and terrible expreſſion of Gods wrath againſt that people that you meeete with in all the book of God. This is the work *Hosea* muſt doe, and *Hosea* was very young when firſt he went about it. Now as I told you be-

fore, God sometimes calls young ones to great services; but to call a young man to this service, to go to this people with such a message, now in the midst of all their pride and flourish to contest with them thus, and to tell them that they are children of whoredomes, and no longer the people of God, for what? for a young man to doe this? Why, they might have said, if this indeed came from the mouth of some old ancient Prophet, reverent for his yeers and experience, it had been somewhat; but to come from a green head, for an upstart to upbrayd us with such vile things. Thus men grown old and sodden in their sins are ready to reason. But let us know (my brethren) if God send any message unto us though by young ones, he expects your entertainment of it. When God would destroy *Elies* house, he sends the message by young *Samuel*; but *Eli* did not reason thus, what this young boy to come and speake thus malapartly to me! No, he stoopes to it, *Good is the word of the Lord*, saith he.

Obfer.

Obfer.

Againe, *Hosea* must tell them that they are *children of whoredomes*, and not *the people of God*. What for a Minister when he comes first among a people to begin so harshly, and severely, and ruggedly, Is it not better to comply with the people, to come with gentle and faire means, to seek to win them with love? if you begin with harsh truths, surely you will make them fly off presently. Thus many doe reason. Now I beseech you take heed to your own hearts in reasoning thus, Many have done so, and have sought to comply with people so long till they have complied away all their faithfullnes, and conscience, & vigour that before they had: When they come to great men, rich men, men in place and eminency, they will comply with such, but let them have any of Gods people in their parish that are of a mean ranke and poore, they comply little enough with them, but are harsh and bitter to them, and regard not the tendernes of their consciences at all.

It is true. If Ministers have the testimony of their own consciences that they would take no other way but what shall be for the greatest profit of their people, maintaining such a disposition as to be willing to undergoe any sufferings that God shall call them unto: they may say first when they come to a house, *Peace be to this house*, especially when they come to a place that

that hath not had the means before. But if it be to a people that go directly againſt the light of their conſciences, a ſuperſtitious people that cannot but be convinced, & have had many evidences that it is againſt the minde of God, and yet onely for their own baſe ends will goe on and not amend; in ſuch a caſe as this we may come with harſhnes at the very firſt. So *Paul* gives a charge to *Titus* in dealing with the *Cretians* who were evill beaſts and ſlow bellies, that he ſhould *rebuke them ſharply* (ſo we tranſlate it) the word in the originall is, *Cuttingly*.

The beginning of the word of the Lord by Hoſea. The particle which is tranſlated [*by*] ſignifyeth [*in*] as well as *by*, it is not *El*, but *Beth*, and ſo it is read by ſome, *The word of the Lord came in Hoſea*. This expreſſion notes the inward and intimate converſe that the Lord had with the ſpirit of *Hoſea* in the work of his Miniſtry. The Lord ſpake firſt in *Hoſea*, and then he ſpake out unto the people. Some ſuch expreſſion we have concerning *Paul*, *Gal. i. 16.* That Chriſt may be *revealed in me*, not onely *to me*, but *in me*. The more inwardly God ſpake and converſeth with the hearts of his Miniſters, the more inwardly and efficaciouſly they are able to ſpake to the people. This is the deepe preaching, when it is from the heart to the heart. And ſo *Auguſtine* ſayes of *Hoſea*, becauſe that which he ſpake was ſo deep, it wrought more ſtrongly. *Hoſea*'s Propheſie muſt needs be deep, for God ſpake in him before he ſpake out to the people. We ſay, that which commeth from the heart will goe to the heart: Surely that which commeth from the voice of God in the heart, will goe beyond the eares to the hearts of people. And bleſſed are the people that have ſuch Miniſters that ſhall ſpeak nothing *to them*, but what hath firſt been ſpoken by God *in them*.

Again in this ſecond verſe he comes twice with the ſame expreſſion, *The beginning of the word of the Lord by Hoſea*, and againe, *The Lord ſaid to Hoſea*; and yet in the beginning of the firſt verſe, *The word of the Lord came to Hoſea*. Why all this, three times? All this upon good reaſon; for *Hoſea* was to come with a terrible meſſage to the people, and to reprehend them with much ſharpeſſe, to tell them that they were *the children of whoredomes*, and that they had departed from the Lord, and

Cha. i. 13.
207 b. uos.

Quanto
profundius
quidem
loquitur,
tanto ope-
roſius pe-
netratur.
Auguſt. de
Hoſea l. 18
de civ. c.
28.

he would have no more mercy upon them, but would utterly take them away. He had need therefore have an expresse command for what he did, and to have much evidence of the Spirit, that what he said was from God, and not any thing of his own spirit. When a Minister of God shall come and reprehend a people severely for their sins, and threaten Gods judgement, let him then if ever look to it that he hath a good ground for what he saith, that what he shall deliver may be nothing but the word of God in him, the sheere word of God, without any mixture of his owne. It is an ordinary thing in Ministers in reprehending of sinne and denouncing threatnings, to mingle much of their owne spirit and wrath: But if at any time Ministers should take heed of mixing their own wrath, then especially when they are to denounce Gods wrath, then they should bring nothing but the word of the Lord; for it being a hard message, the spirits of men will rise up against it, if they once see the spirit of the Minister in it; they will be ready to say as the devill in the possessed man, *Jesus I know, and Paul I know, but who are you?* So they, the word of the Lord I know, but what are you? here is your owne passion, your owne humour, &c. O let not any think to oppose sin with sin, *the wrath of man doth not accomplish the righteousnesse of God.* You that are Ministers, would you have a sentence? I will give you one, and I have done: *When you are called to reveale Gods wrath, conceale your owne.*

Jam. i. 10.

The



The Second Lecture.

May 23.
1642.

HOSEA I. the middle of the ſecond verſe, and ſo on.

Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredome, departing from the Lord.

3. So he went and took Gomer the daughter of Diblaim, which conceived and bare him a ſon.

4. And the Lord ſaid unto him, Call his name Iezreel; for yet a little while, and I will avenge the bloud of Iezreel upon the houſe of Iehu, and will ceaſe the kingdom of the houſe of Iſrael.

5. And it ſhall come to paſſe at that day that I will break the bow of Iſrael in the valley of Iezreel.



He Preface to the worke, and to the whole propheſy you heard the laſt time. The ſcope of the propheſy is the very ſame that the ſcope of this Chapter is, to declare, firſt, The evil condition that Iſrael, the ten Tribes were in, in regard of their finnes and puniſhment that was to be executed for their finnes. Secondly, Gracious promiſes of mercy, to a remanant, to Judah in the 7. ver. and to Judah and Iſrael both, from the 10. ver. to the end of the Chapter.

Firſt, God beginneth with conviction, to ſhew them their ſinne, and the dreadfulnes of it.

Conviction ſhould go before correction. You muſt not preſently fly in the faces of thoſe that are under you when they croſſe you: firſt inſtruct them and then correct them, do as God did here, God would firſt convince them of the greatnes of their finnes, not by verball but by real expreſſions.

Thoſe things that come but to the eare, they do more ſlowly ſtirre and work upon the heart, but things that are preſented before the eye are more operative; and therefore *Hoſea* muſt not tell

The ſcope
of the
Chapter.

*Segnius
irritant a-
nimos de-
miſſa per
aerem,
Quam qua
ſunt oculis
ſubjecta
fidelibus,
& qua
Ipſe ſibi
tradit ſpe-
ctator.*

tell them onely that they had committed whoredome, but must tell them in this way, he must go and take a wife of whoredomes, and beget children of whoredomes.

In the very threshold; in the entrance of the prophesy you see we meete with a difficultie, a great difficultie. First a command from God, from the Holy God, unto a Prophet, a holy Prophet, to go and take a wife of whoredomes; not an ordinary whore, but a most prostitute whore, for so the word signifieth, * of whoredomes, as in the scripture phrase a man of bloods, is a man that hath shed much blood; and a man of sorrowes, is a man that hath been exercisid with many sorrowes; and so a wife of whoredomes is one that hath committed notorious whoredomes, vile whoredomes. Yet such a wife must the Prophet take to himselfe, and his children must be children of whoredomes too. How can this be?

S. *Austin*, who had been a Manichee, having to deale much with Manichees, met with this objection, from one *Faustus* a Manichee, against the Old Testament, for they denyed it: saith *Faustus*, that Old Testament of yours, *Moses* and the Prophets, is that of God? doe you not finde there a command to take a wife of whoredomes, and can this be from God?

Austin answereth it thus. Though shee had beene a prostitute whore before, yet she might be reclaymed, and so she might be called a wife of whoredomes, from that whoredome that heretofore she was guilty of, and now reclaymed. And so he thinketh that it was a reality indeed, that *Hosea* did take to himselfe a wife of whoredomes; and thinke to salve it up thus.

Theodoret is somewhat angry with those that think it was not really done, but done only in a way of vision. I finde many of our latter men that are of the same minde, that thinke there was a reality in it, that God did command *Hosea* to take to himselfe a wife of whoredomes, and that he did take such a wife, one that was a notorious harlot, so *Arias Montanus*, *Piscator*, *Pareus*, *Tarnovius*, and others, they go that way, and they thinke to salve it onely thus, that it is a command of God, and therefore though it had not bin lawfull for *Hosea* to have done it, yet God commanding it, he might do it: As they instance in other cases that seeme to be somewhat of the like nature, as the children of

Israels

* Such a one as *Thais* was amongst the *Athenians*. *Vir sanguinum*.

Aug. cont. Faust l. 22 c 83. *Quid adve. san. clementis, quid fidei Christiane si meretrix relicta fornicatio e in castum conjugium commuetur? &c.*

Eorum a. d. aciam mirari satis nequeo qui non crentu. dicere verba h. c. esse verbis desunt.

Theod. in Hof. enar. c. 1.

Israels robbing the Egyptians, Abrahams killing his ſonne, and the like.

If this ſhould be ſo, (as many interpreters going that way might make one to thinke it not a thing impoſſible) we might learne thus much from it.

Fiſt, that Gods command takes away all matter of offence. It would be a notorious offensive thing for a Prophet, a Miniſter of God to marry one that is wicked, a wicked whore; yet ſo farre as the offence is, Gods command is enough to take it away. For the ſubject of offence it is not duty, but indifferency: any thing that is a duty to be done we muſt go on in it, though it be never ſo offensive to others, that is no rule at all to hinder us if it be a duty: but if it be a thing of indifferency, then wee muſt ſtop. Gods command takes away all plea of offence; I ſay not that mans command doth ſo, for men, even magiſtrates themſelves are bound not to offend their brethren, as well as others.

But then it may be ſaid they ſhould command nothing at all, for ſome or other would be offended, and ſhall not they command becauſe ſome weake ones may be offended?

It is true, that which they may take upon their conſciences to be their duty, that they are bound to command, and they ſhould ſin againſt God if they did not command it, & require obedience to it; they muſt do it though never ſo many be offended. But in matters that they themſelves acknowledge to be neither here nor there, either for Gods ſervice or for the good of a Commonwealth, herein the rule bindeth them as well as others in regard of offences. to for beare.

Secondly, Suppoſing this to be a reall thing, we ſee that the Prophet muſt ſuffer much in his credit before men, onely to be ſerviceable to God for a further expreſſion of his minde.

All our credits, all our names, and all we are, or have, muſt lie downe at Gods feete to be ſerviceable to him in the leaſt thing; if but in a way of expreſſion of his minde, much more then in bearing witneſſe to his truth.

Thirdly, This being ſo, we ſee the way of God in putting the Prophet in the very fiſt ſervice upon a very difficult work: It could not but be a thing exceeding tedious and irkeſome to his

Obſer.

GODS command takes away offence, not the command of the Magiſtrate.

Anſ.

2.

Obſ.

Obſ.

spirit to marry such a one, yet God putteth him upon it.

It is the vsuall way of God, when he calleth any to great seruices, at the beginning, to put them to such difficult workes, to try them thereby, that if they goe through them, then they may be confided in, that they will goe through more afterward.

But we shall rather take this in a way of vision, as others do; not that indeed *Hosea* did really marry such a wife, but this did appeare to him in a vision, as if such a thing were really done, onely to declare what the condition of the people of *Israel* was at this time in respect of God: As if God should say, *Hosea*, this people of *Israel* is to me no other then as if thou shouldst have a wife that were the most notorious whore in the world, and all their children are to me as if thy children were the children of whoredome and fornication. And this I conceive to be more directly the minde of God, and I will not give you my meere conception of it neither, but reasons for it why it must be so.

First, because we finde in Scripture that which is historically related, yet was done in a way of vision. And it is an vsual way of Scripture to expresse that which is done in a way of vision, as if it were a history, as if it were really done. I will shew you two examples for this, one of *Jeremy* when he was at *Jerusalem*, yet the Scripture speakes as if he had bene at *Babylon*: and the other of *Ezekiel*, when he was at *Babylon*, it speakes as if he had bin at *Jerusalem*. It is as fully related as this is here, and both must therefore needs be understood as in a way of vision. First for *Jeremy*, you have it *Chap. 30. ver. 4.* God requireth there that he should go to *Euphrates* and hide his girdle there in a hole of a rocke: But this river was a river in *Babylon*, and *Jeremy* was not in *Babylon* at this time, nor in all the time of the seige, nor in the time of the captivity, neither could he goe to *Babylon*, for the city was now beseiged, and when he did but assay to goe a little way to *Anathoth* his own towne, he was presently taken hold upon as if he had been a Traitor to his Country. Therefore this which is here declared as a history, as if he had really done it, was but onely done in a vision. And so *Ezekiel* the other way, he was at *Babylon* (for he was that Prophet that prophesied to the people that were

Reasons
why *Hosea*
marrying a
whore was
but onely
in a vision

I.

car-

carried captive to *Babylon*, God ſent a Prophet to them to helpe them therein their captivity) yet in the 8. Chapter of his Propheſie, *Ezekiel* ſeemeth to be brought to *Ieremiab*, and he is bidden there to dig a hole in the wall to ſee the wicked abominations that the ancients of *Iſrael* did there. Now *Ezekiel* was not there, he was at *Babylon* all this while, but it is declared as if the thing had beene done really. So we are to underſtand *Iſaiab* his going naked 20. dayes, and *Ezekiels* lying three hundred and ninety dayes on the one ſide, and 43. on the other. *Ezek. 4.*

2. That it was a viſion and not really done, the reaſon is, it was Gods command, *Leuiticus 21. 7.* That the *Prieſt* muſt not marry with a whore; and of all mens wives God is moſt carefull of the wives of thoſe that are in the worke of the Miniſtery, that are Church officers, therefore *1 Tim. 3. 11.* when but a *Deacon* is deſcribed what he ſhould be, there is his wife deſcribed too, that ſhee ſhould be grave, no ſlanderer, ſober and faithfull in all things. You never reade that when God appointeth what a *Magiſtrate* ſhould be, what his office ſhould be in a *Common-wealth*, that hee takes ſuch care to ſet downe what his wife ſhould be: But when he appointeth the loweſt officer in a Church, a *Deacon*, he appointeth what his wife ſhould be too. Therefore the wives of *Ministers* ſhould goe away with a leſſon from hence, and know that God hath a more ſpecial eye to them, then to the wives of all the men in the world beſides. God is tender of the credit of the officers of his Church, and ſo ſhould man be; for their diſcredit is a hinderance to their worke.

Yea further, we read *Amos 7. 36.* that it was threatned as a curſe to *Amaziab* the *Prieſt* of *Bethel*, that his wife ſhould be a harlot, for reſiſting the Prophet: ſhall then the wife of *Hosea* be a whore? For *Amos* and *Hosea* propheſied both at the ſame time.

And the Scripture ſaith (you know the place *1 Cor. 11.*) that the woman is to be the glory of the man. What a glory ſhould *Hosea* have had in ſuch a match as this? The woman is the glory of the man, How? (for ſo I deſire not onely to open the Scripture that I reade here, but as I goe along and quote

How the woman is the glory of the man

Scripture, so far as may be for your edification, and suteable to our argument to open there too) In two respects shee is so. 1. because it is a glory to a man that he hath such an image, for shee is from the man, and as the man being the image of God, sheweth the glory of God, because hee is the image of God and from him; so the woman being from the man, and as it were his image, shee is the glory of the man. 2. Because man hath such an excellent creature brought under subjection to him: so the woman is the glory of the man. Man is not onely made glorious by God, in that God hath put all other creatures under him, but especially in this, that God hath put such an excellent creature under him as the woman is, so the woman is the glory of the man. This could not be here in such a match as this.

3. 3. It could not be that it was a reall thing, but a vision, from the prophecie it selfe, for then *Hosea* must have stayed almost a whole yeare before he could have gone on in his prophecie: For first he must take to him a wife of whoredomes, and beget a childe of whoredomes, then he must have stayed till the childe had bene borne, before he could have come to the people and say, My childe is borne, and his name is *Iezreel*, and it is upon this ground that I have named him thus, and then he must have stayed almost a yeere more before hee could have *Loamah*, and then after that he must stay almost another yeare longer before *Loamm* could be borne.

And lastly, that which is noted by *Polanus*, the expession that we have here is, that God spake in *Hosea*, speaking and appearing to him by an inward vision as it were in an extasie, saith *Polanus*; therefore we must take it so that this wife of whoredomes that *Hosea* was to marry was in a way of vision, it was to signifie that *Israel* was to God as a wife of whoredomes, and as children of whoredomes should have bene to the Prophet if he had been married to her.

From all these there is this result, that the people of *Israel* were gone a whoring from God.

Idolatry it is as the sinne of whoredome, and I cannot open this Scripture except I shew you wherein idolatry is like the sinne of whoredome: The idolatry of the Church, not the idolatry of heathens is whoredome. One that committeth adultery doth

*Apparens
& loquens
ei per visi-
onem inte-
rio em in
ecstasi.*

*Obfer.
Adulteriu
committens
quasi
ad alteru-
m se con-
ferens.*

doth give her ſelfe to another: The Heathens becauſe they were never married to God, their idolatry is not adultery; but the people of God being married to the Lord, their idolatry is adultery.

Adultery firſt, becauſe it breakes the marriage bond, there is nothing breakes the marriage bond betweene God and his people but the ſinne of idolatry, as not betweene man and wife. Though a wife may be guilty of many ſaylings, and be a grievous trouble and burthen to her husband, yet theſe do not break the marriage knot except ſhee deſile the marriage bed; So though a people may be guilty of notorious and vile ſins, yet if they keepe the worſhip of God pure, they are not guilty of whoredome, but ſtill God is married to them.

Secondly, Whoredome is a loathſome thing, though delightſome to men, yet loathſome to God: Idolatry is ſo, therefore the Scripture calleth the idols that men ſet up by a name that ſignifieth the very excrement that comes from creatures, *Ezek. 22. 3.* Idolaters thinke their way of idol-worſhip to be very delightſome, but that which they call delectable, God calleth deteſtable, ſo you ſhall finde if you compare theſe two Scriptures, *Eſa. 44. 9.* they call their Idols *delectable things*, but in *Ezek. 5. 11.* God calleth them *deſteſtable things*. Idolatry is a deteſtable loathſome thing.

Thirdly, There is nothing wherein a man is ſo irreconcilable as in the point of the marriage bed, the deſiling of that by adultery cauſes an irreconcilable breach: *Jealouſie is the rage of a man, and he will take no ranſome.* There is nothing wherein God is ſo irreconcilable to a people, as in the point of falſe worſhip.

Fourthly, Adultery it is a beſotting ſinne. *Whoredome and new wine take away the heart,* ſaith the prophet, and in that *44. Iſa. 19.* there, ſaith God, *he hath no underſtanding to conſider and ſay, What have I not taken one part and roaſted fleſh with it, and with another part have baked bread upon the coles, and warmed my ſelfe with another, and ſhall I make the residue thereof an abomination, and fall downe to the ſtock of a tree?* He hath no underſtanding to conſider this. Idolatry is a beſotting ſinne as well as adultery. And therefore we need not marvaile though men of

Wherein
Idolatry is
like to the
finne of
Adultery.

1.

2.

לולוב
מלכות

3.

4.

Hos. 4. 11.

great parts and abilities, continue in their superstitious way of worship, for nothing besotteth mens hearts so much as that doth.

5. Againe 5. Whoredome is a most dangerous sinne. We have a most dreadful place for that, *Pro. 22. 14. The mouth of a strange woman is as a deepe pit; he that is abhorred of the Lord shall fall therein.* Oh most dreadfull place to an Adulterer! if there be any Adulterer in this place this day, when thou goest home turne to that Scripture, and let it be as a dart to thy heart, *the mouth of a strange woman is as a deepe pit; he that is abhorred of the Lord shall fall therein;* A sign of a man abhorred of God, and so is Idolatry, for in *2. Thes. 2. 11, 12. God gave them over to beleive a lye that they might be damned.* Those that follow the Idolatries of Antichrist are given over by God to believe a lye, That lye of Popery altogether is one lye. Hence it is that the Popish party invent so many such strange lyes, all to uphold that great lye. Why is this? that they might be damned. It is a dreadfull dangerous sinne the sinne of Idolatry, though they think they please God in and by such wayes of worship, yet they are given over by God that they may be damned. If this prove to be a place that concerns those that follow Antichrist, and if Rome proves to be so as by that place is described, it is a dreadfull place to all Papists.

6. Againe, Whores use to decke themselves up in pompous attyre, in dainty, glorious rayment. So Idolaters use to decke up their Idols in bravery, and lavish gold (as the Scripture speakes) upon their Idols; whereas *the Kings daughter is all glorious within,* and the simplicity of the Gospel will not permit such things.

7. And lastly, as whores though they goe a whoring from their husbands, yet still they retaine (before the divorce) the name of wives, and their children (though bastards) retaine the name of children, and beare the fathers name: So Idolaters, they will retaine the name of the Church, the Church, and those that they beget, must still be called the onely sons of the Church.

But how are his children said to be children of whoredomes? for suppose his wife were a wife of whoredomes, yet being married to her, wherefore should the children be called children of whoredomes?

To that is answered first, ſome think upon this ground, becauſe the children when they grow up would follow the way of the Mother, as it is an uſuall thing for children to doe. Therefore you need to take heed how you enter into the eſtate of marriage for your childrens ſake, for they will follow the way of the Mother.

Or rather this, becauſe though they were begotten after marriage, yet they will lye under ſuſpition as thoſe that are illegitimate; the children of one that ha h bene a whore are alwayes ſuſpected, and ſo in repute they are the children of whoredome and fornication: ſo ſayeth God, theſe people are to me as if their children were accounted children of fornication.

For the whole land hath gone a whoring from the Lord.

In going a whoring they goe a whoring: Or as *Arius Montanus* reads it, In going a whoring they will goe a whoring. They not onely *Have*, but *Will*, they are ſet upon it, they are ſtout-hearted in the way of Idolatry, and it is the land that hath done it, the people of the land.

But why the land?

It is a ſecret checke to them, and an upbrayding them for their unthankfulnes, that when God gave them ſo good a land, the land of *Canaan* that flowed with milke and honey, the land of promiſe, that was given to them for that end to nourish up the true worſhip of God, yet they made this land of God, this land of promiſe, to be a land to nourish up moſt vile Idolaters.

Gone away a whoring from the Lord.

From Iehovah.

The more worthy the husband is, the more vile and odious the adultery of the wife. What, to goe a whoring from God, the bleſſed God, in whom is all beauty and excellency, and turne to blinde Idols? What, change the glory of the inviſible God, into the ſimilitude of an oxe that eateth graſſe? with what indignation doth God ſpeake it? Oh you that go a whoring after your ſinfull luſts, this one day will lye moſt dreadfully upon your conſciences, that it was from the Lord that you departed, from that infinite glorious eternall Deitie, the fountain of all good, to cleave to whoring after baſe, ſinfull, and unclean luſts.

Anſ. I.

2.

*Fornican-
do furni-
calur :
or as Arius
Monta-
nus, For-
nicando for-
nicabitur.*

Obſer.

Who

Who is this whore? and what are the children that are begotten to *Hosea* by her?

So he went, saith the Text; He obeyeth.

Objer. We must obey God in things that seem to be never so much against our reason and sense.

He took Gomer the daughter of Diblaim.

גמר

The word *Gomer*, here, commeth from a word that signifieth *perficere*, and *deficere*, perfection and detection: and so it may be applyed both wayes. Some apply it to perfection, that is, a harlot that was perfect and compleat both in her beauty, and in her fornication and wickedness. The word likewise signifieth rottenness, corruption and consumption: so indeed are all things in the world; as soone as they grow to any perfection, they begin to decline quickly to corruption. All things but spirituall doe so, they indeed grow still higher and higher.

This *Gomer* we will take rather in the second acceptation of it, as it signifieth rottenness and consumption.

Who was this *Gomer*?

She was *the daughter of Diblaim.*

The signification of that is (according to some) one that dwelleth in the desert, in reference to that famous desert *Diblath*, of which we read *Ezek. 6. 14.* noting the way of Idolaters, that they were wont to goe into woods and deserts, and there to sacrifice to their Idols.

But rather, according to most, *Diblaim* signifieth bunches of dried figs, that were the delicacies of those times, so *Oecolampadius*, from which he hath this note,

Objf.

That rottenness and corruption proceedeth from voluptuous pleasures, from delicacies, and the like. Though the pleasures of the flesh be very contentfull to you, yet destruction is the fruit of them; destruction is the daughter of sensuall pleasures and delights, of all your delicacies, so saith the scripture, *Rom. 8. 13. If you live after the flesh you shall die. Phil. 3. ult. whose God is their belly, whose end is destruction.*

But to apply it to *Israel*. *Israel* was as *Gomer* the daughter of *Diblaim*, that is, the people of *Israel* were now neare to destruction, and were the daughters of sensuall delights, they gave over themselves to sensuall delights and pleasures.

It is the uſuall way of Idolaters, thoſe that forſake the true worſhip of God to give up themſelves o the pleaſures of the fleſh. Senſuality and Idolatry doe uſually goe together. When the people of Iſrael ſacrificed to the calves, what did they? *They ate and dranke, and roſe up to play,* that was all their work, and good enough for the worſhiping of ſuch a god, a calfe.

You know the more we began to decline in the worſhip of God, we began to be ſo much the more ſenſuall, there muſt be Proclamation to people to take their ſports and delights upon the Lords day; And indeed it is that which doth uſually accompanie deſection in the way of Gods worſhip. False worſhip doth not lay ſuch bonds upon mens conſciences for the mortifying the luſts of the fleſh, as the worſhip of God doth. Therefore thoſe men that love moſt to take liberty to the fleſh, they are thoſe that are ſooneſt enticed to wayes of ſuperſtitious worſhip.

Ierem. 24.9. there *Ieremy* ſetteth out the ſtate of thoſe naughty Jews that were in Captivity by that ſimilitude of *a basket of rotten figs*, ſutable to this, and the more confirming this interpretation, that *Iſrael* was as *Gomer the daughter of Diblaim*, that is, rottenneſſe, the daughter of ſenſuality.

Thus for the mother. But now the ſon that is begotten of this mother, it is *Iezreel*.

Call his name Iezreel.

The Prophet muſt give a name to his ſon. It is that which belongeth to Parents, to give names to their children. Godfathers and Godmothers (as they call them) are of no uſe for this, or for any thing elſe that I know, and in ſuch holy things as Sacraments are, we muſt take heed of bringing in any unuſefull, any idle things.

But here we are to inquire, Firſt, the ſignification of this name, Secondly, the reaſon why the ſon of *Hosea* muſt be called by this name, *Iezreel*. You ſhall find a great deale in this before we have done with it.

For the firſt, *Iezreel* ſignifies the ſcattered of the Lord.

For the ſecond, there are five reaſons may be given why the ſonne of this Prophet muſt have this name put upon him, *Iezreel*.

Firſt, that hereby God might ſhew that he did intend to avenge that blood that was ſhed in *Iezreel*.

5. Reaſons
of the
name of
Hosea
ſonne.

Secondly, to shew that *Israel* had lost the honour of his name, and was no more *Israel*, but *Iezreel*. There seemeth to be much nearness between the name *Israel*, and *Iezreel*, but there is a great deal of difference in the signification, for *Israel* is one that prevaileth with God, the strength of the Lord; *Iezreel* is one that is scattered by the Lord: *Israel* had lost the honour of his name.

Obser.

Many out-live the honour of their names & reputations. These ten Tribes are no more worthy to be called by the name of *Israel*, their famous Progenitor, but now *Iezreel*, the scattered of the Lord.

3.

Thirdly, *Iezreel*, to shew the way that God intended to bring judgement upon these ten Tribes. And what was it? The way should be by scattering, God would scatter them.

Obser.

It is a speciall way of Gods bringing judgment upon a kingdom, by scattering of them. We reade, that when *Micah* saw the destruction of *Ahab* and his people he had this vision, *I saw* (saith he, *1 King. 22. 17.*) *all Israel scattered one from another as sheep that have no shepheard*. There is a twofold scattering; A scattering among our selves in wayes of division, and a scattering by the enemy one from another to flie for our lives. The one part of this judgement (the Lord be mercifull to us) is upon us already, and in this sense we may be called *Iezreel*. Oh how is our Kingdome divided! how is it scattered? The Lord keep us from the other scattering, that we be not scattered one from another by being forced to fly for our lives before the enemy. It is just with God that if we scatter our selves sinfully by way of division, that God should scatter us in his wrath to our destruction, by giving us up to our enemies. If we love scattering, if we delight in division, we may soon have scattering enough, there may soon be divisions farre enough one from another.

A twofold scattering of a people.

4.

4. Call his name *Iezreel*, to note that the Lord would scatter them even in that very place wherein they did most glory, as they did in the valley and city of *Iezreel*, they did much glory in that place (as you shall here afterward) But God would scatter them even in that place in which they did so much boast.

5.

And lastly, *Iezreel*, because the Lord would hereby shew that he would turne these conceits and apprehensions that they might

might have of themſelves, quite the contrary way. As thus, *Iezreel*, it ſignifieth indeed ſcattered of the Lord, but it ſignifieth alſo the ſeed of the Lord, or ſowen of the Lord; and ſo the Jews were ready to take the name *Iezreel*, and would be content to own it; becauſe it ſignified the ſeed of God; And hence it cometh to ſignify ſcattered too, becauſe that ſeed is to be ſcattered when it is ſowen: And hence it was that they might glory ſo much in that name. Oh! they were the ſeed of the Lord, in an abiding condition, as being ſowen by the hand of God himſelf: No, ſaith God, you are miſtaken, I do not call you *Iezreel* upon any ſuch termes, becauſe you are ſown of me, but quite the other way, becauſe you ſhall be ſcattered and come to be deſtroyed by me.

It is the uſual way of God to turne thoſe things which men take as arguments for their comfort to their confuſion. *Haman* who made ſuch an interpretation of the action of *Eſters* inviting him to the banquet alone with the King, the truth is the right interpretation of it had been that it was to his deſtruction: and ſo here, whereas they might make ſuch an interpretation of *Iezreel*, as that they were the ſeed, the ſowen of the Lord, the true interpretation is that they are the ſcattered of the Lord.

Obſer.

All theſe five reaſons you have either in the nearnes of the name *Iſrael* with *Iezreel*, or otherwiſe in the words that follow after.

For yet a little while I will avenge the blood of Iezreel upon the houſe of Iehu, and cauſe to ceaſe the Kingdome of the houſe of Iſrael.

Here now we come to that which is the maine in this Scripture; And theſe fouré queſtions are of great uſe, and will tend much to edification.

1. What is this *blood of Iezreel* that God will avenge?
2. Why God will avenge the blood of *Iezreel* upon the houſe of *Iehu*?
3. Why is it called *the houſe of Iehu*, and *Iehu* alone without the addition of the name *King*, as it is uſual in others, as *Hezekiah* King of *Judah*, and ſuch a one King of *Iſrael*, but here onely the houſe of *Iehu*?
4. What is this little while God ſpeakes of? yet a little while.

- The words are read I suppose ordinarily, and past over as if there were little in them, but you shall finde that there is much of the minde of God held out to us in them.

For the first then, What was the blood of *Iezreel* that here God threatneth to avenge?

You may reade the History of it, in *2 King. Chap. 9, 10, 11,* (for the way of opening the Prophets is to compare them with the Scriptures that went before) reade those Chapters and you shall finde what this blood was. It was the blood of the house of *Ahab*, the blood of *Iezebel*, the blood of the 70. sons of *Ahab*, whose heads the Elders of *Iezreel* sent to *Iehu* in baskets. This was the blood that was shed here in this place, which God saith he will avenge.

Obser.

God will
avenge
blood.

God will certainly avenge blood, and if God wil avenge the blood of *Ahab*, he wil surely avenge the blood of *Abel*; if the blood of *Iezebel*, then surely the blood of *Sarah*; if the blood of Idolaters, then the blood of his Saints. Oh what vengeance then doth hang over that Antichrist, for all the blood of the Saints that hath beene spilt by him! the scarlet whore hath dyed her selfe with this blood, yea and vengeance wil come for that blood that hath beene shed of our brethrens in *Ireland* upon any whosoever have beene instrumentals in it great or small: Certainly the righteous God wil not suffer that wicked and horrid worke to goe unavenged, even here upon the earth. Let us wait a while and wee may live to see that time wherein it shall not onely bee said by the voice of faith, but by the voice of sense it selfe, *Verily there is a God that judgeth the earth.*

But why wil God avenge the blood of *Iezreel* upon the house of *Iehu*?

Ans. I.

Indeed this to an outward view at first is one of the strangest things we have in all the booke of God. If you compare this place here in *Hosea*, with other Scriptures, you shall finde that it is a strange thing that ever it should bee said that the Lord would avenge the blood of *Iezreel* upon the house of *Iehu*. For in *2 Kings 9. 7.* you shall finde that *Iehu* was anointed by the Lord on purpose for that action, to shed that blood, and he had a command from God, he was bidden to goe and shed it, and the holy oyle was poured upon him, for that end that hee might shed

ſhed that blood; yet now this blood muſt be avenged, & avenged upon the houſe of *Iehu*. Yea *Chap. 10. v. 30.* You ſhal finde that God ſaith becauſe he had done ſuch a thing, and ſhed the blood of the houſe of *Ahab* in *Iezrael*, that he would reward him for it, and that his children to the fourth generation ſhould ſit upon the throne of *Iſrael* and govern that kingdome. Now that which *Iehu* was anointed to do, that which he was commanded to doe, that for which God afterward rewarded him for doing; now God ſayeth he will avenge it, and avenge it upon his houſe. What ſhould be the reaſon of this?

There are three reaſons why God would avenge this blood upon the houſe of *Iehu*.

Firſt, Becauſe though *Iehu* did it, yet he rather looked at himſelfe and his own ends than at God in it, his ayme was to get the kingdome to himſelfe, but he never aymed at God in the worke, therefore God ſayeth he will avenge it upon his houſe.

Secondly, Becauſe though he did that which God ſet him about, yet he did it but by halfeſ. Indeed he deſtroyed *Ahabs* houſe, but he ſhould have deſtroyed *Ahabs* Idolatry too, but he did not doe that, and therefore now God commeth upon him.

Yea Thirdly, though he were made *Ahabs* executioner for his Idolatry, yet he proved *Ahabs* ſucceſſor in his Idolatry. He was Gods rod in puniſhing *Ahab*, but he yet continued in the ſinnes that *Ahab* did commit; therefore now God ſayeth, *he will avenge the blood of Iezrael upon the houſe of Iehu.*

From hence we have moſt excellent obſervations that doe ſpring naturally as a fountaine bubbleth up freſh and ſpringing water. I will but onely ſhew them to you and ſo paſſe them over.

Firſt, That a man may doe that which God commandeth, and yet not obey God. Hee may doe that which God would have done, and yet not pleaſe God. He may doe what God requireth, and yet ſerve himſelfe therein, and not God.

Secondly, A carnall heart is contented to go ſo farre in Gods Commands as will ſerve his own turne, but there he ſtoppeth.

Three
Reaſons
why God
avenged
the blood
of *Iezrael*
upon the
houſe of
Iehu.

2.

3.

Obſer. 1.

Obſer. 2.

Obedi-
ence so far
as serves a
mans own
turne.

peth. So farre as might serve the bringing up of *Iehu* to the Crowne of *Israel*, to the setting of him on the Throne, so farre he goeth in the way of Gods command, but no further. Such a heart is like to the hand of a rustie diall: suppose a rustie diall hath the hand stand (as now) at 10. of the Clock, come and look upon it now and it seemeth to go right, but it is not from any inward right frame of the clock it doth so, but by accident; for stay till after ten and come again at eleven or twelve and it standeth still as before at ten. So let God command any thing that may hit with a mans owne ends, with his owne way, and be futable to him, and a man seemes to be very obedient to God; but let God goe on further and require some thing else, some thing that will not serve his turne, that will not agree with his owne ends, and here God may seeke for a servant, as for him he will go no further.

Obfer. 3.
God
makes use
of mens
parts.

Thirdly, God knoweth how to make use of mens partes and abilities, and yet to punish them for their wickednesse notwithstanding. *Iehu* was a man of an excellent, brave, valiant, and quick spirit, full of activity and courage, and God would make use of this for the destruction of the house of *Ahab*; yet *Iehu* must not scape. Many men that have excellent parts of learning and state policie, which God may make use of for the pulling down his proud adversaries, yet God may punish them afterward notwithstanding. Many that have but weake parts and can do but little, shall be accepted of God; and others that have strong parts and can doe much, shall be punished by God. We read *Rev. 12. 16. The earth helped the woman*, yet *Chap. 16. 1. The vials of Gods wrath were poured forth upon the earth*; men may be usefull for the publike, and yet not freed from the wrath of God.

Obf. 4.
God
makes use
of mens
finnes.

Fourthly, The Lord knowes how to make use of the finnes of wicked men for his owne ends, to further his owne counsels, yet no excuse to them, but his curse will come upon them at last for those finnes. God knoweth how to make use of the proud heart and ambitious spirit of *Iehu* for that end to fulfill his purpose against the house of *Ahab*, and yet afterward when God hath done with him, he cometh against *Iehu* with a Iudgement. There are many whose lusts being strong yet God over-ruleth them for himselfe, and over-powreth them for the furtherance

of his own ends. Many a ſcholler who through the meere pride of his heart will ſtudy hard and preach very often and well; God makes uſe of that for the good of others, and yet the Miniſter may be damned himſelfe.

A fifth Obſervation, God may ſometimes reward a worke here in this world, yet may curſe a man for the worke afterward. Many there are that do ſome outward ſervice for God, and perhaps rejoyce in it, and think that God muſt needs accept of them; what they? they have been excellent men in the Common-wealth, they have ſtood for Miniſters, they have been forward in a good cauſe. Well, thou haſt done theſe; hath not God rewarded thee? haſt thou not health of body, and ſtrength? look upon thy eſtate, art not thou bleſſed there? look upon thy table, thy wife and children, art not thou bleſſed there? Thou haſt thy peny for what thou haſt done. But yet after thou haſt had thy pay here in this world for what thou haſt done, God may curſe thee hereafter even for the ſinfulneſſe of thy heart in that work which for the matter of it was good. God may reward thee for the matter of thy work, but curſe thee for the manner of it.

6. It is a moſt dangerous thing for men to ſubject the works of God to their own baſe ends: Specially the publique works of God, when a man is called to publique ſervices, if he ſubject that to his own baſe ends, God will be ſure to be even with him for that. The more excellent any work is, the more dangerous it is to ſubject it to a luſt. It is an evill thing to make uſe of meat, and drink, and cloth to be ſerviceable to our luſts; but to make uſe of the great works of God, ſuppoſe he call us to publique ſervices, to make theſe ſtoop and be ſerviceable to your baſe luſts, muſt needs be grievous indeed. It is a thing accounted burthen enough for the baſeſt ſervant that is, to be ſerviceable to ſome baſe luſt of his maſter; but if the maſter ſhould make his wife ſerviceable to his filthy uncleanneſſe, oh what a villany were that! So I ſay, the greater the thing is any man makes ſerviceable to his luſt, the more vile and the more dangerous is the ſin. Hearken to this you that are Profeſſors of Religion. The drunkard, he makes beere ſerviceable to his luſt, and he ſhall be damned for that: but you make the worſhip of God, Prayer,

and

Obſer. 5.

God rewards here thoſe workes that muſt be answered for hereafter.

Obſer. 6.

A dangerous thing to ſubject publique workes to our own endes.

and hearing, and fasting, &c. serviceable to your lusts, oh what shall become of you! A base wretch that sitteth tipling in an Ale-house, you account vile, but it is but a poor creature that he subjects to his base lust: but a Minister or a Magistrate subjects things of a higher nature to their lusts, oh this is exceeding vile. We had need (my brethren) all pray earnestly for those whom God employeth in publique works, that they may not only have strength to assist them, and successe in them, but that they may have hearts to give God all the glory of them; for though they may doe never so worthily for God in the Church or in the Common-wealth, yet if they be not careful to give God all the glory, God will curse them at last notwithstanding.

Obs. 7.

G O D
curseth
partiall
obedience.

Further, *Iehu* doth somewhat which God commanded him, but not all. We learne from hence, that when but halfe the worke is done, God curseth the whole for our neglect of the other halfe. I remember Master *Calvin* upon this place, likeneth *Iehu* unto King *Henry* the eighth: *Henry* the eighth, saith hee, cast off some degree of popery so far as would serve his own turne, but there were the five Articles in force still, for which many suffered at that time; and so he was like *Iehu* in that. God will be served with the whole heart, for all our good is in God, and therefore all our hearts must make out after God. God must have perfect obedience in the desire and endeavour, or else he will have none. Certainly that which must make any man acceptable, it is not so much that there is somewhat done, but is there that which God calleth for done? or is it done in regard of the endeavour? for that indeed will be acceptable: though we cannot doe all at once, but if we bring somewhat to God as a part, and acknowledge the debt as the whole, and so are working for the other, it will be accepted. As suppose a man owes you one hundred pound, and bringeth you but fifty pound in part of payment, yet if he acknowledge the rest, and promise the payment of it, if you know he will be faithfull in the payment of the other you will accept of it: But if a man bring you fourescore pound in lieu of all, you will not accept it. So it is here, Hypocrites they say they cannot be perfect in this world, and so thinke to put off God with a little; it is true, if thou hadst an upright heart, and didst bring God but

part

part and labourſt after the whole, he would accept it: But if thou bringeſt him ten times more then a ſincere heart can bring him, it will not be acceptable, no not ninety nine pounds will be accepted if brought in ſtead of the whole. God muſt have a man according to his own heart, ſuch an one as *David*; you know what was ſaid of *David*, *I have found a man after my own heart, that ſhall fulfil all my wils*, for ſo the words are in the Original, not *all my wil*, but *all my wils*, in the plural number.

Again, *Iehu* did but halfe, and the worſt halfe too, and therefore God commeth upon him. For the great care of *Iehu* was onely to reforme things in the State and Kingdome, and therefore that indeed he did thoroughly, hee altered the way of government from the houſe of *Ahab*, and ſet up another government. But for the matter of the worſhip of God he cared not what became of that, ſtill the calves continued in *Dan* and *Bethel*, he tooke no care that the people of *Iſrael* ſhould goe up to *Ieruſalem*, the place that God had appointed to worſhip him in a right way. This is that for which God thus curſed him and his houſe. It is a very evill thing in Reformers who have power in their hands, to be more carefull of the State then of the Church; to be more carefull of affaires in civill policie, than of affaires in Religion, who are afraid to meddle with Religion, for feare of hinderances in their civil policie, to be ſo timorous in fearing diſturbances in civil policie, that they wil ſacrifice Religion for it, and let that goe which way it will: This is an evil thing and a bitter. Or if they doe reforme in the Church, yet to reforme onely that which is notoriously evill and vile; ſo far *Iehu* went, hee deſtroyed the Priests of *Baal*, but not the Priests of *Dan* and *Bethel*: the Idols of *Baal* were deſtroyed, but the Idols of *Dan* and *Bethel* were kept ſtill. It is the ſpeech of the Philoſopher in his Politiques, when he giveth a rule of policie.

Fiſt, the care of Divine things muſt be, and that is the beſt policie. Politicians muſt truſt God in the way of Policie, and take care of Divine things fiſt. Yea, and goe to a through Reformation too; for *Iehu* did ſomethin g in Religion, but left other things, therefore God curſed him.

Men muſt take heed of betraying, of ſacrificing the cauſe of

πάντα τὰ
δελήματα.

Obſ. 8.

Reformers
muſt not
be more
careful of
Pol'cy
then of
Religion.

αρεστων
αρεστων
δουλικων
Ariſt. Pol.
1.7.c.8.

Men can see the evill of sin in others rather then in themselves.

God for the maintenance of State Policy ; let them be never so excellent in their way, yet if they doe thus, God will blast them.

Yet further, *Iehu* saw the danger of that wicked & abominable sin of Idolatry in others, but he could not see it in himself. *What peace* (said he to *Ioram*) *so long as the whoredoms of thy mother Iezabel continue* ? What peace ? Then what peace *Iehu*, so long as the whoredomes of Israel continue afterwards ? This is ordinary (my brethren) for men to see a great deale of evill and danger in the sinnes of others, but when they should come to themselves, to be blinde there ; to inveigh against the sinnes of other men, when they seem to be far off from them, or that they cannot make use of them ; but when they can make use of them, then to embrace them. Thus it was with *Saul*, he was exceeding severe against Witch-craft, all the Witches in Israel must be put to death ; But when *Saul* had use of a Witch for his lust, he himselfe goeth to the Witch of Endor.

Obs. 10.

In the tenth place, *Iehu* thought by retaining the calves in Dan and Bethel, to preserve the Kingdom to his posterity, and this proved the ruine of his posterity. Those wayes of sinfull policy by which many think to raise their houses or themselves, are the meanes of the ruine of them. *He that walks uprightly, walks surely.*

Obs. 11.

Lastly, *Iehu* doth thus, and God punisheth *Iehu* because hee continueth in the same sinne that *Abab* was punished for. This is of excellent use, specially to Magistrates ; and indeed it is a dreadfull place to Magistrates, if considered of. Let them who are used to punish the sins of others, take heed what they doe, lest they be found guilty themselves ; for if they be found guilty, God will plague them, as if they did the greatest act of injustice that can be : As for instance, Suppose a Magistrate should take away the life of a man lawfully for that which God would have him take it away : yet if this Magistrate should be guilty of the same sin, or that which amounteth to the same sin, God will avenge himselfe upon this Magistrate as upon a Murtherer ; as here, God revengeth himselfe upon the house of *Iehu* as for murther, yet *Iehu* was a Magistrate, and this was commanded *Iehu* by God himselfe. So suppose a Magistrate fine a man for any evill, and that justly, yet if he be guilty of the same himselfe, God

Magistrats must take heed of living in the same sins they punish.

will

will deale with this Magiſtrate as if he robbed by the high way ſide, and took away a mans money by violence. It is apparent out of the Text. Certainly my brethren, therefore great wrath and vengeance hangeth over the head of wicked Magiſtrates. All this you learne from what is here ſaid, that *God will avenge the blond of Jezreel upon the houſe of Jehu*, upon the inquiring into the reaſon of it.

And he will doe this upon the houſe of *Jehu*, (that is the third Queſtion.)

What is *the houſe of Jehu*?

That is his poſterity, his family that was to ſucceed. And indeed it was to the fourth generation till God came againſt him, (as we ſhall heere by and by) God followeth wicked men to the third and fourth generation.

The poſterity of the ungodly, ſpecially Idolaters, ſhall ſuffer for their fathers ſin. It is very observable what you have in the ſecond Commandement, that God in no other doth threaten the *ſin of the fathers upon the children*, but in the *ſecond Commandement*.

What is the reaſon of this?

(That Commandement forbiddeth Images) Becauſe your ſuperſtitious worſhipers of all men are ſtrengthened by the tradition of their fathers. Oh our fathers did thus and thus, and what ſhall we be wiſer then our fore-fathers? We have now a company of up-ſtart men, and they will be wiſer then their Anceſtors. Becauſe ſuperſtitious worſhipers harden themſelves ſo much in that way upon their fathers, therefore it is that in that very Commandment againſt making and worſhiping of Images, God threatneth to *viſit the ſin of the fathers upon the children*, and in no other.

What, the houſe of *Jehu*, after *Jehu* was dead? how can that be?

Yes, as a Prince that hath to doe with two Traitors, both of them have deſerved death, but the Prince is enclined to ſhew mercy; and againſt the one there commeth this Accuſation, This mans father was a Traytor, and his grand-father, and his great grand-father were Traytors: Nay then let him die, ſaith the Prince. But now the other that is guilty of as much as this

Queſt.
Anſ.

Obſer.

Why a threat againſt poſterity in the ſecond Command rather then in any other.

The equity of childrens ſuffering for their parents ſin.

man was, yet it is told the King, Sir, This mans father hath done a great deale of excellent service for the Common-wealth, there was never any of his house but were loyall. This man now is spared, though he deserveth death, and guilty with the other of the same treason; and the King is just in this. And so the first man may be said to die for his fathers sin, that is, he should not have been executed if his Fore-fathers had not been in the fault. Take heed what you doe in the course of your lives, (if you regard not your selves, yet for your childrens sake) that you may not leave a curse behind you upon the off-spring of your loins, and fruit of your wombs; look upon them, pity them. Though you your selves may escape in this world, yet you may leave the inheritance of your sins unto your children. Pity your children, that they may not have cause to curse the time that they were borne of such parents, and wish that they had rather been of the off-spring of Dragons, and a generation of Vipers, then to be born of such parents that have left them a curse for an inheritance. It had been better you had left them never a peny, then to leave them to inherit the curse of your wickednesse.

Vpon the house of Iehu. The house of *Iehu* fareth the worse for *Iehu*.

Obfer.

Those that desire to raise and continue the honour of their houses, let them take heed of wayes of wickednesse; for wickednesse will bring down any family whatsoever.

Quest.

But why is it *The house of Iehu*, without any addition of *Iehu the King*, as in others it is usuall?

Answ.

Hereby God would give a check to *Iehu*, and bid him look back to the meannesse of his birth, for *Iehu* was not of the Kingly race: yet how unthankfull was he who was raised from the dung-hill, thus unworthily to depart from the Lord?

Obfer.

You whom God hath raised up on high to great honours and estates, look back to the meannesse of your beginning, that God hath raised you from, and labour to give him an answerable returne of obedience. Those that will not give God the glory of their honours and estates, it is just their honours and estates should be taken from them.

Quest.

But what is this, *Yet a little while*?

This

This is to be understood either in reference to *Iehu*, or in reference to the house of *Israel*. *Yet a little while and I wil avenge the blood of Iezreel upon the house of Iehu, and will cease the Kingdom of the house of Israel.* It was a long while before God came upon the house of *Iehu*, and yet now he saith, *yet but a little while, I wil stay but a little longer ere I avenge the blood of Iezreel upon the house of Iehu.* It was now the third generation since *Iehu* committed those sins, nay, it wil appeare that it was above an hundred yeeres from the sins of *Iehu* to Gods avenging the blood of *Iezreel* upon his house: for *Iehu* raigned 28. yeeres, his sonne *Iehoabaz* 17. yeeres, and *Iehoash* his sonne 16. yeeres, and *Ieroboam* his sonne 41. yeeres, and then in the dayes of *Zachariah* the sonne of this *Ieroboam*, God came to avenge this blood, which was above a hundred yeeres. Oh the patience of the Lord towards sinners! But though hee stayed long, yet he saith, *yet a little while.* Here is an excellent observation from hence.

That God sometimes commeth upon sinners for their old sins, for sins committed a long time ago: Sins a long time ago committed, are perhaps forgotten by you, yet they are remaining, filed up, and recorded in heaven, above a hundred yeeres after the commission. It is like these sins of *Iehu* were forgotten, yet God commeth now at last to avenge the sinnes of *Iehu* upon his house. So he did for the sins of *Manasses*, and for the sins of *Iosephs* brethren; it was 22. yeeres before they came to have their consciences troubled, and then say they, *We are verily guilty concerning our brother, therefore is this distresse come upon us, and now* (saith *Reuben*) *behold also his blood is required.*

Looke to your selves you that are young, take heed of youthfull sins. Youthfull sins may prove to be ages terrors. Perhaps you thinke it was a great while ago that you (when you were a young-man) were in such a Taverne or in such a journey, and committed such and such sins: Have you repented for them? Have you made your peace with God for them? Though you were then young and did not feare the wrath of God to come upon you; yet now you are old, the wrath of God may come upon you for sinnes committed in your Apprentiship. *A sinner*

Ans^r.

2 Kings
10.36
13.1
13.10
13.23

Obser.

Sin punished along time after the commission.

Gen. 42.22

Isa. 65.20

of a hundred yeeres old shall bee accursed.

Yet a little while. In reference to the house of Israel: Yet a little while, and I will cease the Kingdome of the house of Israel. This Nation had continued a pompous succesful Nation (though idolatrous) for about 260. yeeres before the wrath of God came upon it that was here threatned.

Obfer.

God may come a long time after the flourishing of a Nation upon it in wayes of judgement. Which may make us look back to the finnes committed in *Henry* the 8. his time, and in *Q. Maries* time. Let us not pleade from our fore-fathers for the maintenance of superstitious worship, but let us looke to the finnes of our fore-fathers, and bewaile them before the Lord, for God may come upon a Nation for former sins after it hath flourished a long time.

Quest.

But at length it wil prove but a little while. What, was it but a little while from the beginning of this Prophefie till the ceasing of the Kingdome of the house of Israel?

Ans.

Yes (my brethren) it was many yeeres. And it is very observable that from the beginning of this Prophefie (which was in the end of the raigne of *Ieroboam*) to the fulfilling of what was here threatned, to the ceasing of the Kingdome of the house of Israel, it was 76. yeeres. For (as I reckoned the last day, to shew the time of *Hoseas* Prophefie) from the end of this *Ieroboam* here spoken of, *ver.* 1. unto the time of *Hezekiah* was 70. yeeres, and in the 6. yeere of *Hezekiah*, Israel was destroyed by the King of *Assyria*, & yet God saith here by *Hosea* (which was in the time of *Ieroboam*, for then was the beginning of *Hoseas* Prophefie, as *ver.* 1.) Yet a little while.

Obf.

Seventy six yeers is but a little while in Gods account. Sinners think either in wayes of judgement or mercy, a little while to be a great while. If God do but deferre mercy seven yeers, it is a great while in our account. We thinke our Parliament hath sat a long time; How long? almost two yeeres. A great while! We thinke every day a great while, for that we would faine have but seventy six yeeres, yea a hundred, a thousand yeeres are but as one day unto God. So for judgement: a sinner if he hath committed a sinne seven yeeres agoe, he thinketh it is a great while, and he hath

Many yeers are but of little while in Gods account.

hath not heard of it, therefore ſurely it is forgotten. But what if it be ſeventy yeeres agoe? you that are ſinners of ſeventy yeeres old, all is but a little while in regard of God.

Again, *Yet a little while.*

The apprehenſion of a judgement juſt at hand is that which will ſtirre the heart and worke upon it moſt. Yet a little while and God will cauſe the kingdome to ceaſe, therefore if ever you repent, repent now, for it is but a little while ere God will cauſe the kingdome to ceaſe. The apprehenſion of a ſinner to bee upon the brink of judgement, when a poor ſoul ſhall ſee himſelf ready to lanch into the infinite ocean of eternall deſtruction, to lie under the ſcalding drops of the wrath of the Almighty; this workes upon the heart indeed.

It is the way of the fleſh and the divell to put farre from us the evill day, to make us believe the day of death is a great way off. But it is the way of God to preſent things preſent and reall; and in this conſiſteth the efficacie and power of faith to make things that are to come as if preſent. We ſay in nature, there muſt be a contiguity, and neernes between things that muſt worke. So we muſt apprehend a neerneſſe, between the evil that is to come upon us and our ſelves, that ſo it may work upon our hearts. An excellent place you have to this purpoſe in 1 King. 14. 14. where the Lord threatneth to *ſtirre up a King over Iſrael who ſhould cut off the houſe of Ieroboam that day; but what?* (ſaith he, he preſently calleth back his word) *even now: you may thinke the day a great way off, but it is even now: and therefore now come in, returne and repent. Oh ſinners conſider that your danger is now, not onely in that day of Chriſt, but what? even now, it may be at hand.*

Laſtly, *Yet a little while.* Ieroboam had continued above forty yeeres in his ſinne, but now Zachariah his ſonne, upon whom this threatning was fulfilled, continued but ſix moneths, perhaps he thought to eſcape as long as his father. No,

God ſuffereth ſome ſinners to continue long, others he cutteth off preſently: though the father continue old in his ſinnes, if the ſon preſume to follow his ſteppes he may be cut off preſently.

And I will cauſe to ceaſe the kingdome of Iſrael.

Kingdomes, great kingdomes and Monarchies are ſubject to change.

Obſ.

Preſent things affect.

Omnis affectio fit per contactum

Obſ.

Obſ.

change. What is become of all the glorious Monarchies in the world? how hath the Lord tossed them up and downe as a man would tosse a ball? Idolatry is enough to destroy the greatest Monarchy, the greatest kingdome in the world.

But here is some instruction in the elegancie of the word. It is it the originall, *I will cause to cease*. It is a Metaphor (according to some) taken from instruments, that a man makes use of for a while, and when he hath done with them, either hangs them up against a wall and regards them no more, or else bringeth them to the fire to be burned. So saith God, *yet a little while and I will cause to cease, &c.* As if he should say, Indeed there was a time wherein I had some use of this way, of the rent betweene *Judah* and *Israel*, and of this Kingdome, but I have done with that use, there is an end of it now, the use is over I intended, and now I will cause to cease the Kingdome, I will take them away, they shall be to me as an instrument not to be used any more, or for the fire.

והסבתו
*Quiescere
faciam.*

Obfer.

When the Lord hath any use of a people, or of any particular men to doe him service, he will preserve them though they bee wicked, and when he hath done with them, he either layes them aside or else brings them to the fire. A husband-man so long as he hath use of thornes to stop a gap with them, hee lets them alone, but when there shall be no further use of them, hee then brings them to the fire: so God here, I wil cause to cease the Kingdome of the house of *Israel*.

But how and where will God cause to cease the Kingdom of *Israel*?

Ver. 5. *I wil breake the bow of Israel in the valley of Iezreel.*

By *breaking the bow*, is here meant the blasting and bringing to nothing all the strength of their warlike power, all their Arms and Ammunition, for the bow was a great warlike instrument in those dayes, therefore in *Ps. l. 46. 9.* *He makes wars to cease, hee breakes the bow, and cutteth the speare in sunder, &c.*

But here, by *breaking the bow*, there is something more, it is not onely mentioned because the bow was a warlike instrument, but there is some particular reason why the bow is instan-

ced here, and that is this, becauſe whereas *Iehu* did many memorable things in his warlike affaires, yet none more then that he did by his bow. Mark that place, *2 King. 9. 24. And Iehu drew a bow with his full ſtrength, and ſmote Iehoram between his armes, and the arrow went out at his heart, &c.* So that the victory that *Iehu* got over the two Kings of *Iſrael* and *Judah* was by the Bow eſpecially. What obſerve we from hence?

That wherein wicked men have been moſt proſperous and ſucceſſefull, even in this God will curſe them, and let out his wrath upon them.

Againe, *Break the Bow*, blaſt all the power of their Ammunition.

Carnall hearts truſt much in their warlike weapons, but they are nothing when God commeth to break a peoples ſtrength. God hath the power of all Ammunition, the Lord is called *The Lord of Hoſts*, (and he delighteth much in this title) Firſt, becauſe God hath not onely the power over Ammunition and all Warlike weapons, ſo as they cannot be uſed but by him: But ſecondly, becauſe when they are uſed, they can have no ſucceſſe at all but by him; and ſo the Lord is the Lord of Hoſts in a peculiar ſenſe: He is the great Generall of all Armies, more then all other Generals, for the ſucceſſe of all dependeth upon him.

My brethren, why then need the Church of God feare the ſtrength of weapons, the Bow, the Cannon, or all the Ammunition of the enemies of the Church, ſeeing our Lord is the Lord of Hoſts? no weapon can be uſed or have ſucceſſe but by this Lord of Hoſts. He can break the bow, though of ſteele, when he pleaſeth, and can give his people ſtrength to doe ſo too. For this you have an admirable promiſe, *Eſa. 54. 17. Behold (ſaith God) I have created the ſmith that bloweth the coals in the fire, and bringeth forth an inſtrument for his worke, and I have created the water to deſtroy. No weapon that is formed againſt thee ſhall proſper.* What need the Church feare then? God breaks the bow when he pleaſeth: For as God hath a providence over all the things in the world, ſo there is a ſpecialty of providence of God to order Battels, to give the victory, not to the ſtrong or to the multitude, but ſometimes to the weak and few, even as he pleaſeth. And therefore he is the Lord of Hoſts, becauſe though his providence is ge-

Obſer.

Obſer.

No weapons can proſper againſt the church.

nerall over all creatures, yet there is a specialty of providence of God in warlike affaires.

But what was this *valley of Iezreel*?

It is worthy our time to enquire after this valley of *Iezreel*, wherein God will break the bow of *Israel*. There were two places called *Iezreel*, the one belonging to Judah, *Iosb. 15.* the other belonging to *Israel*, *Iosb. 17. 16. & Chap. 19, 18.* *Iezreel* was a fruitfull valley, ten miles long, and by it there was a famous City built, which was in *Abahs* time the principall seat, the *Metropolis* of the Kingdome, and there was a glorious Tower in it, and from thence they might see over *Galilee* and over *Jordan*. Now there were two great Cities that belonged to the ten Tribes, *Samarina* and *Iezreel*, as we in *England* have two principall Cities, *London* and *York*. But this *Iezreel* was the most fortified, in which they put a great deale of confidence, yet God saith here, *He will break the bow of Israel in the valley of Iezreel*: That is, there by that City in that place, that they accounted to be the great strength of their Kingdome, there he would break the bow of *Israel*.

Obser.

Fortified places are nothing where the wrath of God is out against a people.

Fortified Cities cannot help when God commeth out against a people. If we can fortifie our Cities against sin, we may soone fortifie them against an enimie. If sin once get in, the enimie will quickly follow. *Nahum 3. 12.* *All thy strong holds shall be like fig-trees with the first ripe figs; if they be shaken, they shall even fall into the mouth of the eater.* You shall with the least winde like the first ripe figs fall off, all your strong holds shall doe so. *Yea, ver. 13.* *Thy people in the midst of thee are women, the gates of thy land shall be set wide open to thine enemies, the fire shall devoure thy bars.*

You see what the valley of *Iezreel* is, and the meaning of it. But why will God *break the bow of Israel in the valley of Iezreel*?

There are these two reasons for it.

1.

1. Because God would deale with this people of *Israel*, as *Judges* deale with Malefactors; they will hang them up there where their fact was committed, as we see some hanged up in *Chaines* neere to the City, at or about the place where their villany was done. So in *Iezreel* was shed the bloud of *Iezabel*,
and

and the blood of the ſeventy ſons of *Ahab*, and the blood of *Iehoram*, and there will God break the bow.

Hence it is that guilty conſciences are many times afraid to goe neere to the places where they have committed wickednes, becauſe their conſciences will fly in their faces, for feare God ſhould come upon them in the place where the fact was done.

But further, He will breake the bow of *Israel* in the valley of *Iezreel*, that is, in that fortified place in which they did ſo much glory (this is ſpecially obſervable.)

Even in that place, wherein a kingdome ſhall moſt glory, and ſeeme to truſt moſt in, God many times doth come and breake the kingdome in that very place, and makes that the breaking of the kingdome moſt. *Nahum. 3. 8. Art thou better then Populous No, that was ſituate among the rivers, that had the waters round about it, whoſe rampart was the ſea, and her wall was from the ſea? Marke, a people juſt like England in this caſe: what we overcome by the enemy? we that have the ſeas for our Wall, and ſuch a multitude of people amongſt us? Theſe have bin and are the two pleas that England hath for her ſelfe, becauſe our people are many, and we have the ſeas for a wall: But art thou better then Populous No? yet was ſhe carryed away, ſhe went into captivity, &c. ver. 10.* Thus the Prophet pleadeth with them.

But further, Theſe truſted in *Iezreel*, they ſeemed to ſcorne the Prophet. What the kingdome of *Israel* ceaſe, what think you of *Iezreel*, ſuch a ſtrong place as that? juſt as we ſhould ſay, what, an enemy come to us, what ſay you to London, a brave City, a ſtrong City? what ſay you to the Ammunition, to the Militia, to the ſtrength that is there? Are they not able to reſiſt all that can come againſt it? Have we cauſe to feare danger? It is true, the kingdome hath cauſe to bleſſe God for London, and London hath not yet bin the valley of *Iezreel*, but an *Israel*, the ſtrength of the Lord, & hath prevayled with God, as an inſtrument: And therefore we bleſſe God for that we have had. But yet let us not truſt in that which we have, for even in London, in the valley of *Iezreel* the bow may be broken, and God knowes how to bring things about ſo as to make the Ammunition of London to be broken in pieces, and turned againſt themſelves: Oh therefore do not truſt here. Onely let it be your care you of this City of London that

2.

Obſer.

God puniſhes men in that they moſt glory in.

you prove not the valley of *Iezreel*, and then we shall do well enough, our Bow shall not be broken. What Attempts have there beene to have made London by this time the valley of *Iezreel*, that is a scattered vally, to have brought divisions in this City that it might be a scattered people; And woe to the kingdom if this had bin effected, better the sennamites had never bin born then that they should have had successe in that horrid enterprife. Oh London now the blessing of God is over you! the meanes of grace abundantly among you, The eyes of the kingdom are upon you; take heed you be not the vally of *Iezreel*, your divisions will cause great thoughts of heart; continue you unyted one to another, and then you are as one *Israel* of God, the instrument of God for our strength. Pardon me this little digression though it be a little from an expository exercife.

Thus we have done with the Mother and with the first sonne.

The



The Third Lecture.

June 6.
1642.

HOSEA. I. 6. 7.

And she conceived againe and bare a daughter, and God said unto him call her name Loruhamah: for I will no more have mercy upon the house of Israel, but I will utterly take them away. But I will have mercy upon the house of Iudah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battel, by horses, nor by horsmen.



Concerning *Hoseas* first sonne, the last day. She conceived againe. This conception sets out also the estate of Israel in regard of her sinne and misery: Sinne it is fruitfull, and what bringeth it forth? Parents bring forth a likenes to themselves, and so doth sinne; And what is that? Nothing but ruine and misery.

This second child it is a daughter, it noteth the weaknes of the state of the ten Tribes at this time, they were growne to be effeminate in regard of their lust, and the basenes of their spirits, and in regard of their strength also they were like the female sex.

There are three estates of the people signified by the three children of *Hosea*; the first was their scattered estate, and that was signified by *Iezreel*, the first sonne; of which the last day; And the story of that you had in 2 *King.* 15. from the 9. ver. to the 19. where you may read their wofull sedition; for *Zachariah* reigned but six moneths, and then *Shalium* slew him, and raigned in his steed, and he raigned but one moneth, for *Menahem* came and smote *Shalium* and slew him and raigned in his steed: So here was nothing but murders and seditions amongst them. A scattered people.

The second state of the people of Israel was their weake condition that they were brought unto, signified by this daughter; And the history of that you have from the 16. ver. of that *Chap.*

Hoseas
three chil-
dren
shewes the
three e-
states of
Israel.

onwards, where when *Pul* the King of Assyria came against Israel, *Menahem* presently yeeldeth to him what he would have, giveth him a thousand talents of silver to goe from him; and so layeth a Taxation upon the people for it. Here they were brought into a very low and weak condition. And afterwards this King of Assyria commeth to them againe, and carryeth part of them into captivity.

The third child was *Loammi*, and the history of the state of the people signified by that you have in the 2 *Kings* 17. 6. where they were fully carried away, and wholly rejected forever: And because they were a little before that time growne up to some strength more then formerly, therefore this last was a sonne. We are now to speake of the second.

Shee conceived again and bare a daughter.

From that interpretation I have given of it, to note the weaknesse and effeminacie of the state of the people at this time, a little before their ruine; The observation from thence is this.

When the manlyesse, and courage, and vigour of the spirits of people are taken away, then they are under a fearfull judgement and neere to ruine.

Even when their men shall be as women, as *Nah.* 3. 13. When there shall be such basenesse of spirit in people, that for the enjoyments of their present ease and quiet they yeeld to any thing. So it was with these, and in that their effeminatenesse was shewed.

When the King of *Assyria* came to them they yeelded to any termes he would appoint, to give him what he would demand; and when the taxes were laid upon the people, they enquired not whether they were just or no, but meerely for their peace and safety they yeeld. We must take heed of bringing our selves into trouble, we were better pay this than venture the losse of all, we must not displease those that are above us, we know not what hard things may follow; it is our wisdome though things are hard, and we complain the taxations are heavy, yet to suffer something, they had rather have a little though with basenesse, then venture any thing for farther peace and liberty for themselves and their posterity.

Secondly, the effeminatenesse of their spirits were shewne in this, that they were willing to bow down their necks to submit

Obfer.

Base effeminatenes of spirit in a people, y. e. l. ing to what shall be imposed upon them a signe of ruine.

2.

to the government of moſt vile murderers, without any enquiring after them, or taking any courſe or way at all to finde out their murders and wickedneſſe, *Zechari* was ſlain by *Shallum*, then commeth *Menahem* and hee killeth *Shallum*, after *Menahem*, raigned *Pekahiah*, and againſt him conſpired *Pekah* the Sonne of *Remaliah* and ſmote him in *Samaria*, and with him killed 50. men and reigned in his roome, then commeth *Hoshea* the ſonne of *Elah*, and he made a conſpiracie againſt *Pekah*, and ſlew him and raigned in his ſtead. Here were murderers upon murderers, and yet the people all this while bow downe their necks, and looke not after theſe things: They have gotten power in their hands and we muſt take heed of looking ſo high, to enquire after thoſe things that are above us, and it is ill displeaſing of them, we were better a great deale be quiet and hold our peace, and ſay nothing, than to enquire after ſuch high matters as thoſe are, and ſo they let all goe and bowed their necks to the yoke, and by no meanes ſuch horrible guilt of murders muſt be queſtioned, becauſe the murderers had got power in their hands. Their cowardly timorous ſpirits were much like the temper of *Iſachar*, we reade of *Gen. 49. 15.* *Iſachar is a ſtrong aſſe couching downe betwene two burthen, he ſaw that reſt was good, and the Land that it was pleaſant, and he bowed his ſhoulder to beare, and became a ſervant unto tribute.*

And when mens ſpirits are effeminate in regard of the civil ſtate, they quickly grow ſo in regard of their conſciences and religion too. Purity of Religion in the Church cannot ſtand long with ſlaverie admitted in the State. We reade *Revel. 4. 7.* of foure Ages of the Church ſet out by foure living-creatures: the third living-creature, the Text ſaith, *had the face of a man*, and that was to note the ſtate of the Church in the time of reformation, they began then to be of manly ſpirits, and to caſt off that yoke of bondage that was before upon them, to enquire after what liberty God had granted to them. Not then like thoſe we reade of *Eſay 51. 23.* that would bow downe to ſuch as would ſay to their ſoules, *Bow downe that we may goe over them.*

This (my brethren) hath beene the condition of many of us; there hath beene that effeminate neſſe of ſpirit in us, that we have bowed downe our necks, yea, our ſoules to thoſe that would goe
over

Puritie in
the church
cannot
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ſtate.

over us; yea, (as it is there in that 51. *Esay*) they made themselves the very street to them that went over them, their very consciences were trampled upon by the foot of pride, and all for the enjoyment of a little outward accommodation in their estates, in their shops and in their trading; Oh they must not venture these, rather yeeld to any thing in the world. And truly we were afraid not long since that God was, calling us by the name of this daughter *Loruhamah*, in regard of our effeminate-ness of spirit, that the Lord was departing from our nation. But blessed be God that now here hath begun to be a rising of spirit among us, especially among our worthies in Parliament, and their warmth, and vigour, and life, hath put warmth, and vigour, and spirit, and life, into the whole kingdome. Now our kingdome will never bow down and submit their Consciences, nor Estates, nor liberties to that bondage and oppression that heretofore hath bene. No, they had rather die honourably than live basely. But why doe I make such a disjunction? die honourably or live basely? Had we spirits we might free our selves and posterity from living basely, and we need not die at all; for the Malignant party hath neither spirit to act nor power to prevaile, if we keepe up our spirits and be strong in the Lord we are safe enough, yet we shall not have our name *Loruhamah*, but *Ruhumah*, the Lord will have mercie upon us.

1 King. 14. 15. God threatens to smite *Israel*, that they shall be as a reede shaken by the winde, and marke what followeth, and then he will roote them up out of this good land which he gave to their Fathers: If this Judgement be upon England that our spirits be shaken as a reede with the winde, that we bow and yeeld to any thing in a base way, the next may justly follow that the Lord may roote us out of this good Land.

As it was with *Israel* before their destruction they grew effeminate, so it was with *Judah* too before theirs, *Esay* 3. 3. when God intended judgement against them, you may observe there that He tooke away the mighty man and the man of war, the prudent and the ancient, the Captain and the honourable man and the Counsellor, men of truly noble spirits were taken away, their Nobles became to be vile and fordid, and to yeeld to any humors
and

*Viri fortis
est aut pul-
ch. evadere
aut fortiter
mori.*

After base
yeeling
to slavery,
followes
ruine.

and luſts, then they were neere the ruine; and *ver. 12.* the text ſaith *women rule over them*; for women that have manly ſpirits to rule is no judgement at all, but for women of revengefull ſpirits to rule over a nation is a moſt fearful judgement. But ſo much of the firſt that it is a daughter that is here borne to *Hoſea*.

What is this daughters name?

Call her name *Loruhamah*.

Non Dilecta, ſo ſome, *Non Miſericordiam conſecuta*, ſo others; both come to one, either not beloved, or one that hath not obtained mercy, for Gods mercy proceedeth from his love.

I will no more have mercy.

I will adde no more mercy; Noting that God had ſhewed abundance of mercy to *Israel* before, but now he ſaith, I will not adde any more, I will ſhew no further mercy to them.

But I will utterly take them away.

Tollendo tollam; ſo turned by ſome, *In taking them away I will take them away*; *Levabo levando*, ſo others, *I will liſt them up, that I may caſt them downe ſo much the more dreadfully*. The old Latin hath it thus, *Obliviſcendo obliviſcar, forgetting I will forget*, And this was upon a miſtake of the Hebrew word, becauſe there is little difference in the Hebrew, betweene the word that ſignifieth *to forget*, and that which ſignifieth *to take away*, The ſeventy, *ſetting my ſelfe againſt them, I will ſet my ſelfe againſt them*.

Well the name of the childe muſt beare this upon it, that God will have no more mercy upon them. Hence then firſt.

Some times the very children of families and in a kingdome do beare this impreſſion upon them, that God will have no mercy upon this family upon this kindome.

One may (my brethren) reade ſuch an impreſſion upon the children of many great families in this kingdome, when we look upon that horrible wickednes of the young ones that are coming up, how different from their former religious Anceſtours; we may ſee (with trembling hearts) ſuch an impreſſion of wrath, as if God had ſaid, I have don with this family, I intend no further mercy to this family. As ſome times when we ſee in a family,

Qua ſumus abjecti in altum tollimus ut majori ruina decedant.

נשח
Oblitus fuit.

נשח
Abſtulit.
ανπιπασσιν
ανπιπασσιν
ανπιπασσιν
μα.

Obſer. I.

gracious children, gracious young gentlemen, noblemen, we may see the impression of Gods mercy to that family, *Rubamah*, I intend mercy to it.

Encouragement from gracious youth in England.

It was not long since that we might, and we thought indeed we did see such an impression upon the young ones of this kingdome, the young ones in the City, the young ones in the chiefe families in the countrey; that we were afraid that *Lorubamah* to England was written upon them; for oh the rudenesse and wickednesse of the young ones! But blessed bee God that we see it otherwise now; now in regard of that graciousnesse, that forwardnes of so many young ones amongst us, we may see written upon them *Rubamah* to England, mercy to England, God hath taken away his *Lo*, and writeth onely *Rubamah*, mercy to you, this greatchange God hath made. For the great ground of the hope we have for mercy to England, is the impression of God upon the young ones: When God hath tender plants growing up in his orchyard, certainly he will not breake downe the hedge or dig it up.

Obf. 2.

Secondly, *Call her name Lorubamah, for I will no more have mercy upon the house of Israel.*

Zeph. 2. 1.

There is a time when God will not have mercy upon a kingdome or upon a particular people. *Gather your selves together, ob nation not worthy to be beloved, before the decree come forth*: There is a time for the decree to come forth against a kingdome, when God will not be intreated; a time, when though *Noah, Job, and Daniel should stand before him*, yet he will not be intreated, though they cry, cry early, cry aloud, cry with teares, cry with fasting, yet God will not be intreated. Gods mercy is precious, and he will not let it run out to wast, he will not be prodigal of it, a time wherein God will say, *Now I have done, I have done with this people, mercy hath had her turne.*

The teares of the Saints that heretofore mercy was departed from us justified.

It is true, except we had that immediate revelation that the prophets had, we cannot now determine of the particular time; yet by examining Gods way toward his people in former times, the truth is, that those that laboured most to search Gods minde in his word, they were even afraid that this decree had beene gone out upon us in *England*. It is true, God hath seemed for the present to tell us that he hath a prerogative and he will have mercy

mercie upon whom he will have mercie: But yet neither are thoſe altogether to be blamed, that even in their own hearts determined (as it were) that mercie was gon; except they did wholly limit God, and left nothing of prerogative at all to him; but becauſe it was Gods ordinary way; and except God had wrought with us in a way of prerogative otherwiſe than ever he did with any Nation before, they did then conclude that the decree was gon forth; and ſo it might bee true, and what God may doe with us yet we doe not know. But this wee can ſay, if the decree be not gone forth; if there be mercie for us, God ſheweth his prerogative, that he wil now goe on in ſuch a way otherwiſe than formerly he hath done in the world; and if God wil do ſo, who can ſay againſt it?

A time there is likewiſe for God to ſay againſt particular perſons, he wil not have mercie upon them, a time when God will ſay thoſe men that were bidden ſhall not taſte of my Supper; he that wil be filthy let him be filthy ſtil, my Spirit ſhall no longer ſtrive with them. God hath no neede (my brethren) that we ſhould receive or entertain his mercy, we had neede that God ſhould grant it. God many times is quick in the offer of his mercie, *Goe and preach the Gopel, he that beleeveſh ſhall be ſaved, he that beleeveſh not ſhall be damned.* A quick worke God makes many times in the effect of mercy.

Yet thirdly, *I will not have mercie*: This is pronounced as the moſt dreadfull judgement. What, not *have mercie upon them?* then indeed is a State or Kingdome in a dreadfull condition, when God ſhall ſay of them, that he will not have mercie. *Woe to you* (ſaith the Lord) *when I depart from you,* woe then to you, when my mercie is for ever gone, then all judgements and miſeries muſt needes flow in upon a Nation, or a particular ſoule. When the Sea-banke is broken up, then the waves will all flow in.

Iſa. 56. 9. *All you beaſts of the field come to devoure, yea, all you beaſts in the Foreſt, why what is the matter? His watchmen are blinde.* &c. I argue thus from thence, if the prudence of the watch-men being taken away which ſhould ſtop miſery, then all evils come flowing in upon a Nation: What then if the mercie of God that ſhould ſtop miſery be taken away? whither

Luc. 14 24
Rev. 22. 11
Gen. 6 3.

God muſt not be dallyed with-
all in the offers of his gracc.

Obſer. 3.

ther should the poore creature goe if mercie begon? to what creature should it looke for helpe? if it cryes to any creature, the creature saith, I can afford no comfort, because God affordeth no mercie: what shall uphold the heart then when it hath no hope at all? It must needs sinke.

I will not adde mercie, (saith God) shewing, that what good they had received before it was from his mercie, though they would take no notice of it; Well, saith God, you shall have no more, you have taken no notice that it was my mercie that helped you before, but when my mercie is gone, then you wil know it, but then I will not adde more.

Obfer. 4.

Men best know what the worth of mercie is, when mercie is taken away from them, when God addeth no more.

Againe, *I will not adde mercie.*

Obfer. 5.

God doth not use to take away his mercie fully from a people or from a soule: but when mercie hath been shewed and abused, after much mercie hath been received, and that being abused, then God saith he will not adde more. You have a parallel place to this, *Judg, 10. 16. I will deliver you no more,* saith God, I have delivered you many times, my mercie hath been abused, I will deliver you no more. It is just with God when mercie is abused, that we should never know farther what mercie meaneth. Mercie as it is a precious thing, so it is a tender thing, and a dangerous thing to abuse it. There is nothing that more quickly works the ruine of a people or of a soule, then abused mercie.

But further, *I will utterly take them away.* Before it was onely that they should be scattered, the name of the first child before was but *Iezreel*, that they should be *the scattered of the Lord*; but the second is *Loruhamah*, that they shall have no more mercie from the Lord.

Obfer. 6.

Lesser
judgements
forerun-
ners of
greater.

Gods second strokes usually are more dreadfull than the first: God beginneth first with the house of Correction before hee bringeth to the gallows. There is branding first, before hanging: there are warning Peeces before murthering Peeces. God makes way for his wrath by lesser afflictions, before he commeth with destroying Judgements.

I remember Master *Knox* in his History of *Scotland* hath this Story

Story of one Sir James Hamilton, that having been murdered by the Kings meanes there, he appeared to him in a viſion with a naked ſword drawne, and ſtrikes off both his arms, with theſe words, Take this before thou receive a ſinall payment for all thy impieties; and within 24. hours two of the Kings ſons dyed. God commeth to Nations and particular perſons with a ſword, cutteth off armes before he takes their lives, he commeth by degrees upon them. As the Lord when he commeth in a way of abundance of mercie, leſſer mercies make way for greater mercies. When Manna was rained downe, the dew ever came before it: So, leſſer judgements to the wicked are fore-runners of, and makers way for greater judgements; firſt they are parboyled before they come to be roſted in the fire.

Further, *I will not adde mercie to the houſe of Iſrael.* He doth not ſay *I will not adde mercie to this or that particular man of Iſrael, but to the houſe of Iſrael.*

A multitude of ſinners, with God is no argument for their eſcape of judgement. It is a rule indeed with man, *Multitudo peccantium tollit peccatum*, Multitude of offenders take away their offences; Men know not how to execute the offenders when they are in multitudes, here and there ſome of the ring-leaders may be taken for example ſake. But it is no rule with God, though it be the whole houſe of Iſrael, God hath no mercy for the whole houſe of all the people of Iſrael. Let no man preſume to ſinne againſt the Lord, becauſe there are multitudes that do offend, and think that he ſhall eſcape with the multitude. No, all the nations of the world with the Lord are but as *the drop of a bucket, and as the ſmall duſt of the ballance, nothing, even leſſe then nothing.*

And yet further, *No mercy upon the houſe of Iſrael;* Though it be the houſe of Iſrael, yet no mercy upon her. If it were the houſe of Pharaoh it were not ſo much, but what no mercy upon the houſe of Iſrael!

The nearnes of any to God exempts them not from the wrath of God. God hateth ſinne, and hateth ſinne moſt when it is neereſt him: *You have I knowne of all the families of the earth, therefore will I puniſh you for your iniquities, ſaith the Lord.* As we hate a Toade in our boſomes more then when it is at a fur-

Obſ. 7.

Obſer. 8.

Amos 3. 2.

ther distance; so God hateth sinne in those that are nearest to him more than in those that are further off; for *God will be sanctified in all those that draw nigh unto him.*

But wherefore is all this that God wil have no more mercie upon the house of *Israel*? What hath the house of *Israel* done, that God should be so angrie with it?

It is worth our searching and enquiring after, why the Lord will at this time have no mercie upon the house of *Israel*. It concerns our selves neerly.

The first and a main reason is, because of their continuance in their false way of worship, notwithstanding all the meanes that God had used to bring them off; not onely by his Prophets sending them again and again, to shew them the evill of their false worship in those two calvesthat were set up in *Dan* and *Bethel*: But by most remarkable workes of his providence against them. As for example. The worke of God against *Ieroboam*, when he was but stretching out his hand against the Prophet that came to denounce judgement against that Altar upon which he was offering Sacrifice, his hand that he put forth against him dried up, so that he could not pul it in again to him, and upon the prayer of the prophet it was restored and became as was before. Again, the remarkeable work of God in anointing *Iehu* to destroy the house of *Ahab* & his seed for their Idolatry. Yet notwithstanding these Prophets, and these workes of God, with many other, they stil persisted in their way of Idolatry. And this caused the Lord now not to have mercie upon the house of *Israel*.

Let us take heed of this, God hath used and stil doth use means to bring us off fully from all wayes of false worship; not onely by sending his Ministers from time to time to declaime against such things, but by wonderfull and remarkeable workes of his providence towards *England*, especially at this day. Never had any Nation, never had *England* heretofore more remarkable workes of God to draw them off from all wayes of false worship, to bring them to worship God in the right way according to his will. Now let us tremble at this sentence; *I will not alde mercie, I will have no more mercie.* God hath added mercie to us again and again from time to time. And now me thinkes

in

in this worke of Gods mercie, that hee is about concerning us, he ſpeakes to us as he did to the people, *Come and put off thy ornaments that I may know what to doe with thee*, Come now and humble your ſelves that I may know what to doe; As if God ſhould ſay, Come and give in your laſt answer. Certainly in that way that God is now in with us, he calleth *England* to give its laſt answer, as if he ſhould ſay, Now I am ſhewing mercie once more, take heed of rejecting it, leaſt you have a *Lorubamah* upon you, *I will adde no more mercie*, conſider not onely what we have done but what we doe, how we have abuſed mercie, and how we doe now abuſe preſent mercie; how oppoſite the ſpirits of moſt are againſt the work of reformation now in hand, who even ſay to the Lord Chriſt, depart from us, we deſire not the knowledge of thy wayes. When the people of *Israel* were offered *Canaan*, and God bad them goe in and poſſeſſe it, they were then neer unto it, but when they then reſuſed *Canaan*, God ſware in his wrath that they ſhould not enter into his reſt. If ever a people were offered *Canaan*, were offered the Ordinances of God in his own way, certainly we are at this time. Let us tremble leſt God (if we reject this mercie) ſhould ſwear in his wrath, *I will have no more mercie upon you*, and ſo we prove to be a *Lorubamah* indeed.

But a ſecond reaſon why this people could have no mercie, might be, becauſe of their forſaking God even in the civill State. For you are to know that this people of *Israel* had not onely left God in their Church, State, and deſiled themſelves with falſe worſhip; but they had in their civill government wickedly departed from that that God had appointed over them: They had departed from the houſe of *David*, and rent themſelves from it. It is true, this was of Gods permiſſion, but yet it was the wickedneſſe of their hearts, and no excuſe at all for them. Hence *Cap. 8. 4.* God charges them that they had ſet up Kings but not by him. From whence this may be obſerveable.

That it is a moſt dangerous thing for a people to forſake that government, to rebel againſt that civill government, that God doth ſet over them.

When the people in *1 Sam. 8. 7.* had but required a King, and would not be ruled by Judges any more, ſaith the Lord to *Samuel*,

Exod. 33.
5.

A dangerous thing to reject an offer of mercy after rejection of former offers.

2.

Obſer.

el, They have not rejected you, but rejected me, that I should not reigne over them : A most dreadfull place, And I confesse freely to you this one Text of Scripture was the first Scripture that tooke impression upon my thoughts and heart, about fearing to goe on in a way of Church government that God had not appointed. For thus my thoughts reasoned; What is God so provoked against a people that will reject but a Civil government, a government that he hath appointed, that specially concernes but the outward man? Then if it proves that God hath appointed any government in a Church, that is Divine institution, that concernes the good of the soule, and is immediatly to worke upon that, surely God will be much more provoked there for rejecting of it.

And going yet further upon search, finding that though we have not a civill government appointed by God as the Jewes had, yet for the Church state, we have one appointed even by God himselve. And reason there must befor it: for whatsoever hath a spirituall efficacy upon the heart, must have a spirituall rule for the warrant and direction. Indeed prudence and reason is enough for the ordering of things that concerne the outward man, except God will come in with his own institution. But when it cometh to the ordering of the heart, and there is a spirituall efficacy expected (as in all Church ordinances there must be) and that authority by which they are executed giveth a great influence into them, now nothing can go beyond its principle, therefore it must have a divine institution to give it its efficacy.

It may here be demanded, whether hath not God appointed over us a particular civill government as he did over the Jewes?

That our government and all lawfull government of other nations is appointed by God, we must conclude is a certaine truth. But not so appointed by God as the government of the Jewes was. And the reason is this, because the Church and Common-wealth of the Jewes was involved in one, and therefore the Apostle speaking of the Church, he saith they were *Aliens, and strangers from the Common-wealth of Israel*; It was meant of the Church state. There was such a kind of Pæda-

gogy

The ground of civil and church government different.

Ans.

gogy under the Law, that the Church and State were involved in one, for Chriſt would be the head of the Church and Common-wealth too, and appoint them lawes; And ſo their government was immediately from heaven.

Now for us. That we ſhould have a government according to the rules of wiſedome and juſtice, that indeed is appointed by God.

God would have us have a government; But hee leaveth the ordering of that government, to generall rules of prudence and juſtice. So that now it is lawfull for any Kingdome or Country to agree together; and according to the rules of wiſdom and juſtice, to appoint what kind of government they will, as whether it ſhall be a Monarchy, or an Ariſtocracie, or a Democracie, and to limit this according to Covenants of agreement, as whether that the fundamentall power ſhall be wholly put out, or any part reſerved, how far this or that man or ſociety of men ſhall have the managing of it, and the like; then ſo far as it is agreed upon, we are bound in Conſcience to obey either actively or paſſively, but no further are we bound to obey any man; though he be in authority, yet we are not bound to obey him, either actively or paſſively, conſcience is not tyed. Though thoſe men be in authority, yet it is no reſiſting of authority at all, not to doe what they would have. Yea though the thing be lawfull they would have, yet if it be not according to the law of the Kingdom, to the firſt agreement, I may be bound by the rules of prudence to ſave my ſelfe; but it is not authority that binds me to obey out of conſcience: For we muſt of neceſſity diſtinguiſh betweene men in authority, and the authority of thoſe men.

Wherefore ſo long as we ſeek but to keepe authority in the right channell, that it flowes not over the bankes, we cannot be charged for reſiſting the government God hath ſet over us, though we do not obey the wills of thoſe who are ſet over us, and therefore there is no cauſe that we ſhould feare, that God ſhould ſay to England upon this ground, *Loruhamah*, he will have no mercy.

To proceed.

But I will have mercy upon the houſe of Iudah.

How far
mans au-
thority
binds.

The people of Israel they might say, *Hosea* thou art a preacher indeed, what preach nothing but judgement, nothing but wrath, to be utterly taken away? Is there no mercy at all? Is not God a mercifull God? Yes saith the Prophet, though you be taken away, God knoweth how to glorifie his mercy; he hath others that he can make to be objects of his mercy though you be destroyed.

Obfer. 1. From whence first you see that though God utterly reject some, yet in the meane time he hath others to shew mercy unto. Therefore it is no plea for any sinner to say thus, Well, I have sinned indeed, but God is mercifull. What if God be mercifull? so he may be, though thou be damned and perish everlastingly. Yea, whole kingdomes and nations may perish, yet God may be mercifull, God hath stil infinite wayes to glorifie his mercie. Many people in desperate moodes, lay violent hands upon themselves, and certainly there is a kinde of spirit of revenge in it, as if they thought there would be some trouble about it, and so God should lose some honour. But if you will have your will in this, or in any thing else, though you be dead and rotten, and your soules perhaps in chaines of darknesse, God will have wayes to be glorious in his mercy, whatsoever become of you.

Obfer. 2. But secondly, *I will have mercy upon the house of Iudah.* God will alwaies have a Church, he will never destroy his Church at once, the Lord loveth publique worship in the world. Though he will utterly take away the house of Israel, yet he will have mercy upon the house of Iudah.

Again, Israel might say, what will not God be mercifull to us? why I pray what doth Iudah get by her worshipping of God in that which you say is the onely right way? Iudah indeed keepeth her selfe to Ierusalem, keepeth her selfe to worship in the Temple, but what doth she get by it? for ought we see Iudah is in as hard an estate and in as low a condition as we; (nay as we shall see afterward, Iudah was in a lower condition than Israel,) and certainly such kinde of expressions as these, they would be ready to have against the Prophet.

Well, saith God, let Iudah be what she will, I will have mercy upon her.

Though

Though carnal hearts, when they look upon the low condition of the true worshippers of God, think that there is no difference between those that are in a good way, and themselves that are in the ways of sin, yet God will make a difference; I will have mercy upon *Judah*, but not upon *Israel*. Many carnall men please themselves with this; I see others that are strict, that pray in their families, that run to Sermons, and will not doe thus and thus, as others do, yet they are as poore, in as meane a condition as any others; what do they get by their forwardnes in religion? Are not we in as good a condition as they? Well friend, though thy carnall heart think there is no difference betweene him that serveth God, and him that serveth him not, God hath a time to manifest a difference; *There shall a time come* (saith God, Mal. 3. 18.) *that you shall returne and discern between the righteous, and the wicked, between him that feareth God, and him that feareth him not. I will not have mercy upon Israel, but I will have mercy upon Judah.*

Obser. 3.

Fourthly, *Judah* had at this time many grosse and fearfull evils amongst them, yea scarcely delivered from Sodomy; it will aske a great deal of time to shew you the state of *Judah* in regard of the horrible wickednesse that was in it, yet God saith, *I will have mercy upon the house of Judah.* What is the reason of this?

Obser. 4.

Because though *Judah* had many grosse evils, yet *Judah* kept to the right way of worshipping God, kept to *Ierusalem*, to the Temple; so farre they kept the worship of God pure. Hence we see,

God will favour a people exceeding much, though there be many weaknesses, yea many wickedneskes amongst them, if they keepe the worship of God pure. It is true, there are many spirits that are most bitter against those that seeke to worship God in the right way, if they can but get them tripping in any small thing, they follow it against them with all their might, with all the bitterness that they can possibly. This is not like unto God, God will favour those that worship him in a right way, though for other respects he may have many advantages against them.

Obser.

But this (you wil say) seemes to contradict what you said before, for you said, the nearer any are to God, the more he hates their

Object.

finnes, and the sins of those that make a shew of worshiping God in a pure manner, are worse than the sins of others.

It is true, But as their relation to God in the nearnesse of his worship, is an aggravation of their sins, so their relation to God is a foundation of their hope of mercie from God.

How is this ?

5. It makes their sinne indeed worse, so as to provoke God to punish them sooner, and perhaps bitterer, yet their relation to God keepeth this ground of faith, that God is their God still, and will have mercie upon them at last. But the wicked though God spare them longer than his own people, yet when he cometh against them he rejecteth them utterly, so he did *Israel: Iudah* indeed was punished, but yet *Iudah* had mercie at last, but (saith God) *I will have no more mercie upon the house of Israel, but will utterly take them away.*

Fifthly, *Israel* had prevailed a little before against *Iudah*; for if you read in 2 *King*. 14. 12. you shall finde that *Iudah* was put to the worse before *Israel*, the Text saith, *They fled every man to their Tents, and Iehoshaphat the King of Israel tooke Amasiah King of Iudah, and came to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim to the corner gate, foure hundred cubits: And he tooke all the gold and silver, and all the vessels that were in the house of the Lord, and in the treasures of the Kings house, and hostages, and returned to Samaria.* And this was but a little before this time, *Israel* had thus prevailed against *Iudah*, and brought *Iudah* under, yet now saith God, *I will have mercie upon Iudah* but not upon *Israel*. What should we note from hence ?

Obs.

God sometimes sheweth mercie to poore afflicted ones, and yet rejecteth those that are greater and enjoy more prosperity in the world. Many that are poore people, poore soules that are in a low afflicted condition, God lookes upon them and sheweth mercie unto them, when brave ones that carrie it out, and thrive and live gallantly in the world, are many times rejected of God. Marke what God saith, *Zeph*. 3. 12. *I will leave in the middest of thee an afflicted and poore people, and they shall trust in the name of the Lord.* God lookes not at the brave and gallant ones of the world, but at the poore and afflicted ones, and they shall

Poore afflicted ones finde mercy, when the rich are rejected.

rust

truſt in the name of the Lord. We muſt not then judge at the happineſſe of men according to their ſucceſſe in the world: For you may now be delivered, and others kept under affliction, yet afterwards you may be rejected, and the others received unto mercie.

Further, *Hofea* was the Prophet of *Iſrael*, he was ſent to the ten Tribes, yet *Hofea* tells them, whoſe Prophet eſpecially hee was, that God would have no more mercie upon them. And he ſpeaks to *Judah* (he was not ſent to them) and he tells them that God would have mercie upon them.

Here we may learne how impartiall the Miniſters of God ought to be in their work, they muſt not goe according to their particular private engagements, though they are engaged more to ſuch a people in divers regards, yet if they be wicked, they muſt deale faithfully, and plainly, and denounce the judgements of God: And if others, though ſtrangers to them, be godly, they are to give to them that comfort that belongs unto them. My brethren, partiality in thoſe in publique places, eſpecially of the Miniſtery, is a great evill. It was for this that God ſaid he had made the Prieſt and the Levite contemptible and baſe before all the people: Why? becauſe they were partiall in the Law, *Malac. 2.9.*

7. It is a great aggravation of the miſery of ſome, that God ſheweth mercie to others. For it is here ſet downe as a part of the threatenng againſt *Iſrael*, *I will have no more mercie upon Iſrael, but I will ſhew mercie to Judah.* To aggravate the miſery of *Iſrael*, God manifeſteth his mercie to *Judah*. Mark how God in *Eſay 65. 13.* makes it a part of his threatenng againſt the wicked, that he will ſhew mercie to his ſervants: *Behold, my ſervants ſhall eat, but you ſhall be hungrie; my ſervants ſhall drinke, but ye ſhall be thiſtſie: Behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed; Behold, my ſervants ſhall ſing for joy of heart, but yee ſhall crie for ſorrow of heart, and howle for vexation of ſpirit.* Theſe [*Buts*] are cutting ones to the heart of the wicked. And obſerve it, here is the word [*Behold*] three times uſed, in ſetting out the difference that God will make betweene his ſervants and the wicked, and how God will aggravate the miſery of the wicked by ſhewing mercy to his people, becauſe it is a thing much to be

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Obſ.
Miniſters
muſt be
impartiall.

Obſer. 7.

Mercy to
the Saints
are aggra-
vation of
judgment
againſt
the wicked.

considered. A like place you have, *Mat. 8. 11. Manie shall come from the East and West, and shall sit downe with Abraham, Isaac, and Iacob, but the children of the Kingdome shall be cast out into outer darknesse, there shall be weeping and gnashing of teeth.* Mark, they shall gnash their teeth when they shall see how they are rejected and others received, gnash their teeth for envie and vexation of spirit, for it is a great aggravation of mens misery. And is it not fulfilled this day? How doe many bite their nailles, and gnash their very teeth to see the mercie that God sheweth to his people in giving them liberty and encouragement in his service, while he casteth shame and contempt upon their faces, & bringeth them forth to answer for their wickednesse, and to suffer condigne punishment. Wicked mens spirits vexe at this, it is that which they cannot possibly beare, it is that which galleth and fretteth the very caul of their heart to see the mercie of God to his people now in these dayes; to see such an opportunity as this, to meet together with this liberty to exercise our selves in the word, when they are caged up. This they gnash and grind their teeth at.

It is observable, that which you have in *Acts 22. 21. Paul was speaking there a great while to the Jews, and they heard him quietly till he came to that word Depart, for I will send thee far hence unto the Gentiles; the Text saith, they gave him audience unto this word, and then they lift up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live.* What to disgrace us thus, and to think that the Gentiles should come to have more mercie then we! Away with such a fellow from the earth.

We have such an expression likewise in *Luke 4. 26.* Our Saviour Christ told the Jews of the *widow of Sarepta*, that *Elias* the Prophet was sent onely to her, and that *Naaman* the Syrian of all the Lepers in Israel was cleansed; They of the Synagogue when they heard these things, the Text saith, *They were filled with wrath, and rose up and thrust him out of the Citie, and led him to the edge of the hill whereon their Citie was built, that they might cast him downe head-long.* They were so vexed at Christs Sermon there, that they would have broke his neck as soone as hee had done preaching. It was at this word, *There were many wid-*
dows

doms in *Israel* in the time of *Elias*, but unto none of them was *Elias* ſent ſave unto the widow of *Sarepta*; and many lepers were in *Israel* in the dayes of *Eliſha*, and none of them were clenſed, ſaving *Naaman* the *Syrian*. The meaning is this, *Chriſt* intimated thus much, that though there were many of the people of *Israel*, yet the Lord would have mercy but upon a few of them; yea that God would chooſe rather other people to ſhew mercy to, then themſelves; at this they were enraged. And certainly this will be the aggravation of the miſery of the damned in hell: When a damned ſoule in hell ſhall there come to know the mercy of God to others: It may be wicked parents ſhal ſee the children that came out of their loynes, or out of their wombes, at the right hand of *Ieſus Chriſt* in glory, and themſelves caſt down into eternall torment; this will be a ſtinging aggravation of miſery, no mercy unto thee, but mercy unto thy gracious child, the child that thou ſinibbedſt and rebukedſt for being forward, he is now at the right hand of *Chriſt*, and thou caſt into everlaſting miſery. So it may be a poore ſervant, a poore boy in a family, may ſtand at the right hand of *Ieſus Chriſt* hereafter, and aſcend with him in glory; and his rich maſter that was, that murmured at him, and would not ſuffer him to have the leaſt time for to doe God ſervice in, but checked him in every thing, and caſt it upon his conſcience, oh this is your preciſenſſe: perhaps he ſees himſelfe caſt downe into eternall miſery, when that poore ſervant of his, that poore apprentice ſhall goe up to eternall glory.

But yet further. God ſaith, *I will have mercie upon the houſe of Iudah*. Here is another note very obſervable, and much concerning our preſent condition too. God promiſeth to *Iudah* mercie, after *Israels* rejection; yet if we ſearch the Scriptures we ſhal finde that after this promiſe both before the rejection of *Israel* was executed, and after the execution ther. of, I ſay, we ſhall finde that even *Iudah* was under very ſore afflictions, and a ſad condition ſhee was put into after this promiſe was made. As if you will turne but to that Scripture (for we muſt looke to one Scripture and compare it with another) *2 Chron. 28. 6.* you ſhall ſee there the Text ſaith, that *Pekah* the *Sonne of Remaliah* ſlew in *Iudah* an hundred and twenty thouſand in one day: We never heard of ſuch a battel, ſuch a ſlaughter, we wonder when we heare of five

Dives magis uirtus gloria Lazarum quam ſuo incendio. Chryſologus.

After promiſe of mercy, yet great afflictions may follow.

or ten thousand slaine in the field, here we have 120000. slaine, and this was after this promise that this slaughter was made: yea and further, [ver. 8.] *There were besides carried captives 200000. women, sons, and daughters, yea further, [ver. 17.] The Edomites came and had smitten some of Iudah, and carried away captives. And [ver. 18.] The Philistims had invaded the Cities of the Low-Country, and of the south of Iudah, and they dwelt there: And [ver. 19.] it is said, the Lord brought Iudah low, And [ver. 20.] it is said that Tilgath-Pilneser King of Assyria, whom Ahaz had sent to helpe him, he came and distressed them, but strengthened them not.* Here was Pekah the sonne of Remaliah slayes 120000. and carries away captive 200000. then there comes the Philistims and they invaded the countrey, and then the Edomites they carried away Captives, and God bringeth them low, and then comes Tilgath-Pilneser, and he instead of helping, distresseth them. What a case were they in now? yet this was after this promise, for this promise was made to Iudah in the beginning of Hosea's Prophesie, so it is ver. 2. *The beginning of the Word of the Lord by Hosea,* and it was before the rejection of Israel, for it was in the reigne of Ahaz that Iudah was brought into this low condition, which was about 22. yeeres before the execution of the sentence against Israel, for that was fulfilled in the sixth yeere of the reigne of Hezekiah, which (if you take it from the beginning of the reigne of Ahaz, who raigned 16. yeeres) makes 22. yeeres. Now this promise to Iudah (as I told you in the beginning) was made in the dayes of Uzziah King of Iudah, and of Ieroboam King of Israel, which was at least 76. yeeres before the rejection of Israel; and yet after the making of this promise, Iudah you see commeth to be in this so sad a condition.

Yea and we shall finde besides, that presently after Israels rejection, though God had sayd hee would reject Israel, and be mercifull to Iudah, so that a man would thinke now that Iudah should come into a better condition than ever, yet see how Iudah was dealt with. And for that marke the 2 Kings 18. 13. *The Text saith that in the thirteenth yeere of Hezekiah, Senacherib King of Assyria came up against Iudah, and this was after the casting off of the ten Tribes, for that was in the sixth yeere of Hezekiah, as ver. 10. and seven yeers after came*

Senacherib againſt Iudah, thinking to prevayle againſt them as they had done before againſt Iſrael; And then *Hezekiah* was faine to give him all the ſilver that was found in the houſe of the Lord, and in the treaſures of the Kings houſe; Yea the text ſaith ver. 16. that *Hezekiah* was faine to cut off the gold from the doores of the Temple of the Lord, and from the pillars, and to give it to the King of *Aſſyria*. Now the Lord keepe our Kingdom, our Parliament from giving the gold of the Temple doores in any way of compliance with any malignant party; that have any evil eye at the beauty of our Sion.

Yea, and after *Senacherib* had gotten this, not content with it, he ſendeth *Rabſhekah* from Lachiſh, with a great hoſt againſt Ieruſalem. You may ſee, the adverſaries of the Church are never ſatiſfied, yeeld to them, gratifie them in what you will, this is the firſt temptation: what will you be ſo ſtrict, and rugged, and yeeld to them in nothing? but if they prevaille with you, to begin to yeeld, they will never have done, they will ſtill encroach upon you. *Hezekiah* yeelded to *Senacherib*, even to take away the gold of the Temple doores, yet a little while after he cometh again with a great hoſt, ſo that *Hezekiah* ſaid, it was a day of trouble and rebuke, Chap. 19. Nothing will quiet them but the ruine of the Church, they muſt needs have that, *Downe with it, downe with it, even to the ground*, nothing elſe will ſatiſfie them.

To this low eſtate and ſad condition was Iudah brought not long after Iſrael was taken away, and yet God promiſeth mercy to Iudah for all this. What ſhall wee learne from this?

This profitable leſſon for our preſent condition, God may intend much mercy, yea God may be in a way of mercy to a people, yet may bring that people into very great ſtraits, and difficulties. The promiſes of Gods mercies are alwayes to be underſtood with condition of the croſſe. If we thinke that upon the promiſe of mercy we ſhall be delivered from all trouble and affliction, we lay more upon the promiſe, then the promiſe will or can beare.

It is a great evil that proceedeth from much weaknes of ſpirit and diſtemper of heart, for people, though God hath done great things for them, yet if there come any rub in the way, any diffi-

No advantage in yeelding to wicked men.

Obſer.

A great
evill to be
discoura-
ged at
some diffi-
culties,
when God
is in a way
of mercy.

culty, any trouble, Oh now we are gone, now we are all lost; now God hath left us, we hoped that there would have come mercy, we looked for light, and behold darkenes, now the heart sinketh, and all is presently given for gone. Know my brethren this is an evil and an unbeleeving heart, an evil and an unthankfull heart. God hath indeed done great things for us, yet how ready are we though God be in such a way, a glorious way of mercy, if we heare of any difficulty, of any little rubbe, any combining of the adversaries together? we must expect nothing now but blood, and bid farewell, and adue to all our peace; we thought to have had happy dayes, but now the Lord is comming out against us, and all that is done must be undone againe. Why, why are you so full of unbeleeve? Surely this is unworthy of Christians, that professe an interest in God, and unworthy of all the good that God hath done for us. *Peter* though before he had walked upon the seas through the power of Christ, yet when the waves came, now *Master save me, or else I perish.* Hath not God made us walke upon the waves of the sea all this while? wrought as great a Miracle for us in England as he did for *Peter*? Yet when a wave doth but rise a little higher then before, we are so distressed in our spirits that we can scarcely cry, Oh *Master save us*; but we looke one upon another and discourage one anothers hearts, and in stead of crying unto God, we cry out one to another in a discouraging way, and so pine away in our iniquities: Certainly God is exceedingly angry at such a demeanour as this, and yet this is ordinary, both in regard of nations, and particular persons.

Of nations: It was so with Iudah (for I desire to keepe as close as I can to the worke I am about) though God had made this promise to Iudah here, yet if we looke into the 7. *Isa.* (*Isaiab* was contemporary with *Hosea*, and it was not much after the making of this promise) we shall see how they were troubled with feare; saith the Text, *When it was told the house of David, saying, Syria is confederate with Ephraim, the heart of the King of Iudah, and the heart of his people were moved as the trees of the wood were moved with the winde,* they were afrayd and shooke as the very leaves of the trees shake, both the king of Iudah and all the people; Well, but God speaks to the Prophet, in the 8. Chap, ver.

11. (and it was at this time when they were ſo troubled becauſe of the enemies coming againſt them) God I ſay in that Chapter ſpeakes to the Prophet, and (ſaith the text) *he ſpeakes with a ſtrong hand, ſaying, ſay not ye, A confederacy, a confederacy: Oh the King of Iſrael and the King of Syria are confederate together, what ſhall we doe? we are undone, we are loſt for ever; ſay not ye, A confederacy, neither feare ye this feare, nor be afraid, but ſanctifie the Lord of hoſts himſelf, and let him be your feare.* Thus God would have his Saints do, not when you hear of confederate enemies, or any ill tidings abroad; Oh the papifts are linked together, & A confederacy, a confederacy: do not ſay a confederacy, feare not their feare, but ſanctifie the Lord of hoſts himſelfe, and let him be your feare, and let him be your dread, and he ſhall be for a ſanctuary to you: and marke the reſolution of the Prophet afterward, *ver. 17. I will waite upon the Lord that hideth his face from the houſe of Iacob, and I will looke for him.* Oh that this were the diſpoſition of our hearts! Take that note away with you, amongst many, though you cannot remember all, when you heare ſo many rumors of feares and troubles, as if all were gone, and there were now no more hope, Let this be your answer; *I will waite upon the Lord that hideth his face from the houſe of Iacob,* for God is in a way of mercy, and mercy certainly we ſhall have, let us looke for it.

And for particular perſons, how ordinary is it though God be in a wonderfull gracious way of mercie towards them, yet if they doe but feele their corruptions ſtirring never ſo little, all is gone preſently. I was indeed in a good way, but God is gone, Chriſt is gone, and Mercie is gone, and all is gone, ſurely God intendeth no thoughts of good to me. Oh be not unbeleeving, but beleeving; For this is the way of God, though he promiſeth great mercie, yet in the meane time he may bring into great afflictions.

I will not have mercie upon Iſrael, but I will have mercie upon Iudah, and will ſave them.

For a people to be ſaved when others neere them are deſtroyed, this is a great ſetting out of Gods goodneſſe to them: as to ſtand upon the ſhore ſafely, and ſee others ſuffer ſhipwrack before us, is a great augmentation of Gods mercy towards us. When the people of Iſrael could ſtand upon the banks, and ſee the

The deſtruction of ſome, ſets out Gods mercie to others.

Exo. 15. 1.

Egyptians tumbling in the Red-sea, and their dead bodies cast upon the shoare, *then*, saith the Text, *sang Moses and the children of Israel unto the Lord*. And this kinde of mercy the Lord hath granted to us in England, for while our neighbouring nations have bin in a combustion, and many of them spoiled, we have sate under our owne vines, and under our owne fig-trees, and our greatest afflictions have been onely the hearing of what our brethren have suffered and yet do suffer: Whereas all about us is as the fiery furnace, and we walke in the midst of it like the three children, and our garments not touched, nor the smell of the fire passed on them: when as we see all Countries as *Gideons* fleece, bewetted with the tempest of Gods wrath; yea with their own blood, behold we are dry, and the sun-shine of Gods mercy is upon us, the blacknes of the misery of our brethren is the brightnesse of our mercy.

I will save them.

It is the Lord that will save them. This is an upbrayding of Israel. Oh Israel you thinke to be saved by your own policy, you have got a fetch beyond God, you are afraid that the people should go up to Ierusalem to worship; therefore you have set up the two Calves to save your selves. But Indah shall be saved, and saved after another way; Indah need not go to such carnall fetches and policies to save themselves, for the Lord shall save them.

Gods people need not seek to save themselves by carnall policy.

Though carnall hearts thinke, and endeavour to save themselves onely by their own policie and carnall wayes, yet let Gods people know, that they have a stronger means to save them then all the policie in the world. So long as the wisdom, the power, the mercy, the faithfulness of God is for them, they need no other string to their bow but that.

I will save them by the Lord.

What is the meaning of this?

This by Interpreters is carried concerning *Christ*: That God the Father promiseth to save by *Christ*: As *Dan. 9. 17.* we have such an expression in prayer, *Now O Lord heare the Prayer of thy servant for the Lords sake*; that is, for *Christis* sake: So here, God will save by the Lord; that is, by *Christ*.

Obf

A sweete lesson we have from thence: *viz.* That the administration

niftration of Gods grace to his people is given into the hands of JESUS CHRIST. It is Christ that doth ſave the people of God, and hath ſaved them in all former times, in all ages. It is true, in the merits of Christ all are ſaved; that every one will grant, as *Zach. 9. 11.* *By the blood of thy Covenant I have ſent forth thy priſoners out of the pit.* All the priſoners of Gods people ever ſince the world began, that have been ſent out of the pit, it hath been by the blood of the covenant, by the merits of Christ: and not onely ſo, but Christ in the adminiſtration of all hath been the chiefe, he hath been the Angel of Gods preſence, that hath ſtood up for his people in all their neceſſities, he hath been the great Captain and deliverer, the Saviour of them all. Let Christ then have the honour of a Sovereigne to us in regard of our ſalvation in outward deliverances. Let us looke up to him then for ſalvation in all our ſtraits. And if Christ was the Saviour of his people in all ages, and ſtill will be, then ſurely thoſe ages and places where Christ is moſt knowne and honoured may expect the greateſt ſalvation. And this is for our comfort, for above all the ages that ever was ſince the world began, Christ is moſt knowne and honoured in this age, and of all places in the world, here in *England* and amongſt our countrymen; and if Christ will be a Saviour of thoſe places where he is knowne and honoured, ſurely *England* may expect a ſalvation: *England* hath had it, and as *England* is peculiar in the way of the knowledge of Christ, ſo *England* ſhall be peculiar in a way of Gods grace to her.

I will ſave them by the Lord their God.

Not your God oh *Israel*, but *their God*. Thus he upbraydeth the people of *Israel* that they had forſaken their God; that *Judah* had kept their God, but *Israel* had not.

It is a great upbrayding of a people when it can be ſaid of them, that they have forſaken the Lord. It is a wofull thing not to have God to be our God at all, that conſcience can charge this upon a man that *Daniel* did upon *Belshazzar*, *That God in whoſe hand thy breath is, and whoſe are all thy wayes, haſt thou not glorified;* but that conſcience can charge this, That God that thou haſt choſen, that thou haſt entred into covenant withall, Oh thou apoſtatized ſoule, thou apoſtatized Nation, thou haſt forſaken him,

Adminiſtration of GODS grace is given into the hands of Christ.

Obſ.

Dan. 5. 23.

him, he is not thy God. This is a fore and heavie charge indeed.

Again, *The Lord their God.*

It seemes he is the God of Judah, though Judah had many evils, but not the God of Israel.

Obfer.

Those then that doe not worship God in a right way, God will not acknowledge himselfe to be worshipped by them at all.

The people in the wilderness *proclaimed a fast to Iehovah*, and yet the Apostle 1 Cor. 10. 7. calleth them Idolaters, and it is said they *sacrificed to Idols*, because they worshipped God by the *Calfe*, and not in Gods way. Though we may thinke vve vvorship God, yet if vve doe not vvorship him in his own vway, he doth not ovn himself to be vvorshipped by us at all.

Again, *The Lord their God.*

This could not but sting Israel, that Judah should be thought to have more interest in God then Israel had.

Obfer.

It is a stinging thing to carnall hearts, and much bitternesse of spirit it must needs be entertained withall, that any one should but thinke of challenging any peculiarity of interest in God. Thus they scorned at Christ, *Oh he trusted in God*, he thinketh he hath more interest in God then others, *now let his God come and save him*. I remember in the book of Martyrs we reade that the Papists were much vexed against the Protestants, because they used to say, *our God* and *our Lord*, they were knowne by this speech, and the Papists were enraged against them for this, because they seemed to claime more interest in God then others. And indeed what is the cause of the quarrel in the World against Gods people, but because they thinke they claime more peculiarity and interest in God than others? and this is the reason that soule-searching preaching cannot be endured, because it makes a difference betweene the one and the other, and shewes that some have an interest in God more than others. Hence it is that in no places in the world mens spirits so fret against preaching as in *England*, why? because there is not such soule-examining, such soule-distinguishing preaching in the World as in *England*. Yea that is the reason of the bitternesse of one professor against another, because one is a Protestant at large, and the other

Carnall hearts cannot endure that any one should think they have more interest in God then themselves

mani-

manifesteth more power of godlineſſe, is more ſtrict in his courſe; and ſeemes to claim a greater ſhare in God than the former. Profeſſion in *England* is a more diſtinguiſhing profeſſion than in other places.

I will ſave them by the Lord their God.

God is the God of *Judah* ſtill, therefore God will ſave them.

So long as God is our God we neede not feare our adverſaries. Yee have heard of that *Palladium* of the Heathens in *Troy*, they imagined that ſo long as that Idol was kept ſafe, they were unconquerable; all the ſtrength in *Greece* was not able to prevaile againſt it, wherefore the *Grecians* fought by all the meanes they could to get it from them. I have read of the men of *Tyrus* that they were afraid their god *Apollo* ſhould forſake them: they therefore chained and nayled that Idol to a poſt that they might be ſure of it, becauſe they thought their ſafety was in it. Let us faſten our ſelves to God in an everlaſting covenant, and certainly God will be faſt to us, and then we are ſafe enough.

I will ſave them: but how? What ſhall *Judah* be ſaved by and not *Israel*? *Judah* a poore contemptible people, how ſaved?

I will not ſave them by bow, nor by ſword, nor by battel, by horſes nor by horſemen.

It ſhall not be by any outward meanes, but by the immediate hand of God. This promiſe that God would ſave them not by bow nor by ſword, &c. it was performed two ſeverall times, and there is a third time for the fulfilling of it which is yet to come.

It was done firſt when the Angel of the Lord went out and ſmote in one night in the Camp of the *Aſſyrians* an hundred fourſcore and five thouſand: *1 Kings* 11. 35. and God tels them, that the King of *Aſſyria* ſhould not ſhoote an arrow there, nor come before the City with a ſhield: ſo God ſaved them without bow, for they had no need to uſe the bow then, becauſe the Angel of the Lord deſtroyed them.

The ſecond time was when he ſaved *Judah* in their returne from captivity, then as it is *Zach.* 4. 6. he ſaved them not by might nor by power, but by my ſpirit, ſaith the Lord of Hoſts. Marke the phraſe, as if God ſhould ſay, I have ſtrength, for I am

Obſer.

*Ejus ſimulachrum
catenis
conſtrinxe-
runt, claviſq;
Baſi affixerunt.*

*Judah ſaved, not by
bow, nor
by ſword,
two ſeveral
wayes.*

the Lord of hosts, I can command Armies, if I would, to save you; No, though I be the Lord of hosts, yet I will not save you by might nor by power, but by my spirit. Therefore *Iſa. 43. 7.* their strength is said to be *in ſitting ſtill*, and *ver. 15.* *in quietneſſe, and confidence ſhall be your ſtrength.* Thus they were ſaved not by bow, nor by ſword.

Then the third time, which is yet to come, that is, in the wonderfull worke of God in calling the Iewes, when God ſhall raiſe up out of them, a glorious people to himſelfe, and ſave Iudah once againe, and it ſhall not be by ſword, nor by bowe, but by the Lord their God; For as it is ſaid, *Dan. 2. 34.* *the ſtone that ſmote the Image was cut out without hands*, ſo there ſhall be a power that is not viſible from whence it comes, but Ieſus Chriſt ſhall come from heaven to doe his great workes, *As the lighting from the Eaſt to the Weſt*, ſo ſhall the comming of the ſonne of man be.

What learne we from hence?

Obſ. I.

Fiſt, God ties not himſelf to the uſe of outward meanes in procuring of good to his people. Though all outward means fail, yet there may be wayes of ſalvation for the Saints. Wicked mens hearts preſently ſinke, if outward meanes faile: And indeed ſo much as our hearts faile when outward meanes faile, it is a ſigne that we did before reſt upon the meanes, and if we had had the means, we ſhould have robbed God of his honour. We muſt uſe meanes, but not rely upon the meanes. I might ſhew you excellent Texts of Scripture for this, as *Pſal. 33. 16.* *There is no King ſaved by the multitude of an hoſt, a mighty man is not delivered by much ſtrength, &c.* And *Pſal. 44. 5. 6.* *Through thee will we puſh down our enemies, through thy name will we tread them under, ſhall riſe up againſt us; for I will not truſt in my bow, neither ſhall my ſword ſave me, &c.*

Mediis u-
tendum,
non inni-
tendum.

But ſecondly, *Not by bow, nor by ſword, &c.*

Deliverance of a people without bow, and without ſword is a great mercy: For ſuch are the wofull miſeries that a people do ſuffer when warre commeth, that uſually the victory will ſcarce pay the charges of the battell: though we be ſure to be ſaved at laſt, yet if we muſt be *ſaved by bow, and by ſword*, I ſay the miſery that we may ſuffer in our ſalvation, may be more then the ſalvation.

tion. It was the height of that mercy promiſed *Iſa. 9. 5.* that it ſhould be *without conſuſed noiſe and garments rolled in blood.* Such a mercy we have had; and had Chriſt come to have raigne amongſt us, though he had come with his garments rolled in blood, we ſhould willingly have entertayned him; If he had come ryding upon his *red horſe*; But behold he comes ryding upon his *white horſe*, in peace and mercy all this while, and the mercies we have had, have bin very cheap, they have not bin by bow, nor by ſword. And if God ſhould come at length by the ſword, and bring perfect ſalvation to us by blood, which God forbid; but if he ſhould, we have had already more mercy without blood, than our bloods are worth; ſhould we now have our bloods ſhed, God hath payed us before hand: who almoſt in this congregation, but two or three yeeres agoe would have loſt his blood to procure ſo much mercy to England, as England hath had already?

Further. Such is the love of God to his people, that he is pleaſed to worke for them beyond meanes. The other point was, that he can ſave his people without meanes; This, that he will do it beyond meanes: For the grace, and love of God to his people, is ſo high, and glorious, that it is beyond that which can be conveyed by meanes, therefore it muſt be done more imediately. *Exod. 15. 6.* *Thy right hand O Lord is become glorious in power, in the greatneſſe of thine excellency thou haſt overthrowne them that roſe up againſt thee.* Firſt, it is the hand of God, Secondly, it is the right hand of God, Thirdly, it is the right hand of God in power, Fourthly, this is glorious in power. Fifthly, there is excellency, and Sixthly, there is the greatneſſe of Excellency. It is an high expreſſion, *Magnitudine excellentie*, or *magnitudine elationis*, in the greatneſſe of thy lifting up, for the ſame word ſignifieth pride, that is here tranſlated excellency; and if God be lifted up in any thing, it is when he ſhewes himſelfe for his people. Now take all theſe fix expreſſions, Gods hand, Gods right hand, his right hand in power, a right hand that is become glorious in power, his excellency, the greatneſſe of his excellency, and all this for his Saints, ſurely this is more then can be conveyed by meanes, God muſt come imediately and ſave them by himſelfe.

But laſtly, The more immediate the hand of God appeareth

Obſ.

ברב
גאוןך

in his mercy to his people, the more sweet and precious ought that mercie to be then (this were an excellent argument to follow to the full, and so neerly concerning us; you see the scriptures were made for other times, then for the times in which they were first revealed) a most excellent place of Scripture you have for this *Psal. 21. 13. Be thou exalted O Lord in thine own strength, so will we sing, and praise thy power.* When God cometh in his own strength, and not in the strength of the creature, and by meanes, then do the Saints sing and praise the power of God. *Dulcius ex ipso fonte*, we use to say, that which cometh immediatly cometh exceeding sweetly. Then the Saints may boast in God, when God cometh immediatly with his salvation, so you have it *Psal. 44. 7. 8. Thou hast saved us from our enemies, and hast put them to shame that hated us: What followeth? in God will we boast all the day long, and praise thy name for ever.* So that the Saints of God then praise God, nay they may lawfully give up themselves to boast, when God workes immediatly. When God works by means, then they must take heed of ascribing to the meanes; but when God cometh immediatly, then they may boast.

It is the blessednes of heaven, that Gods mercy cometh immediatly: created mercies are the most perfect mercies. Suppose God had bin with them by bow, and by sword, when *Senacherib* came against them, could they have bin saved as they were? Gods hooke that he put in his nose, and bridle that he put in his lipps (for so God saith he would do with him, use him as a beast) were better then their sword or bowe.

Surely, if ever any nation knew what it was to have immediat mercies come down from heaven, England doth: If ever Nation saw God exalting himselfe in his own power, England hath: we have lived (and blessed be God we have lived) to see the Lord exalting himselfe in his own power: Oh let us cry out with the Psalmist (and with that I shall end) *Be thou exalted O Lord in thy owne strength amongst us, so will we still, and still, and still, sing and praise thy power.*



The Fourth Lecture.

June 20.
1642.

HOSEA I. 8, &c.

8. Now when ſhe had weaned Lo-ruhamah, ſhee conceived and bare a ſonne.
9. Then ſaid God, call his name Lo-ammi, for you are not my people, and I will not be your God.
10. Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbred, &c.



He laſt day was finiſhed the ſignification of the name of the ſecond childe of Hoſea, *Lo-ruhamah*.

We now come unto the weaning of it, and the begetting of the third, *Lo-ammi*.

When ſhee had weaned Loruhamah.

We doe not reade of the firſt childe *Iezreel* that it was weaned; but the ſecond childe *Loruhamah* that was weaned, before the third childe *Loammi* was conceived. What is the meaning of this?

There is much of Gods minde ſhewed unto us even in this very thing that we ordinarily let ſlip and paſſe over.

The reaſon is, becauſe this ſecond childe *Loruhamah* was to ſignifie unto the people of Iſrael their carrying out of their own Countrey into captivity into Aſſyria: It was to ſignifie to them that they ſhould be weaned from the comforts and delights that there were in their own Countrey; they ſhould be taken away from their milke and honey that they had there; and be carried into Aſſyria, and be there fed with hard meate, even with the water of affliction and the bread of affliction. The firſt childe did but ſignifie their ſcattering, eſpecially in regard of their ſeditions amongſt themſelves. But the ſecond childe ſignified the carrying away all of them wholly into captivity from their own Land, Therefore the ſecond childe is weaned. *Cibus*

Vaticinatur hic dura ut defituantur verbo Dei prophetis & gratiis. Vatablia loc.

Memores uberum tuorum super vinum

Obs.

The sweetness of the comforts of a native soile.

sustentabitur immundis, So *Ierome* hath it. They should be carried amongst the gentiles, and be fed with unclean meate, they should be deprived of prophesie, and of the milke of the word, & of the ordinances that they enjoyed, So *Vatablius*.

Ordinances are as the breasts of consolation, out of which the people of God suck soule-satisfying comforts. So you have it, *Esay* 66. 11. *That you may suck and be satisfied with the breasts of her consolations*, that you may milke out and be delighted with the abundance of her glory. And *Cant.* 1.4. *We will remember thy loves more than wine*: The old latine hath it, We will remember thy dugs above wine; and so the words will beare. These people should be deprived of those dugs and breasts out of which they had sucked much sweetnesse before, even deprived of all comfort in God. Gods people hang upon God, and suck comfort from him, even as the infant upon the mothers breast, and sucks sweetnesse, and comfort, and nourishment from thence.

This expression then of weaning the childe, implies these two things.

First, That the enjoyment of the comforts of a sweet native soyle, specially where there are any ordinances together with it, is a very great blessing of God; and the being deprived of it is a great affliction, yea to some it comes as a curse. The very sucking of the aire of a sweet native soile (and especially such a comfortable soile as we have here in *England*) is certainly a great blessing from the Lord. Those that have beene deprived of it, and banished away, have been more sensible of it than many of you who alwayes have enjoyed it. Many have laine sucking at the sweetnesse of this our English aire, and at the comforts that there have beene in their accommodations, so long, till they have sucked in that which (if Gods mercie had not prevented) would have proved to have beene poison to them to have baned their soules. But I speake not of all, I make no question but there have been many of Gods deare servants that have tarried in their native soile, & kept the uprightnesse of their hearts and consciences as cleare as others that went away.

It is true, the comforts of a native soile are sweet, but except we may enjoy them with the breasts of these consolations (the

Or-

Ordinances of the Church) they are not able to ſatiſſie the ſoule: yea, except we may ſuck out ſuch milke of theſe breſts as is ſincere milke, and not ſoiled nor ſowred by the inventions of men, better a great deale that we were weaned from all the ſweetnes and accommodation we have in our native ſoile by the mortifying of our affections to them, then that God ſhould weane us from them, by ſending of us into captivity, or by giving the adverſary power over us, or by making the Land too hot for us. But that for the firſt.

1. Again, in that this childe was weaned, and by the weaning was to ſignify their being carried away out of their own into a ſtrange Countrey; this expreſſion implies thus much. That it is an evill thing for a childe to be taken from the mothers breaſt too ſoone, and ſent away to be nurſed by others. The expreſſion doth fully imply this, for it is to tell us the evill condition of the people, that they ſhould be taken from their own, and ſent to another Countrey: This their affliction is ſet out by a childes being taken from its own mothers breaſt; it could not expreſſe what it intended, except it were to intimate thus much unto us, that it is an evill thing for a childe to be taken from its own mothers breaſt.

It is unnaturall then for mothers out of daintines, and curioſity, to denie the fruite of their wombes, the comfort of their breſts. It is true, in time of weaknes and danger, when it may be dangerous to themſelves and the child, God permits it. But when it is meerely (I ſay) out of daintineſſe, and curioſitie, certainly it is an evill that is againſt nature itſelfe. *Hannahs* care of her ſonne *Samuel*, is recorded by this, and it is mentioned by the holy Ghoſt, in her commendation, that ſhe gave him ſuck. *1 Sam. 1. 23. The woman abode and gave her ſonne ſuck untill ſhe weaned him*, ſaith the Text. It is ſaid of the Oſtrich, *Iob. 39. 16. That ſhe is hardened againſt her young ones as though they were not hers*; and this Oſtrich is reckoned among the fowles that are unclean: And *Lam. 4. 3. Even the ſea-monſters draw out their breſts, they give ſuck to their young ones, yet the daughter of my people is become cruel, like the Oſtriches in the wilderneſſe*, more cruell then the very ſea-monſters themſelves, that draw out their breſts and give ſuck to their young ones.

2.

Mothers
muſt nurſe
their chil-
dren.

*Filium e-
rudire pa-
tris est,
nutrire
matris.*

*Lacuti-
lissimum
cuiq; ma-
ternum.
Plin.l. 28.
c.9.*

Ἀσπιδι.

*Quest.
Ans.*

The instruction of the son belongeth to the father, the nursing of the son belongeth to the Mother.

The Mothers milke is the most profitable and wholesome for any one, (saith *Plinie*) except it be in some extraordinary case. We read in *2 Tim. 3. 3.* that in the latter day, when evil times should come, some should be without naturall affection: that *σοφῆν*, that is there spoken of, is the affection of the parents to the children, as well as of the children to the parents.

But enough of this; if not too much, to such that are so pleased with their curiosity and daintenesse (the children of their own fancies) that they neglect the fruit of their wombes and natures duty to the children of their bodies.

But further observe here, That the Lord staies for the weaning of the child, he staies till *Lo-ruhamah* was weaned before *Lo-ammi* was conceived. And there is much to be knowne in this.

Why doth God stay?

This is to shew the great patience of God toward his people: For God was now about to reject his people utterly, from being his people, God was about to come with the height of his wrath, to declare that they were no more his people; and here God makes a stop, stays till *Lo-ruhamah* was weaned. I have reade of the Jewes, that their manner was to be a long time, three years sometimes, before they weaned their children. God then it seemes stayed long here, before he would have the third child, (that is *Lo-ammi*) born, before he would come with that dreadful sentence, *you are not my people, and I will not be your God.* First when *Iezreel* was borne, then they are scattered up and down, yea but they are not all carryed away captive yet: Then *Lo-ruhamah* is borne, and then they are gone, carryed away captive, never to returne again. But for all this, God may yet own them in their captivity; This is not so bad as for God to say I will have no more to do with you as my people; Lord though we be under affliction, under the power of our enemies, own us still, acknowledge us to be thine, though we be in the fiery furnace, yet let us have thee to be our God, *No* (saith God) *you shall not onely be scattered, but you shall be all carryed away captive, and I will not owne you neither, I will cast you off, you shall not be my people,*

ple, neither will I be your God. Now before this God makes a ſtop. Hence obſerve firſt.

That God ſtops in his anger for a while as long as he pleaſeth. God is called, *Nah. 1. 2. The Lord of anger*, ſo are the words, though tranſlated otherwiſe. We may apply it at leaſt thus; God is the Lord of his owne anger, he can let it out as far as he will, he can ſtop it when he will, he can command it to come in when he pleaſeth.

It is not ſo with us; our anger, our paſſions are Lords over us; if we once let our anger, our paſſions ariſe, we cannot get them down again when we would, we cannot ſtill them when wee pleaſe; if we let our affections run, we cannot call them in when we will, but are ſometimes ſlaves to our own paſſions, and they lord it over us.

This is that frame of ſpirit that we ſhould all labour for, to be like to God, though angry, yet ſin not, ſo as we can ſtop when we will, and command our anger as we pleaſe. As it is ſaid of God, that he ſayes to the proud waves, *Hitherto ſhalt thou goe and no farther*: Oh that vve were able to ſay to thoſe proud waves of our paſſions, *Hitherto are you gone, but you ſhall goe no farther!*

Againe, mark here, God ſtoppeth in his anger for a while. When this dreadfull judgement was come to be executed, God is even ready to ſay (as he ſaith afterward in this Propheſie) *How ſhall I give thee up, O Ephraim? How ſhall I deliver thee, O Iſrael?* Teaching us thus much,

That thoſe that have been once the people of God muſt not be ſuddenly rejected from being Gods people: but when vve are about any ſuch thing, either to reject any particular man or vvoman (vvho have made profeſſion of Religion) from being Gods, or to reject a Church from being Gods; vve had need make a ſtop, vve had need pauſe, vve had need examine the matter very well; yea and when we have examined, and are ready to doe it, to make a ſtop againe, and to bethink our ſelves what vve doe. We muſt not be too ſudden in rejecting thoſe that have been once the people of God, from being the people of God now: It is Gods way you ſee here.

Many men are too haſtie in this point, in rejecting both particular

Obſer.
בעל
חמה

Power over paſſions.

Hof. 11. 8.

Obſer.

Churches not too ſuddenly to be rejected.

ticular servants of God, and particular Churches from belonging to God, as soone as they see some few things amisse in them, especially if there bee any thing grosse, presently they are no Churches at all, they are altogether Antichristian, they belong to *the Beast*; and so while they strike at the *Beast*, they wound the *Lamb*. Certainly there is to be acknowledged much of Christ; not onely in particular Saints, but in regard of the Church Ordinances of many particular congregations in England: we must take heed therefore of too sudden rejection of them from belonging to God, to be his people in that way of Church fellowship.

We come now to the conception of the third child, It was a sonne, and his name was *Lo-amm*i. The second child a daughter, but the third a sonne: What is the meaning of this? I told you (the last day) that by the second child was noted the state of the people at that time, that it grew weaker and more effeminate: weaker in regard of their outward strength, and more effeminate in regard of their spirits: And that I made good to you out of the History of those times in the book of the Kings. VVell, but now it is a son, what doe they grow stronger then before, now they are neerer to destruction then before? Yes, though neerer to ruine and destruction, and more heavy wrath then they were before, yet they get up a little strength before that time: Therefore the third child is a sonne. Concerning the strength that this people had got at this time, a little before this their utter rejection, upon vvhich their spirits were raised, you shall finde the history of it in *2 Kings 17.4.* where you have a declaration of the state of the ten Tribes then vvhhen *Lo-amm*i was borne; for the Text tels us, that they began *to joyne in confederacie with the King of Egypt*; and so vvhereas formerly they had done homage by presents to the King of Assyria, now being confederate with the King of Egypt, they refused to bring any more presents to him; they begin now to be a jolly people, & hoped to cast off that yoke of bondage under vvhich they were in regard of the Assyrians.

Obs.

God sometimes letteth men, and Nations, and Churches to rise a little out of their affliction, before their utter ruine: hee gives them a little reviving, they have a little lightning before their

their death. Many men think themſelves in a very good condition, if having been in affliction, their afflictions doe begin once to abate, and they begin to get a little up; now they think they are ſafe, and they are ready to ſay with *Agag*, *Surely the bitterneſſe of death is gone, ſurely the worſt is paſt.* But you may ſometimes be recovered, when God intendeth you ſhould be ſuddenly rejected. Many may be preſerved from ſome judgements, becauſe they are reſerved to greater judgements.

The Lord hath begun indeed to give to us in England a little reviving, a little ſtrength to enable us to riſe againſt the oppreſſions of our Adverſaries, thoſe cruell oppreſſions. But let us not be ſecure, not withſtanding this; for though we have ſome little reviving, if we follow not God on in the way of humiliation and reformation, this our little reviving may be but a lightning before our death.

And yet further, it is very obſervable, what the condition of Iſrael was at this time when God was about to ſay, *Lo-ammi, they are not my people*; what it was not onely in regard of their ſtrength, but what it was in regard of their very ſins. For you ſhall finde (if you examine the Hiſtory) that the people of Iſrael were at this time ſomewhat better then they had been before: not onely had gotten ſomewhat more ſtrength, but they were ſomewhat better in regard of their ſinnes then they had been; I meane they had leſſe ſinnes then they had before: yet now God is ſaying to them, *Lo-ammi, You are not my people.* And for that obſerve, *2 Kings 17. 2.* if you reade that Chapter, you ſhall finde that the very time of the utter rejection of Iſrael was in the dayes of *Hoſhea*, and the Text ſaith, *He did evill in the ſight of the Lord*; the King in whoſe dayes they were ſo rejected, did evill in the ſight of the Lord, *but not as the Kings of Iſrael that were before him.* He was not ſo bad as the former Kings of Iſrael, and yet in his dayes there comes utter deſtruction upon Iſrael. Yea and as the King was not ſo bad then as others before him; ſo it may ſeeme the people were not ſo bad as in former time, for *ver. 9.* the Text ſaith, *That the children of Iſrael did ſecretly thoſe things that were not right, againſt the Lord their God.* Indeed they were ſinfull, but their unſuſpectfulneſſe was ſecret, they did not ſin with ſuch an open impuden. face,

1 Sam. 15.
32.

it seemed, as heretofore. Yet in this Kings time, and when these people were thus, commeth their utter ruine.

What may we learne from hence ?

Obfer.
When fins seem to be lesse then before, yet then judgments may come.

This, That sometimes when there are greater sinnes, patience stayes judgement; and yet afterward when a people seem to be in a better condition, not onely in regard of their outward strength, but then in regard of their sins too, yet then God commeth with his wrath upon that people.

Let us not flatter our selves, although we can say that some things here amongst us are not so bad as heretofore they have been. Suppose there be some partiall Reformation, this is not ground enough to secure us. We cannot reason thus, Why heretofore the Land was more sinfull then now, and the Governours were more oppressing then now; there hath been (thanks be to God) much reformation. This is not enough, we may be neerer the worst misery at this time (if our reformation be not a through reformation) then we were before. And the reason is this, because God when he comes against a Nation, he doth not onely come against it for the present sins that they are actually guilty of at that time, but to reckon with them for their sins committed before, though the judgement falls out to be inflicted just at that time. It may be a concurrence of many passages of Gods providence might so fall out as might sute with Gods ends, that the destruction of this nation should be at this time rather then before, yet the nation not more sinfull then before, but to fulfill other passages of providence that God intends; and then he comes to reckon with them for sinnes that were a long time ago committed, and for their present sinnes altogether. As he doth sometimes with particular persons: perhaps they have been drunkards, unclean, wicked 20. yeeres agone, God hath spared them, afterward upon some lesser sinnes, God may take advantage to come against them for all their other sinnes together. We use to say, It is not the last blow of the axe that fells the oak, perhaps the last may be a weaker blow then any of the former, but the oake was a felling down all the while before, the other blowes made way for the felling of it, and at length a little blow comes and doth it. So our former sinnes may be the things that make way for our ruine, and then at length some lesser sinnes may do it.

*Ultimus
ictus non
deicit
quercum.*

You that have been guilty of groſſe ſinnes, take heed of ſmall ſins; for though God hath ſpared you when you were guilty of great ſins, doe not ſay that he will ſpare you now you committe leſſer ſins; but at this time of committing leſſer ſins, you may be called to an account for groſſer. Did you never know a houſe ſtand out againſt many ſtrong and bluſtring winds, yet afterwards ſome little puffe of wind hath tumbled it downe? So it is with Nations and people that ſometimes ſtand out (through Gods patience) when their ſins are groſſe and vile, & afterwards upon ſome leſſer ſins they are utterly undone.

What is the name of this ſon?

The name of this ſon is *Lo-ammi*, and the word ſignifyeth (as it is interpreted here by God himſelte) *You are not my people, and I will not be your God.*

The people to whom *Hosea* propheſied, they might have objected againſt him thus: What, *Hosea* doe you ſay that God will not have any more mercy upon us? What will not God have mercy upon his owne people? Is not God our God? What doe you threaten ſuch things as theſe are?

The Prophet answers, It is true, God hath been your God, and you have been his people, but there is an end of thoſe dayes, God now degradeth you from thoſe glorious priviledges that formerly you had, he will owne you no more to be his, and you ſhall have no further right to owne him to be yours.

From whence

Fiſt this, A people that have been once a people dear to God, may be ſo rejected as never to become a people of God more: For ſo theſe did not, though afterwards we ſhall heare of the promiſe for others in other Ages. God hath no need of men. God is able to raiſe up a people what wayes he pleaſeth, even from the very ſtones in the ſtreet, *to raiſe up children unto Abraham.* Though Rome may boaſt that they have been a glorious Church; True, there hath been heretofore a glorious Church in Rome, what then? Thoſe that were his people are now no more his people. We ſhall meet further with this in the next Chapter.

Only in this Note, obſerve but this thing, The great difference betweene the eſtate of a Chriſtian in communion with Chriſt by grace, and a Church eſtate. Men and women may loſe their

Queſt.
Anſ.

Obſer.

A Church ſtate may be loſt, but not the ſoules communion with Chriſt.

their Church estate, and that for ever; but their estate in communion with Jesus Christ by grace, they can never lose that. And this is a great difference, and affordeth abundance of comfort. True, our Church state (I meane in regard of an instituted Church in Congregations) it is a great priviledge, a great mercy; but our Communion with Jesus Christ is a higher priviledge, and that priviledge can never be lost; we may be cut off from the one, but never cut off from the other.

Obser.

Secondly, yet it is a most heavie judgement for any to have been heretofore the people of God, now to be unpeopled; for God to be no more theirs, and for them to be no more the Lords. A heavie judgement for the Lord to say, Well, I will be no more a God to you whatsoever I am to others, no more yours in my goodness, in my mercie, in my power, or whatsoever I am in my selfe.

The being cast off from God,

First takes us off from that high honour that was before upon a people; for so in *Esay. 43. 4.* *Since thou wast precious in my sight, thou hast beene honourable.* The people of God gathered together in Church Communion, certainly are in an honourable condition; when they are dispeopled, they are cast off from this their priviledge, from their honour.

2.

Secondly, They have not the presence of God with them as before, not the care of God towards them, nor the protection of God over them, nor the delight of God in them; nor the communication of God to them. What should I speake of all these particulars? But among other priviledges they want this, namely that great priviledge of pleading with God for mercie upon this relation, which was the usuall way of the Prophets to pleade with God, *because they were the people of God: So Esay 64. 9. Be not wroth very sore o Lord; neither remember iniquity for ever: upon what ground? Behold, see we beseech thee, we are all thy people.* This is a good Argument. Again, *Ier. 14. 9. Why doest thou stand as a man astonished amongst us, as a mighty man that cannot save? Yet thou O Lord art in the middest of us, and we are called by thy name, leave us not.* This Text is ours this day, and well may we say, *O Lord why doest thou stand as a man astonished? Oh yet if we can but take up the second part, and say, We are called by thy name, we may make more comfortable use of the*

The great argument to pleade with God by, is our Relation to him.

former, *Why doeſt thou ſtand as a man aſtoniſhed?* How doth a man aſtoniſhed ſtand? He ſtands ſtill in a place, as if he knew not which way to goe, he is in a kinde of diſtraction, firſt he goes one way, and by and by he returnes again. The Lord, we know, knoweth his purpoſe from eternity, but the Scriptures are pleaſed to expreſſe Gods wayes towards us in this ſimilitude. Hath not God ſtood amongſt us as a man aſtoniſhed? God hath beene in a way of mercie, and then ſtood ſtill, and then gone forward a little, and afterward gone back again; and yet back and back ſtill, and we have prayed and cryed, and God hath ſtood as a man aſtoniſhed, as if he were not yet reſolved which way to goe. Let us pray earnestly to God that he would not ſtand as a man aſtoniſhed, but that the way of the Lords mercie may be made cleare before him, and cleare before us. But this I bring in to ſhew that the relation that people have to God, is the ground of their encouragement to pray to God, and when a people is rejected they loſe this privilege.

Our relations to God are very ſweet things; though ordinarily they are exceedingly abuſed; yea they are glorious things. As it is ſaid of other relations, Relations are of the leaſt entity, but of the greateſt efficacy; ſo it is here, Our relations to God are of very great efficacy, whatſoever the entity be: and therefore to loſe our relations to God, eſpecially this relation of Gods being ours, and we being his, is a fore and heavy curſe.

Again, *You are not my people, and I will not be your God.* Marke here, the firſt is, *you are not my people*, before the ſecond commeth; *I will not be your God.*

We firſt begin with God in our apoſtacy, before God begins with us in his rejection; I would not have withdrawn my ſelfe from being your God, if you had not firſt rejected me, and would not be my people. When God loveth, he begins firſt; we love not him, but he loveth us firſt: But when it comes to departing, it then begins on our ſide, we firſt depart before the Lord doth: and this is that which will be a dreadful aggravation to wicked men another day to thinke with themſelves, *This evil is come upon us, God is gone, mercy is gone, but who began this firſt? where is the root and principle?*

Thy perdition is of thy ſelfe: I began firſt, and therefore all the

*Relationes
minime
entitatis,
maxime
efficacia.*

Obſ.

*Perditio
tua exte.*

losse of that grace and mercy that is in God, I may thanke this proud, this distempered, this base, passionate, wretched heart of mine owne for it.

Again, *I will not be your God.* He doth not say, you shall not have the fruite of my patience to be yours, you shall not have my creatures to be yours, you shall not have those fruits of my bounty to be yours: No, but I will not be yours, I my selfe will not be yours. This is the foret threatening that possibly can be to a gracious heart.

Obfer.

It is a greater misery to lose God himself, then to be deprived of whatsoever commeth from God. And this indeed is one speciall difference between an hypocrite, & a true gracious heart; an hypocrite is satisfied with what commeth from God; but a true gracious heart is satisfied with nothing but God himselfe: though God lets out never so many fruits of his bounty and goodness to him, yet he must have union with God himselfe, or else he is unsatisfied. It is a notable speech of *Bernard*, Lord, saith he, As the good things that come from me, please not thee without my selfe; so the good things that come from thee please not me without thy selfe. This is the expression of a gracious heart. Let us tender up to God never so much, never such duties, with never so great strength, except we tender up to God our selves, they never please him: So let God bestow never so many favours upon us, except God give us himselfe, they should never please us; I mean please us, so as to satisfie us, so as to quiet us, if for our portion.

*Bona mea
tibi non
placent nisi
mecum;
nec bona
tua mihi
non placent
nisi
tecum.*

Gen. 15. 2

You know what God said to *Abraham*, *Fear not, I am thy exceeding great reward.* But *Lord what wilt thou give me, seeing I go childlesse?* What is all this to me so long as I have not the promise fulfilled, that so I may come in *Christ* to enjoy thy selfe?

Ex. 33. 15.

And *Moses* would not be contented though God told him his *Angel* should go before them; No, saith he, *Except thou go with us thy selfe, let us not depart hence.* It is the difference between the *Strumpet* and the *loving wife*, the *strumpet* careth not so much for the person of her lover, as for his gifts, for what she hath by him: but the true lover cannot be satisfied with love-tokens, but she must have th person himselfe. So it is with a gracious heart. It is very observable that of *David*, in *Psal. 51. 9.* *Turne away thy
angry*

angry face from my ſins. It ſeems Gods face was angry; and yet preſently, *ver. 11. Caſt me not away, à facie tua, from thy face.* Gods face was an angry face, yet *David* would not be caſt away from this face of God: Oh no, rather let God be preſent with a gracious heart, though he be angry; though his anger continue, yet let me have his countenance. This is plainly gathered hence, in that God ſaith not, *I will not give you theſe and theſe favours,* but *I will not be your God,* that this is the threatning that poſſibly can be to a gracious heart.

5. This is the judgement for ſin, Gods not being their God. It hence appeares that ſin carries along with it in it ſelfe its owne puniſhment. How is that? Thus, By ſin we reſuſe to have God to be our God; by it we depart from God, we doe not truſt God, nor love him, nor feare him. The very nature of ſin hath this in it, that it cauſeth a ſinner to depart from God, yea to reſect God from being a God unto him, & this is the puniſhment, *I will not be your God.* And this is the foreſt puniſhment to a ſinner, that he ſhall not have God for ever for his God.

Laſtly, *You are not my people, and I will not be your God.* Hence learne this,

When any forſake God from being their God, we ſhould do as God doth, reſect them from being ours, if they will not be Gods, neither ſhould they be ours: will not ſuch a man have acquaintance with God, will he forſake him and his wayes, then he ſhall not have our acquaintance, we will forſake him. How far we may withdraw from a Church that it ſhall not be ours, we ſhall fully meet withall in the ſecond Chap. ſomewhat will be ſaid about it there: Onely now thus much, though it be true when a people forſake God, we are to forſake them, yet let them grow never ſo wicked, our naturall and civill relations cannot be broken becauſe of their wickedneſſe; but the relations of husband and wife, father and child, maſter and ſervant muſt be acknowledged: ſervants muſt be dutifull to their Maſters though never ſo wicked; And the wife muſt be loveing and dutifull to her husband, though he be never ſo wicked a man. But for any inward intimate familiarity with thoſe, not thus joynd in ſuch Relations, ought not to be; if they reſect God, if they will not be Gods, they ſhould not be ours. It is ſaid *Iob. 8. 20.* That *God will not take the ungodly*
by

Cujus faciem timet, ipſius faciem invocat.
Aug.

5.
Obſ.

Thoſe who will not be Gods muſt not be ours.

by the hand; it should be true of us all, that we should not take the ungodly by the hand.

Thus much for the name of this third childe *Lo-ammi*, you are not my people, and I will not be your God.

That, which remaineth in the Chapter, it is a promise of mercy, both to Israel, *ver. 10.* and afterwards to Israel and Judah together, *ver. 11.* To Israel first, and that is,

Yet the number of the children of Israel shall be as the sand of the Sea, which cannot be measured or numbred, &c. And so he goeth on with wonderfull gracious promises of mercy to Israel in future generations, though for the present God had determined what to doe with this Israel.

Here then we have first a promise of mercie to Israel, in the midst of the sore judgement that God threatneth, he comes in with promises of mercie even unto Israel. And Secondly, this mercie to be in future generations. And thirdly, to consist in the multitudes that should be gathered to Israel. These three things are observable in the generall.

First, that there is such a gracious promise immediately after such a sore and dreadfull threatning as this, as indeed it is one of the most dreadfull threatnings we have in all the Book of God; yet here in the close of the Chapter, we have as gracious a promise again as is in the whole Book of God. From whence we may observe thus much.

Obser.

That the Lord in judgement remembreth mercie. It is a sore thing when God in mercie shall remember judgement, but it is as comfortable when God in judgement remembers mercie. When God threatneth most dreadfully, yet he promiseth most graciously. We should therefore when we most feare the threats of God, yet looke up to the promises of God, looke up to see when wrath is denounced in the most hidious and dreadfull way, whether we cannot spie a Promise, whether there be not yet a little cloud, though but as big as a mans hand, whether there be not yet a little crevis through which we may see whether God doth not breake forth with a little light in a way of promise.

It is a usuall thing when we are in prosperity to forget all threatnings, and so it is as usuall when we are in adversity to forget

It is usuall in prosperity to forget threats, and in adversity to forget promises.

get all promiſes. When we heare of mercie to Gods people, we are taken up and never thinke of Gods wrath; and on the other ſide when we heare of his wrath our unbeleeving hearts are taken up as wel, and never thinke of his grace and mercie. We ought to ſanctifie the name of God in both: when God is in a way of juſtice, look up to his grace; and when he is in a way of grace, look upon his juſtice, and ſanctifie that name of his likewiſe. And for that end, I ſhall give you two notable Texts of Scripture; there are many of this kinde, but two I ſhal give you, that are as famous as any I know in the book of God: the one that declarcth to you that when God expreſſeth the greatſt mercy, yet then he doth expreſſe greateſt wrath; and the other when God expreſſeth greateſt wrath, he then expreſſeth greateſt mercy: And I ſhall ſhew you how the name of God ought to be ſanctified in both.

The firſt is in that 34. of *Exod.* 6. 7. The Lord there when he paſſed by before *Moses*, proclaimed, *The Lord, the Lord God, mercifull and gracious, long ſuffering, and abundant in goodneſſe and truth, keeping mercie for thouſands, forgiving iniquity, and tranſgreſſion and ſinne.* What abundance of mercy is here expreſt? Now it followes, *And that will by no meanes cleare the guilty; viſiting the iniquity of the faſhers upon the children, and upon the childrens children unto the third and fourth generation.* Here is an expreſſion of great wrath. And then for our ſanctifying of Gods name in this, it followes, *ver. 8. And when Moſes heard this, he made haſt and bowed his head toward the earth and worſhipped before the Lord.* Thus we muſt bow and worſhip before God in our ſanctifying his Name in both together, both his mercy and juſtice.

On the other ſide, *Nabum.* 1. 2. and ſo on, *God is jealous and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adverſaries, and he reſerveth wrath for his enemies,* dreadfull expreſſions: yet *ver. 8. The Lord is ſlow to anger; there is a mitigation at firſt.* Then he goeth on ſtill in expreſſions of wrath, *But he is great in power, and wil not at all acquit the wicked:* and *ver. 5. The mountains quake at him, and the hills melt, and the earth is burnt at his preſence, yea the world and all that dwell therein: who can ſtand before his indignation, and who can abide the feirceneſſe of his anger? his fury is powred out like fire, and*

the Rocks are throwne down by him. What more terrible expressions of wrath then these that come from God here? Now marke ver. 7. *The Lord is good and a strong hold in the day of trouble, and he knoweth those that trust in him.* What a strong expression of grace is here? observe it my brethren, that in the midst of Gods anger, yet God is good still; a gracious heart must acknowledge God, though he be provoked to anger, yet to be a good God still; and it is a good signe for the soule to fall downe before God when he is in the way of his wrath; and to say, *the Lord is good.* As that good old man *Eli* did after the denuntiation of that dreadfull sentence against him and his house by *Samuel*, *The word of the Lord is good, let him doe what seemes him best.*

God in the midst of his anger knows these that trust in him.

Deus bonus est, etiam si omnes homines perderet.
Luther.

All of you will say when God bestoweth favours upon you, *The Lord is good, oh blessed be God he is a good God:* but when God revealeth his greatest wrath, truly then the Lord is good. *Luther* saith he will acknowledge God to be a good God, though he should destroy all men in the world: much more then is hee to be acknowledged in a day of trouble, when indeede he appears most graciously to his Saints. *The Lord is good, and a strong hold in the day of trouble:* Is God a strong hold now when such wrath is revealed? yea, and specially now, a strong hold to his Saints in the day of trouble, and *hee knoweth those that trust in him;* for all his wrath is abroad in the world, he knoweth those that trust in him. Many men when they are angry they scarce know the difference betweene their foes and their friends: Many when they goe abroad if any displease them, they come home and are angry with their wives, with their servants, with their children, with their friends, with every one about them, they know not then who is a friend and who is not when they are in their passion; their wives, and children, and servants wonder what the matter is with them. Surely some body or other hath displeas'd my master abroad to day he is so touch'd, so angry upon every little thing. My brethren, It is a dishonour to you in the eyes of your servants, and it layes low your authority in your families, for them to see you come home in such a pet that you know not how to be pleas'd, though they have done nothing to displease you.

God doth not so, though he be never so angry, yet he knowes
those

thoſe that truſt in him. Let Gods anger be never ſo publike, and generall abroad in the world, if there be but a poore ſoule in the world that lies in a poore cottage, in a hole, that is gracious, the Lord knowes it, and takes notice of it, and that ſoule ſhall know too that God doth know it. It is true, when the wrath of God is revealed abroad in the world, and ſeemes as if it would ſwallow up all thoſe of the Saints, whoſe ſpirits are weake and fearfull, they are then afraid of Gods wrath, that they ſhall be ſwallowed up in the common calamity: be of good comfort, God knowes thoſe that truſt in him, even when his wrath is never ſo dreadfull and generall abroad in the world.

It is in this caſe with Gods children, as it is with a childe in the mothers Armes; if the father violently layes hold upon his ſervant and beates him, and thruſts him out of doores for his demerits, there is ſuch a terrible reflection from the fathers anger againſt the ſervant upon the childe, that the poore childe falls a crying. So it is with the children of God, when they ſee God in a terrible way, laying hold upon wicked men, to execute wrath upon them, they cry out, they are afraid leſt ſome evill ſhould befall them too. Oh no, be of good comfort, *The Lord is good, and a ſtrong hold in the day of trouble, and knoweth them that truſt in him*, when his anger is never ſo great and generall. So it is here; though this Iſrael be *not my people*, yet *the number of the children of Iſrael ſhall be as the ſand of the Sea* for all that, ſo you ſhall finde it in the 15. ver. of that firſt of *Nahum*, *Behold (ſaith the Text) upon the mountains, the feete of him that bringeth good tidings*. What at this time though Gods way be *in the whirl-winde* and ſo terrible, yet *now* behold the feete of him that bringeth good tydings, that publiſheth peace. God abroad publiſheth war, yet he hath a meſſenger to publiſh peace and life to ſome.

Is it not ſo this day? It is true, the wrath of the Lord is kindled, the wrath of the Lord burneth as an oven, and it is hot, but it is againſt the ungodly, but peace ſhall be upon Iſrael. And let us ſanctify the name of God in this too, for ſo it follows in this very Chap. of *Nah. ver. 15. Oh Iudah keepe thy ſolemne feaſts, performs thy vowes, for the wicked ſhall no more paſſe through thee*. And becauſe God revealeth ſuch rich grace in the middelt of

judgement, let this engage your hearts to the Lord for ever.

Yea a little further (because it is an instruction of great use in these times, and may be yet of further use in times we may live to see) not onely when God threatneth judgements, let us sanctifie Gods name in looking up to promises: But when judgements are actually upon us. Suppose we should live to have most fearfull judgements of God upon us, yet even then we must looke up to promises, and exercise our faith, and have an eye to God in the way of his grace at that time, this is harder then in threatnings. You have a notable place for that in *Esay. 26. 8.* *In the way of thy judgements, O Lord, have we waited for thee, the desire of our soule is to thy name.* Oh blessed be God (my brethren) the Lord calleth us to wait upon him in the wayes of mercie for the present. It is true, there was a time not long since, that the Lord was in a way of judgement toward England; and there were some of Gods people, when he was in the wayes of his judgments amongst us, yet would waite upon God and keep his wayes; though there were many because Gods judgments were abroad, and they saw that they were like to suffer, departed from God and declined his wayes. Much cause of bitteresse of spirit, and of dread of humiliation have they that did so: But others may have comfort to their soules, that in the very wayes of Gods judgements they waited for him, and they can now with more comfort waite upon God, when he is in the wayes of his mercie. But if God should ever come unto us in the wayes of his judgements, let us learne even then to wait upon God and keepe his way.

And yet another Text that may seeme to be more notable than this for this purpose, and that is *Ierem. 33. 24.* *Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath even cast them off; thus they have despised my people, that they should be no more a nation.* Mark the low condition the people were in at this time: Oh, *God hath cast them off, they are despised and contemptible, not worthy to be accounted a nation.* This condition was very low: but though they were brought low, and in a condition contemptible, yet now God confirms his Covenant with them at this time. For observe *ver. 25.* *Thus saith the Lord, If my Covenant be not with day and night, and if*

It is good
wayting
on God
in the
wayes of
his judge-
ments.

if I have not appointed the ordinances of heaven and earth, then will I caſt away the ſeed of Iacob, and David my ſervant. As if God ſhould ſay, let them know that whatſoever their condition is now, yet my love, my mercy, my faithfullneſs is toward them as ſure as my covenant with day and night, and as the ordinances of heaven and earth. An admirable Text to help not onely nations, but particular perſons when they are caſt under contempt by wicked and ungodly men; yet at that time the Lord is moſt ready to confirme his Covenant with them, to be as ſure as his Covenant with day and night, and heaven and earth. This bringeth honour to God when at ſuch times we can looke up to God and exerciſe our faith. And indeed this is the glory, and dignity, and beauty of faith to exerciſe it then, when Gods judgements are actually upon us.

But what promiſes are theſe? They were not promiſes to any that then lived: the promiſe that here is made, was to be fulfilled in future ages, yet it is brought in by the Prophet as a comfort to the people of God living then in that time. Hence this excellent note that nearly concerns us.

Gracious hearts are comforted with the promiſes of God made to the Church, though not to be fulfilled in their dayes. If the Church may prosper and receive mercyes from God, though I be dead and gone, and rotten in the grave, yet bleſſed be God. When Iacob was to die, ſaith he unto Ioseph, Behold I die, but God ſhall be with you and bring you again unto the land of your fathers; he will fulfill his promiſes to you though I am dead. Our fore-fathers, that generation of the Saints that lived a while ſince, how comfortably would they have died if God before their death had revealed to them, that within 3. or 4. or 7. yeeres ſo much mercy ſhould come to England as we now have ſeen in theſe dayes! Yea how comfortably ſhould any of us have died (I appeal to any gracious heart here) ſuppoſe God ſhould have taken thee away but this time two yeeres, and he ſhould have ſaid thus to thee, Go and be gathered to thy fathers in peace, within theſe two yeeres ſuch and ſuch things ſhall be done for England, as we now live to ſee; would not we willingly have died? would it not have bene comfort enough againſt the feare of death but to have had revealed to us what ſhould have been done in after time to our

Obſ.

Gen. 48.
21-

posterity? What mercy then is it now, that it is not onely revealed to us but enjoyed by us? That is the second Note.

3.

But thirdly, What was this promise? This promise was that Israel should be a multitude, that the number of them shall be as the sand of the sea shore. We shall examine the excellency of the mercy of God in this promise by and by. Onely for the present, enquire we a little why God would expresse himself in this, that his grace should be manifested, in this *to multiply them as the sand of the sea shore?*

If we compare Scripture with Scripture, we shall finde that God therefore promiseth this, because he would thereby shew, that he did remember his old promise to *Abraham*: for that was the promise made to *Abraham*, that God would *multiply his seed as the starres of heaven, and as the sand which is upon the sea shore*; and now God a long time after commeth in with renewing this promise. Hence we are to observe this note.

Obfer.

That the Lord remembers his promises though made a long time since. *God is ever mindfull of his Covenant, as it is Psal. 111.5.*

God is ever mindfull of his Covenant, so we should be.

When we have some new and fresh manifestations of Gods mercy, our hearts rejoyce in it, but the impression of it is soon gone. Many of you when you have been seeking God, have had many manifestations of his love, and God hath entred into Covenant with you, and for a while you have been comforted, but you lose all your comfort again within a short time: O remember, God is ever mindfull of his Covenant, though made 20.40. yeers agoe, he remaynes the same still, bee you the same still; be you ever mindfull of your Covenants. When men are brought into the bond of the Covenant, their Consciences are awed with it, and they walk very strictly, and they dare not in the least thing goe from the Covenant at first: But after a few moneths or weekes are over their heads, they forget their engagement, their Covenant they made with God, there is not such a strong bond upon their spirits as there was before. Oh my brethren, know that this is a great and sore evill in you; God is ever mindfull of of his Covenant, so you should be.

And as of his Covenant, so of his threats too, by way of proportion: God remembreth his threats that were made many yeeres agoe;

agoe; we are affected with Gods threats for the preſent, but within a while, the impreſſion is gone: But let us know, time altereth not God as it doth us.

But yet we muſt enquire a little further, becauſe it is often in Scripture that the children of Iſrael ſhould be like the *ſtars of the heaven* and as the *ſand upon the Sea ſhore*: Why did God expreſſe this covenant to *Abraham*? what was the matter?

Thus. Firſt, *Abraham* he left his fathers houſe and all his kindred at Gods command, and upon that firſt God made this covenant with him that *he would make his ſeed as the ſtars of heaven, and as the ſand of the Sea*. As if God ſhould have ſaid to *Abraham*; *Abraham* be willing to leave your fathers houſe, I will make a great houſe of you, a great family of yours.

Secondly you ſhall obſerve that afterwards God confirmed this covenant to *Abraham*, and that with an oath. It is very obſervable, when he came firſt out of his countrey, and left his fathers houſe, God made this promiſe of the increaſing of his ſeed, but not with an oath; but afterwards in *Gen. 22. 16*. God renews this promiſe of multiplying his ſeed, and that by an Oath, for ſaith he, *By my ſelfe have I ſworne, for becauſe thou haſt done this thing, and haſt not withheld thy ſonne, thine onely ſon, that in bleſſing I will bleſſe thee, and in multiplying I will multiply thy ſeed as the ſtars of the heavens, and as the ſand which is upon the Sea ſhore*. Marke here, It was upon *Abrahams* being willing to offer up his ſon *Iſaac*, his onely ſon *Iſaac*. *Abraham* was willing at Gods command to offer up his owne ſon, and upon that God promiſeth to multiply his ſeed as the ſtars of heaven, and as the ſand of the ſea. Yea he comes in with an oath, *By my ſelfe I ſweare*, ſaith the Lord, that I will doe it, becauſe thou haſt done this. We have two moſt excellent notes from hence.

Firſt, there is nothing loſt in being willing to loſe for God. *Abraham* was willing to loſe his fathers houſe, the comfort of his family for God: *I will make thee a glorious family as the ſtars of heaven, ſaith God*.

Again, *Abraham* was willing to loſe one ſon, his onely ſon for God. Art thou willing to loſe one ſon for me, thou ſhalt have ten thouſand ſons for this one thou loſeſt, yea though it be loſt but in thy intention. Thou ſhalt have thy owne ſon, and yet have

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have ten thousand sons besides. Oh let us not be afraid to part with any thing for God: Gods people they know how to make up in God what ever they lose for God: But God will not onely make it up in himselfe, but will make it up even in the very thing it selfe, the creature it selfe thou lovest for God. Art thou willing to lose a little of thy estate? Thou mayst with comfort expect (so far as if thou knewest all thou thy selfe wouldst desire) to have it made up in abundance, even in that very way. You know the promise, *He that forsakes father, or mother, or wife, or children, or lands, or houses for my sake, shall have an hundred fold in this world, and in the world to come life everlasting.* How hath God fulfilled this this day in many of our eyes, and to many of our experiences I how many have you knowne who have been willing to part with what they had, and to put it out (as it were) to the wide world; God hath made it up not onely in himselfe, but in the very thing it selfe, and thereby taught them and all the world to be willing to venture for God, to part with any thing for him and his cause.

Obser.

Secondly, When we are willing to lose for God, then is the time when God will renew and confirme his Covenant with us. Then God confirmed his covenant with *Abraham* when hee was willing to part with his sonne, to be deprived of all his seed. The way to be made sure of what we have is to be willing to part with it. You all desire to be sure of your estates, oh that we could in these times, wherein we see nothing sure make our estates sure! this is the desire of every one. Would you make sure of your estates? Be willing to employ your estates for God and for a good cause: This is the way to have God to renew his covenant to you for an assurance that way. Here is the best assurance office in the world.

But how comes this in at this time, and to this people in *Hosea* his propheticie?

Thus it comes in now, because the Lord by the Prophet would answer an objection of the people. They might have said thus, What *Hosea*, doe you thus threaten judgement, the destruction of Israel? why, you promise mercie to Judah, and Judah is but a handfull to us, we are the ten Tribes, and with us are the chiefe, the greatest part, almost all the seed of *Abraham*, and yet you threaten

threaten our deſtruction, it can never poſſibly be: What will become of Gods promiſe then? Did not God promiſe *Abraham*, that his ſeed ſhould be as the ſtars of heaven, and as the ſand on the ſea ſhore? you ſeeme to goe croſſe to God, God ſaith that he would multiply that ſeed, and you take a courſe to make men beleeve that the ſeed of *Abraham* ſhould be brought into a narrow compaſſe and be nothing. Thus doubtleſſe they were ready to pleaſe againſt the Prophet.

The Prophet answereth thus. What doe you ſay, what will become of *Abrahams* ſeed? Know that God can tell how to provide for his Church and fulfill his promiſe made to *Abraham* whatſoever becomes of you, for you are miſtaken in thinking you alone are the ſeed of *Abraham*; for you ſhall know that *Abraham* hath not onely a carnall but a ſpirituall ſeed; all thoſe that ſhall come to joyne in the faith of *Abraham*, and ſubject themſelves to the God of *Abraham*, they ſhall be the ſeed of *Abraham*, and ſo they ſhall be the children of *Israel* as well as you, and thus God will make good his word. And ſo the Apoſtle *Rom. 9.* doth quote this Scripture about Gods caſting off of the people of *Israel* threatned here by *Hosea* (*ver. 25.* *As he ſaith alſo in Hosea, I will call them my people that were not my people*: This is the very Text that the Apoſtle there quoteth, though all the words are not quoted, and it is a very good thing to acquaint your ſelves with the Scripture, and to ſee how one Scripture lookes towards another, and ſpecially in the New Teſtament to ſee how the Old Teſtament is quoted.) This I ſay the Apoſtle applyeth to the Gentiles; and the holy Ghoſt (who is the beſt interpreter of Scriptures) there ſhewes, that it is at leaſt in part fulfilled in ſo many of the Gentiles comming in, and being converted to the faith of the true Meſſiah.

• There are this and many other excellent Prophecies concerning the glory of *Israel*, that were made good in part in the firſt times of the Coſpell; but that was but as the firſt fruits of the fulfilling of thoſe promiſes and prophecies; the accompliſhment of them is yet certainly to come, when the fulneſſe of the Gentiles ſhall come in, & the Jews be converted; then not onely the ſpirituall ſeed, but the very carnall ſeed of *Abraham* ſhall have this promiſe made good, and ſhall be multiplied, and come into

the faith too. *Rom. 11. 26.* The Apostle speaks there of a general *salvation of Israel*, that was yet to come *after the fullnesse of the Gentiles*. So it appears plainly, that those Prophecies concerning the glory of Israel, though they were in part made good in the first times of the Gospell, yet there was a further accomplishment of them after, when there should be a *fullnesse of the Gentiles come in*, and then *Israel should be saved too*.

I might spend a great deale of time in shewing how many promises concerning the excellency of the Church were made good in part in the first times of the Gospell, and yet that but as the first fruits, and to be fully made good afterwards. And certainly this promise (as we shall afterward come to know) it is not yet thoroughly fulfilled: though it was in part made good at the calling of the Gentiles, there is a further degree of it to be accomplished another day, of which hereafter.

From hence (the words being thus opened to you) take these observations as they do immediatly spring from them.

Obfer.

First, that all beleivers, though of the Gentiles, are of the seed of *Abraham*, they are of *Israel*, and therefore have the same privileges with *Israel*, the same in effect, yea (as we shall see afterward) better. They are all the *heirs of Abraham*, who in *Rom. 4.* is said to be the *heire of the world*, they have the dignity of *Israel*, to be the peculiar people of the Lord, to be Gods treasure, to be Gods portion. Whatsoever you reade of *Israel*, of excellent titles and appellations about *Israel*, they belong now to all beleivers, though they bee the children of the Gentiles.

A comfortable and most sweet point to us of the Gentiles:

Secondly, God hath a time to bring in abundance of people to the profession of the faith, to bring in multitudes, even as the sand of the sea-shore. He will do it, and he hath wayes enough to accomplish it. Though there is for the present this reproach upon the way and people of God, that they are but a few, a company of poore meane kinde of people, a handfull, and what are they in comparison of the rest? This reprobation (my brethren) will be wiped away, and we may yet expect that before the world be come to an end, that the greatest part shall come in and imbrace the faith of Christ, and come to be godly too.

Isa. 49. 19. *Thy waste and desolate places shall be too narrow by reason*

The reproach of the fewnes of the godly will in time be taken away.

reason of the inhabitants. This yet hath not beene fulfilled: *Thy children shall say, the place is too strait for us, and thou shalt say in thy heart, who hath begotten me these? When was this fulfilled?*

That stone in Dan. 2.35. that smote the Image, became a great mountaine and filled the whole earth. Gods people shall fill the whole earth. Now take all Christians to be Gods people that do but so much as acknowledge Christ to be the the Son of God, they are not above the sixth part of the world, so they have beene computed; and yet this must be fulfilled that the Church shall be as the stone that smote the Image, become a great Mountaine and fill the whole earth.

The new Jerusalem that John saw in the Revelation, it was that great City, that was the bride, the Lambs wife; and when God commeth to dwell with men by his Spirit, all people shall come and flocke to the Church (as the Prophet saith) *like the doves to their windowes*, and they you know flie together in flocks. In Christs time the people of God were a little flocke; *Feare not little flocke*: the word in the Greek is two diminutives, *little little flocke*, and so it may be translated, *Feare not little little flocke, for it is your Fathers will to give you the kingdome*. It was a little flocke then, but it shall be a great flocke when the father shall come to give them the kingdome.

Christ is promised to have the *Heathen for his inheritance*, and *the uttermost parts of the earth for his possession*; he shall possesse them: A King doth not possesse a kingdome that onely possesseth some Towne, or one Shire of it: Christ shall possesse *the uttermost parts of the earth*. Yea it shall be said, *The kingdomes of the world are become the Kingdomes of the Lord, and his Christ*. They are the Lords indeed in some sence alwayes; but he speakes in a speciall sence, wherein it shall be said not onely a few congregations are the Lords and his Christs, but the kingdomes of the earth, and the great Kings of the earth shall come in, and bring in their glory to the Church.

Is it so, let every one then come in, and help on this work. Hath God promised this, that there shall be multitudes come into the Church? come thou in then, and thou. What shall so many imbrace the faith of Jesus Christ, and shalt thou stand out

Rev. 21. 2.
10.

Isa. 60. 8.

το μικρον
πληθυνον.
Luc. 12. 32

Psal. 2. 8.

Rev. 11.
15.

and be shut out at last amongst the dogs? do you come in and adde to the number to make good this word of the Lord. Yea let us seeke to draw in all others as much as possibly we can: therefore it is that we have such excellent promises in the Scripture to encourage us to draw in others to the faith. *He that converteth many to righteousnesse shall shine as the starres for ever and ever. Dan. 12. 3.* The paucity of the number of the Saints of God now shall not discourage alwaies; let us be above this stumbling block now. It is true, there are but a few yet, what then? there shall be many, *The number of the children of Israel shall be as the sand of the sea.* What though we do not see wayes how this promise shall be fulfilled for the present, yet let us beleve it.

For (observe it) when God first made this promise to *Abraham*, that his seed should be as the staires of heaven, and as the sand of the sea shore, it required much exercise of faith in *Abraham*; for after this promise, it was 20. yeeres before *Abraham* had a childe; at last he had a childe, and a childe by promise, then he must go and kill that childe that was by promise; but he was spared: well, *Isaac* growes up, and he was forty yeeres old before he married, all this while there was but one of the promised seed, when *Isaac* was married, *Rebekah* his wife continued 20. yeeres barren, what became of the promise all this while, that the seed of *Abraham* should be as the sand of the sea? here is 20. yeeres gone, and 40. yeeres gone, and 20. yeeres more gone, and yet there is on other children of the seed by promise, but *Isaac*. Nay it appears that upon their going into Egypt, which was 215. yeeres after the promise, there was but threescore and ten of them all, where is the promise then that *Abrahams* seed should be as the stars of heaven for multitude? But now marke, God afterwards comes on apace, for if you reade in the booke of *Numbers* you shall finde, that in the next 215. yeeres (yea and then when they were under bondage) they were reckoned up when they came out of Egypt, and they were six hundred thousand, and three thousand, and five hundred and fifty fighting men of twenty yeeres old the youngest of them, besides all the women and children, and besides all the tribe of *Levi*, which was a matter of two and twenty thousand too. In the first 215. yeeres they were but threescore and ten, and the next 215. yeeres, (and that when they

were

Although
God des-
fers ful-
filling
promises
for a time,
yet at last
he does it
gloriously
Numb. 1.

46.
Chap 3: 9

were in bondage) they increased to ſix hundred thouſand, and three thouſand, and five hundred and fifty, beſides women and children, and the tribe of *Levi*. Thus you ſee, though it was long, yet when Gods time came, how he fulfilled the promiſe to *Abraham*. So though we doe not for the preſent ſee God going on in the way of making good the promiſe, yet let us beleve, for God hath wayes to fulfill all, and he will do it, and when he comes, he will come gloriously above our faith.

Wee can hardly beleve there ſhould be ſuch great things done in England as we deſire and expect, but there is nothing yet to do that is more hard then that which hath bene already done, therefore we may beleve: and when God once commeth in the wayes of mercy, he uſeth (as I ſaid before) to go on very gloriously, therefore let us be willing to waite his time, and draw not an argument from what hath bin done in one time, that therefore no more ſhall be done in another. The Parliament hath ſate at it long, and there is but little done (ſo ſay ſome unthankfully and murmuringly) let us not proportion out Gods wayes, as if he would do no more at one time then he hath done at another: you ſee here what he did in the fulfilling of the promiſe to *Abraham*. So it was at firſt in the Churches beginning, and you may obſerve in your reading of the new Teſtament, what low beginnings there were of the Church at the firſt: Therefore ſaith Chriſt, *where two or three are gathered together*; as noting that there would bee but a very few at the firſt. And it is obſervable concerning *Paul* when he was called by a wonderfull viſion, in which he ſaw a man of Macedonia, appearing to him, and praying him to come over to Macedonia and help them; one would have thought that when *Paul* had gone to preach there, all ſhould have come flocking in, and there ſhould have been a glorious work done, that he ſhould have brought in a great number to the faith: But when he came to Macedonia, he was faine to go into the fields by a rivers ſide to preach, and onely a few women came there to hear him (there was all the Auditory he had) and amongſt them, there was but one poore woman wrought upon, *God opened the heart of Lydia*. Here was all the great do that was upon ſuch a mighty call; and yet we know how gloriously God went on with *Paul*. This I note to confirme you in this, that though the beginnings

Acts. 16.
9.

be very small, yet we may expect a glorious increase afterward. As it was with the Church at the beginning, so it will be here: That which *Bildad* said of *Iob*, *Chap. 8. 7.* may well be applyed to the Church, *Though the beginnings of it be small, yet the latter end of it shall greatly increase.*

Obfer.

Pro. 14. 28.

But thirdly, As God hath a time to multiply his Church, so it is a great blessing to the Church of God when it is multiplied. It is a fruit of Gods great grace and mercie to make the Church to be a numerous people: As the multitude of Subjects is the glory of a Prince, so it is the glory of Jesus Christ, and therefore it was prophesied of him, that the Church should come in as the dew of the morning. *Psal. 110. 3.*

Thus it began in the Primitive times in the Apostles dayes, and presently after multitudes came into the Church. I remember *Ierome* Writing to *Cromatius*, saith that there might be computed for every day in the yeere (except in the first of January) five thousand Martyrs: therefore the Church was grown to a numerous multitude. And *Tertullian* speaks in his time that they were become so numerous then, that in his Apologetiques he tels the Heathen that they had filled their Cities, and that if they would they had strength enough to make their party good against them, but they were patient and submitted themselves to their Tyranny.

I know many make this of *Tertullian* an argument that men must lay down their necks, and suffer their throats to be cut, if those that are above them will it, and if they cannot obey actively, they must obey passively any thing that is according to the will of such as are over them. Why (say they) did not the Christians so in the Primitive times? Yes, the Christians did so, they though they were under Idolaters, and were commanded to deny Christ, which was utterly unlawfull; yet though they could not obey actively, they obeyed passively, they did subject and submit themselves to all their rage; & though they had strength, yet they would not resist. Why should not Christians do so now?

You are exceedingly gulled with this argument many times: true, we are bound to obey authority actively or passively, & yet this argument doth not serve the turne. There is a great deal of difference between authority abused, and men that are in authority

com-

commanding; here the difference lies not in authority abused, but in that which is no authority at all. For there is no authority that we are subject to now, but (as I have said heretofore) according to the Laws and Constitutions of the Country where we live. Not to the commands and meer wills of men till it be brought to a Law are we bound in conscience to submit, no way, neither actively nor passively; though it be a good thing that is commanded, Conscience doth not bind to it, *ea ratione* to yeeld to it, because it is commanded, till it be brought to a Law. Now when things are brought into a Law, and be according to the agreements and covenants of the place and country wherein we live. And then suppose this authority be abused, and there be an ill Law made, then I confesse (if that Law be of force) we must either quit our selves of the Country or else submit or suffer, for then the power of God is in it, though it be abused, and we are to be subject to all powers. When then it comes once to be a power, to be a Law, it is authority, though abused, and we must yeeld obedience to it either actively or passively. But we must enquire whether it be a power; It is not because the man that is in authority commandeth it, except he command it by virtue of that authority, which is according to the nature and condition of the fundamental constitutions of the Country where he liveth.

Now in the primitive times they submitted themselves to suffer when they could not doe the things that were commanded (as to deny Christ) because by the constitutions of that Country they had such a kind of power given to them, a legal power to proceed against them; so that they had a power in their way given them, and they had authority, but they abused it in that they did. And therefore the Christians were so willing rather to suffer any thing than to resist, and were ours the same case we should do so too, if once it come to passe that mischief be established by a Law, though it be mischief, yet if we cannot obey it actively we are bound to suffer or else to quit the Country, one of the two, if it be urged upon us: We may seek what we can to get it alleviated, but we must either do or suffer if once it be framed into a Law, otherwise we are not bound in conscience, bound we may be in regard of prudence, and in regard of preventing other disturbances, but conscience doth not bind to wils of men, but binds to Laws.

Thus

Answer to the argument from the sufferings of the Primitive times against resisting tyranny.

Thus much still, for the satisfaction of Conscience in this case.

But to come to what I brought this in for. The Christians were wonderfully increased at this time. Now we know this is the point; we are to rejoyce when the Church is increased, and to esteem it as the great blessing of God when they are made as the sand upon the sea shore. There is an admirable place for this in *Psal. 72.* where there is a large prophesie made of the Kingdome of Christ and of his Glory in this particular: *ver. 8. He shall have dominion from sea to sea, and from the rivers to the ends of the earth, then ver. 11. All Kings shall fall downe before him, and all Nations shall serve him: and ver. 17. His name shall endure for ever, and shall continue as long as the sunne, and men shall be blessed in him, all Nations shall call him blessed.* Now marke upon this, how the Saints rejoyce and blesse God, what shall all Nations come in and serve Christ? shall there come multitudes in and joyne to the Church? *Oh blessed be the Lord God, the God of Israel who onely doth wonderous things, and blessed be his glorious name for ever and ever, and let the whole earth be filled with his glory, Amen and Amen* saith the Church of God then, let all the Saints send forth their eccho, *Amen, yea and Amen* too to this, that *all the earth shall be filled with the glory of Christ*, this is that they are affected with, this is that they desire much, as if they should say, This is a blessed thing indeed.

My brethren, it is a good and comely sight in a gracious eye to see multitudes come in and to flock to Christ and to his Ordinances. It is true indeed, the spirit of Antichrist that is in many makes them that they cannot looke upon his but with a malevolent eye, and their hearts doe vexe, and rage, and fret at this, as much as at any thing, they love scattering of them up and downe, but to see people come flocking to Ordinances, to see multitudes come in and joyne themselves to Christ, this they cannot endure.

The same malicious spirit that was against Christ, that we reade of in the Acts of the Apostles, yea, and in the Gospels too, we finde it still in such kinde of men. Marke that Text, *Act. 13. 44. 45.* There it is said that *almost the whole Citie came together to heare the word of God, to heare a Sermon.* Now the Pharises when they saw the multitude they were filled with envie: Why what

We should
rejoyce in
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Church.

what hurt was there done? They ſaw no hurt done, but meerly ſaw the multitude, and they ſpeake againſt thoſe things that were ſpoken by *Paul* contradicting and blaſpheming: *When they ſaw the multitude,* they could have borne it otherwiſe.

Marke again the vile ſpirits of the Pharifees that envied at the multitude that followed *Chriſt* himſelfe: not onely did they envy at the *Apoſtles*, for they might be factious and ſingular men in their eſteem, but what ſay you to *Chriſt* himſelfe? *John 12.19.* *The Pharifees ſaid, behold, perceive ye how ye prevaile nothing? behold, the world follows him.*

Certainly the ſame Pharifaicall ſpirit hath beene a Prelaticall ſpirit in our dayes. We know it hath beene matter enough for a godly, painfull, conſcionable Miniſter to be outed of all he hath at an inſtant, and his mouth to be ſtopped, meerly upon this, though they had nothing againſt him, no, not for their own *Laws*, but becauſe he was a popular man, and multitudes followed him. What a dangerous thing hath it beene of late times for men to be popular, that is, to bee ſuch as multitudes ſhall come and flock to the word preached by them. Certainly it is an evill ſpirit, for the promiſe of *God* to his Church is, that there ſhall come multitudes and joyne with the people of *God* in the way of his Ordinances.

Yea but it may be they doe not envie at all that multitudes ſhould follow that that is good, but it is the humour and pride of ſuch men to have multitudes to follow after them.

Take heed firſt of putting this off with ſuch a plea. Conſider whether it will hold at that great day. The *Devill* himſelfe did never plead againſt *Chriſt* or any of his wayes, but with ſome colour or other. And ſurely theſe men they judge thus by looking into their own hearts, becauſe they know that if multitudes ſhould come to them, it could not be but their hearts would be lifted up, and ſo they judge accordingly of others. But ſuppoſe it be ſo (for men are men) that they through corruption ſhould have any ſuch workings of pride, yet doe they ſay any thing that is not juſtifiable? do they preach any thing that is not according to *Chriſt*? If they doe not, then thou ſhouldeſt encourage that which is good, and for that which is evill leave it to the coming of *Chriſt*, except thou canſt by prayer and inſtruction helpe

Object.

Anſ.

Malice of
Sathan, in
envying
multitudes
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the word.

it, leave it I say till then. It is worse to envie at multitudes now then it was for the Jews to envie *Paul* for multitudes following him, for they thought they could contradict him in what he said, and therefore for multitudes to follow such as should preach false doctrine (as they thought *Paul* did) they had some colour to contradict it, and to envie at the multitudes following of him. But here it is nothing else in the World but meerly because multitudes come to heare the word, for though men preach first in corners privately, where they have but a few auditors, they will cry out of that, well, if they preach publikely, and multitudes come to hear them, then they cry out of that too. Nothing at all will please them, nothing can please envious and malicious spirits. If we keepe our selves retired, that hath exceptions enough, and then if we come in a publik way they have exceptions at that too.

Here the grosse malice of Satan appeareth, because when the thing it selfe cannot be excepted against, he runs to the intention of the heart, and to mens inward aymes, and bringeth an argument of that which he knows no man can confute him in: For who can say that that is either true or false that men have inward aimes of pride, and vain glory, and selfe-seeking in multitudes, flocking after them?

Here is the wisdom of the serpent too, because if they goe upon other objections they may be answered by al the world that there is no such thing as they pretend, but put them from those, and you may be sure to have such objections as no man can answer: Oh but (say they) their hearts are lifted up and they have ill aymes and ill intentions. Who can answer this objection? nobody can confute this. Nay suppose we profess before the Lord and Christ as we desire to stand before him, and answer it at that day what our aims are, this will not serve the turne. Why then (my brethren) if men will choose such an argument as cannot possibly come to be answered before the coming of Christ, and so make a stumbling-block, there is no helpe but men must stumble and fall, and many doe stumble and fall, and breake their necks.

How ever let *wisdom* be justified of her children; Let the Saints rejoyce in this, that multitudes come in to the ministry of the word

word and to the ordinances of Christ. Be carefull and wiſe in this, and give no juſt occaſion, and therefore give all due reſpect that poſſibly can be to thoſe you have the moſt relation unto.

This you ſee is the promiſe, that there ſhall come in ſuch multitudes to the Church. But marke then how the promiſe runnes;

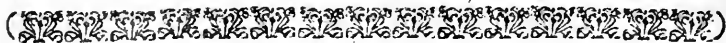
As the ſand of the ſea.

Rabbin Ezra makes an alluſion from hence, as the ſand (ſaith he) keeps the waves of the ſea from breaking in, and drowning the world: ſo Iſrael, ſo the Saints keep the world from being drowned by the waves of Gods wrath. I do not ſay that this is the intention, but ſurely the intention of God is mainly this, to ſignifie the multitudes that ſhould come in to the Church; Onely this alluſion we may make uſe of, as being a comfortable and pretty alluſion, and it is a truth that Iſrael is as the ſand of the ſea, not onely in reſpect of multitudes, but as the ſand to keep in the waves of Gods wrath from drowning the world: and indeed were it not for the Church of God, the waves of Gods wrath that are abraod would overflow all the world, and the world would quickly be confounded. So ſaith he,

When the waves of Gods anger ſeeme as if they would overflow all the world; they do but ſee Iſrael, and they returne back preſently, they retire and are not able then to overflow the world as they do deſire.

*Quando
ſt uetus
maris
volunt
obruere, &
ſubmergere
mundum,
vident Iſ-
raelem &
redeunt &
franguntur
in ſeipſis,
& non poſ-
ſunt domi-
nari mun-
do.*

July 4.
1642.



The Fifth Lecture.

H O S E A I. the middle of the 10. verse, and so on.

And it shall come to passe, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

Then shall the children of Judah and the children of Israel be gathered together, &c.



According to the division of the Chapter that Luther makes in his Comment upon this Prophet, we are already in the second Chapter; for he makes the second to begin at this tenth verse. From that to the end, we have the promise of mercie to Israel that was to come, and both to Israel and Judah together. Some part of Gods promise of mercie to Israel we finished the last day; now we are to proceed. *And it shall come to passe in that place, &c.*

In that place.]

This according to some hath reference to the very land of Canaan it selfe, that God will have a very glorious Church there, specially in Jerusalem before the end of the world come, and many Prophecies seeme to encline that way, as *Zach. 1 2. 6. Ierusalem shall be inhabited againe, even in Ierusalem.* This cannot be meant onely of their returne out of Captivity that was in Cyrus his time, for the Text saith, *In that day the feeble among them shall be as David, and the house of David shall be as the Angel of God, and God will poure upon them the spirit of grace and supplication, and they shall look upon him whom they have pierced,* and the like. It shall be in that day when Jerusalem shall be inhabited, even in Jerusalem. The returne of their Captivity at first was not so glorious, there was not such a glorious spirit put upon them then; for if you reade the story of it, you shall finde that even all that while they were in a contemptible condition before the Nations

about them. But God ſpeaks here and in other places of a glorious returne of their Captivity, and comming into their owne Land.

The Jews have a tradition, (*Buxtorſius* hath it in his *Synagoga Iudaica*) That there is a time that all the Jews where ever they die, ſhall come through *Meatus terra*, and riſe again at Jeruſalem; and therefore ſome of them when they think they have not long time to live, they will ſell all their poſſeſſions, and goe and live neere Jeruſalem, at leaſt to prevent the trouble of comming through thoſe *Meatus terra* that they ſpeak of. Thus they are deluded in their conceits.

But yet more generally, *In that place.*

Whereas the place of my people was confined into a little & narrow roome, hereafter it ſhall be enlarged, and even among the Gentiles that ſhal be made the ſpirituall Iſrael, where I was not knowne, amongſt the Heathen, even there ſhall I come to be known, and I ſhall have a people there, and not onely people, but ſons, the ſons of the living God, and that ſo apparently, that it ſhall be ſaid unto them, *Ye are the ſons of the living God.*

Thus Saint *Peter* ſeems to interpret this place, in the *1 Pet. 2. 10.* ſpeaking of the Gentiles whom God would have a people among them, ſaith the Apoſtle, *Which in times paſt were not a people, but are now the people of God.* ¶ Generally Interpreters doe conclude that the Apoſtle had reference to this very place in *Hofea*: And ſo we may build then upon this interpretation howſoever, that it is the intention of the Spirit of God, that God would call home the Gentiles to himſelfe, and ſo they that were no people ſhould become his people, his ſons: It ſhould be ſaid in that place where before it was ſaid that they *knew him not*, that now they are *his ſons*. Yea the Heathen ſhall be brought in, ſo as they ſhall be convinced of the vanity of their Idolatry. Wee worſhipped dead ſtocks; our gods were dead ſtones and ſtocks that we were vaſſals unto; but now we ſee a people that is come in to the profeſſion of this Chriſtian Religion, they worſhip the living God, their God is the true God, certainly here are the ſons of the living God. This is the ſcope of the holy Ghoſt,

For obſervations.

1. It is a comfortable thing to conſider that in thoſe places

Obſer. 1

where God hath not bin known and worshipped, that after ward in those places, God should be known and worshipped.

That such nations, such Countreys and Townes that have lived in darkeness, and idolatry, should now have the knowledge of the true God, that the true God should come to be worshipped amongst them, this is a blessed thing. England was once one of the most barbarous Nations in the world, and in that place where it was said *you are not my people*, where there was nothing but a company of sayage barbarous creatures that worshipped the Divell; how in this place, in England is it said, even by the nations round about us, *surely they are the sonnes of the living God!* And so many times in darke corners in the Countrey where they never had the knowledge of Iesus Christ, but were nuzled up in Pepery and in all kind of superstitious vanity, God is pleased to send some faithfull Minister to carry the light of the knowledge of Christ unto them, and efficaciously to work faith in their hearts, and now, oh what an alteration is there in that towne! the like of a family. It may be said of many a house and family, in which nothing but blasphemy, and atheisme, and scorn of Religion, and uncleanness, and all manner of wickednesse hath been, now it is a family filled with the servants and sonnes of the living God. As it is a grievous thing to think of a place wherein God hath been truly worshipped, that after ward the Divel should come to be served there, to it is a comfortable thing to think of other places wherein the Divill hath been served, that God is now truly worshipped there. Some stories report of the Turkes having possession of the Temple at Jerusalem, there where was the Arke, and the Cherubins, and the Seraphims, there now are Tygres, and Beares, and savage creatures; But on the other side to consider that in places where there have been none but Tygres, and Bears and sayage creatures, they should now be filled with Cherubins and Seraphims; this is a comfortable thing.

Secondly, *It shall be said they are the sonnes of the living God.*

It shall be said so. God hath a time to convince the world of the excellency of his Saints. They shall not onely be *the sonnes of the living God*, but it shall come to passe that it shall be said they are the sonnes of the living God: all about them shall see such a lustre of the glory of God shining upon them, that they shall all

say

A comfortable thing to have Religion set up in Townes and families, where once it was not.

Obs.

ſay, Verily whatſoever other people have ſaid heretofore, whatſoever the thoughts of men have beene, theſe are not onely the ſervants, but the ſonnes of the living God. We have an excellent propheſie of this in *Zachâr. 12. 5.* *The governours of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem ſhall be my ſtrength in the Lord of hoſts their God.* Not onely the people ſhall be convinced of this, but the governours of Judah, they ſhall ſay in their hearts, our ſtrength is in the inhabitants of Jeruſalem, in the Lord of Hoſts their God. Howſoever they were heretofore ſcandalized, as ſeditious, and factious, and as enemies of the State, yet now the Governours of Judah ſhall acknowledge that their ſtrength is in them, and in the Lord their God, that this Lord of Hoſts is their God. That time will be a bleſſed time when the Governours of Judah ſhall come to be convinced of this; when God ſhall ſo manifeſt the excellencies of his Saints, as that both great and ſmall ſhall confeſſe them to be the ſonnes of the living God. It is promiſed to the Church of *Philadelphia, Revel. 3. 9.* that the Lord would make them that ſaid *they were Jewes, and were not,* and ſaid they were the Church and were not, but *were of the Synagogue of Satan, to come and bow before their ſeete,* and to know (ſaith he) *that I have loved them.* There is a time that ungodly men ſhall be forced to know that God doth love his people.

And one thing amongſt the reſt that will much convince the men of the world of the excellency of the Saints, will be the beauty of Gods ordinances that ſhall be ſet up amongſt them, that ſhall even dazel the eyes of the beholders. For this you have an excellent promiſe, *Ezek. 37. 28.* *The heathen ſhall know that I the Lord do ſanctifie Iſrael.* How ſhall they know it? *When my ſanctuary ſhall be in the middeſt of them for evermore,* then they ſhall know that I the Lord do ſanctifie Iſrael, when the beauty of my ordinances ſhall appeare in them, then they ſhall know it.

And if God be not onely ſatisfied in doing good to his people, but he will have the world know it, and be convinced of it; Let the people of God then not be ſatisfied onely in having their hearts upon God, but let the world know that they love God too. You muſt do that that may make it appeare to all the world, that you are the children of the living God. *Let your light ſo ſhine forth before men, that they ſeeing your good works may glorifie your*

Father

The world
ſhall one
day be
convinced
of the ex-
cellency of
the Saints.

Father which is in heaven. It is one thing to do a thing that may be seene, and another thing to do a thing that it may be seene. And yet Gods people may do both, not do good onely that may be seene, but (if they keepe still the glory of God above in their eye, as the highest aime) they may desire and be willing too that it may be seene to the praise of God. But this I confesse requireth some strength of grace to do it, and yet to keep the heart upright. The excellency of grace doth consist not in casting off the outward comforts of the world, but to know how to enjoy them, and to over-rule them unto God: so the strength of grace doth consist, not in forbearing of such actions as are taken notice of by men, or not to dare to aime at the publishing of those things that have excellency in them; but the strength of grace consists in this, in having the heart enabled to do this, and yet to keep it under too, and to keep God above in his right place.

Obfer.

Thirdly, *It shall be said they are sonnes, &c.*

It is a great blessing unto Gods children that they shall be accounted so before others.

Mat. 5.9.

Not onely that they shall be so, but that they shall be accounted so. *Blessed are the peace-makers for they shall be called the children of God.* This is a blessing not onely to be Gods children, but to be called Gods children. We must account it so, and therefore we must walk so as may convince all with whom we do converse that we are the children of God; and not thinke this sufficient, well, let me approve my heart to God; and then what need I care what all the World thinkes of me. God doth promise it as a blessing to have his people called the children of God, then this must not be slighted. You shall finde it often in the Gospell that Christ made a great butinesse of this to make it manifest to the world that he was sent of God, he would have them to know that his Father sent him, and that he came from him: So the people of God should count it a blessing, and walke so as they may obtain such a blessing that the world may know that they are of God.

Further. *In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sonnes of the living God.*

Marke, It is not said thus, that in the place where it was said they

they

they are not my people, it ſhall be ſaid to them *they are my people*. No, but further, it ſhall be ſaid *they are ſonnes*, and *ſonnes of the living God*: this goeth beyond being *his people*. Hence then the Obſervation is, That

The grace of God under the Goſpell, it is more full, and large, and glorious, then the grace of God under the Law.

For this is ſpoke of the eſtate of the Church under the Goſpell, They were Gods people indeed under the Law, but the ſonnes of the living God, this is reſerved for the times under the Goſpell. Sometime they under the Law are called by the name of *ſonnes*; but it appeareth by this Text that in compariſon of that glorious ſon-ſhip that they ſhall have under the times of the Goſpell, that they in former times were rather ſervants then ſonnes. There is very little of our adoption in Chriſt revealed in the Old Teſtament, no, that was reſerved for the Sonne of God to reveale, for him that came out of the boſome of the Father, and brought the treaſures of his Fathers counſell to the world, the revelation of theſe things were reſerved to the time of his comming, both adoption and eternall life was very little made known in the time of the law, therefore Saint Paul ſaith, *that life and immortality were brought to light through the goſpell.* 2 Tim. I. 10.

2. *Sonnes*, Because in the time of the Goſpell, the ſpirits of the Saints are of ſon-like diſpoſitions, they are ingenuous, not mercenarie. In the time of the Law God carried on his people in offering rewards, eſpecially in outward things: but in the time of the Goſpell we have no ſuch rewards in outwards, but the Scripture ſpeakes of afflictions moſt, there is not ſpoken ſo much of afflictions in the time of the Law, but much outward proſperity there was then: but in the time of the Goſpell more affliction, because the diſpoſitions of the hearts of people ſhould not be ſo mercenary as they were before, they ſhould be an ingenuous, a willing people in the day of Chriſts power.

3. *Sonnes*, Because of the ſonne-like affection to bee much for God their Father out of a naturall *copy*, that they ſhould have more then in the times of the Law. I ſuppoſe ſome of you have heard of the ſtory of *Craſus* his ſonne, though he was dumb all his dayes, when he perceived a ſouldier ſtriking his father, his

R

affe-

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by Chriſt.

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affection brake the barres of his speech, and he cryed out to the Souldier to spare his father. This is the affection of a sonne, and these affections doth God looke for from his children, especially in the time of the Gospell, that they should heare no wrong done to him, but though they could never speake in their own cause, yet they should be sure to speake in their Fathers cause.

2 Tim. 1. 7

4. *Sonnes*, Because they have not such a spirit of servility upon them as they had in the time of the Law. Christ is come to redeeme us that we might *serve the Lord in holinesse and righteousness before him without feare all the dayes of our life*, to take away the spirit of feare: Hence the Apostle saith, *We have not received the spirit of feare but of love, and of a sound mind.* And Heb. 2. 15. *Christ is come to redeem those who through feare of death were all their lifetime subject to bondage.* The spirit of a sonne is not the spirit of feare: *We have not received the spirit of bondage to feare again, but the spirit of adoption whereby we cry Abba Father.*

Rom. 8. 15

It is unbecoming the children of God, especially in the time of the Gospell, to be of such servile spirits as to feare every little danger, to be distracted with feare, and presently to be amazed. Hath not God revealed himselfe to us as a Father to his children that we must not feare? He would not have us feare himselfe, not with a servile feare as men doe, and therefore surely not to feare men be they what they will be. We are sons.

Sons must
not feare.

Againe, Not onely sonnes, for so we might finde in Scripture, where the people of God under the Law, perhaps are sometimes called so, but elder sons, sons come to yeeres. It is true, they were before us, and so in that respect we are not elder; but sonnes that are come to our inheritance, that is it I meane that we are such sons; Not children under tutorage, not under Schoole-masters and governours, as they were in the time under the Law. You know what comparison the Scripture makes of the difference betweene the Church in the time of the Gospell, and that in the time of the Law. In the time of the Law it is true indeed they were children, but how? they were children that were *under tutors and Governours*, they were not as yet come to yeeres, they were but as young children that were put out to schoole. But now as the Apostle saith, *Gal. 4. 15. Christ hath redeemed us from being under the law, that we might receive the adoption of sonnes:*

ſonnes:marke,that we might receive it, ſo that now the ſtate of the Church it is like unto a childe that commeth to be of age, and ſo is freed from his tutors and Governours, and commeth to his inheritance,*ſui juris*,as it were,ſo is the ſtate of the Church now.

Therefore the Saints now are not to be dealt withall, as if ſtill they were in their childiſh condition. Now how were the Jews dealt withall,becaufe they were in their childiſh condition? Thus,they had outward externall things to gaine them: to ſerve God,they worſhipped God much in externall things: As we deale with children. we give them apples and fine things to get them to doe what we would have them doe, ſo God dealt with them:And as children when they begin to learne they muſt have a great many gayes in their booke; ſo God taught the Jews with outward ceremonies, which afterward the Scripture calls but beggarly rudiments, poore things. Children you know are pleaſed much with gay things, and they that would bring in Jewiſh ceremonies,or ceremonies of their own invention in the Church,they make account the Church is in her childiſh condition ſtill, as if gay things would pleaſe them, therefore they muſt have pictures and Images,and ſuch things to pleaſe people, this makes the people of God beneath themſelves as if they were yet children,and were to be pleaſed with ſuch things as theſe. No, now in the ſtate of the Goſpell they are come to the adoption of ſonnes. And ſo children you know are pleaſed as with ſights, ſo with hearing of muſick, and pipes, and ſuch things, ſo men would bring ſuch things ſtill into the Church in the time of the Goſpel.I remember *Iuſt. Martyr* in the 107. *queſt. ad orthodoxos*, in answer to that about muſicall instruments, he ſaith that they are fit for children and fooles,as Organs and the like, and therefore,he ſayes,they were not in uſe in the Church.One of the moſt ancient writers we have after the Apoſtles time, gives this for a commendation of them. And indeed for the childiſh ſtate of the Church thoſe things are fit, but now when they are come to the adoption of ſonnes,other ſervices that are more ſpirituall, are more ſutable and honourable, as a man that is growne to bee a man,would thinke himſelfe wronged much to bee taught as a childe,to be put off with gay things;ſo ſhould the people of God

Τὸ μὲν πρῶτον
ἀπὸ τῶν
ἰσχυρῶν
ὄσται τῆς
ἐκείνης ἀπὸ
μυθίας, διὰ
ἐν ταῖς ἐκ-
κλησίαις
κατασκευάσθη
ἢ ἕως ἰσχυ-
ρῶν καὶ τῶν
καλῶν ἡπι-
κρίαις οὐρανῶν
ἀπὸ μωδῶν.

under the gospell think it a great wrong that hath been done to them, when men have sought to teach them with gayes and poor things, we are not still children but so grown up to the adoption of sonnes as to receive our inheritance, and therefore are to have the priviledge of such.

Again. *In that place where it was said, ye are not my people, it shall be said, &c.*

Israel that was cast off from God, now shall be brought in more fully then ever he was before. Thence the observation is,

Obser.

When God is pleased to be reconciled to a people, he is as fully theirs as ever, yea sometimes more fully. He comes rather with more full grace then ever formerly he did.

People before, but sons now. O what an encouragement is this to all apostatizing soules that have fallen off from God! Come in, come in, and be reconciled to God, and thou shalt not onely finde God as good as ever thou didst, but thou shalt find him much better and much sweeter then ever thou didst in all thy life. It is seldome we are so. When men fall out one with another, though possibly they may be reconciled, yet it is seldome that they are so fully reconciled, so fully one as they were before; they are but as a broken vessel sodered together, that is very weake in the sodering place; or as garments that have beene rent, and are mended, soon torne and quickly ready to fall in pieces in the place where they were mended; It is not so between God and a penitent soul.

Again, *sonnes*, not onely of God, but of the *living God*. There is much in this, that the people of God under the Gospell should be called *the sonnes of the living God*: The life of God is the glory of God: he sweareth by his life: by this he is distinguished from the heathen gods, that he is the living God. Life is the most excellent thing in the world; *Austine* therefore saith, that the life of a very fly is more excellent then the sunne in the firmament: and certainly it is the glory of God, that he is the living God. And as God is the living God, so he is the object of our faith, and so he is the happines of his people; *Trust in the living God*; *my soule pants and thirsts after the living God*, O when shall I come and appeare before God!

1 Tim. 6.
17.
Psa. 42.2.

But why is God called *the living God* in reference to his Church here? That is the thing we must enquire after.

This

This is a treasure of comfort to his people that he is called the living God in reference to his Church. God would hereby declare to them that all that is in him shall be active for the good of his Church for ever; he will shew himselfe not onely to be a God, but a living God, he will shew all his attributes to be living attributes for the good of his people. Did God shew himselfe active for his people in former times? much more may his Church in the time of the gospell expect the Lord to manifest himselfe to be active amongst them. Therefore we may make use of what we reade of Gods activenes for the good of his Church in former times, to pleade with God to shew himselfe as much active now. You shall see how the Church made use of the former activenes of God, *Iſa. 51.9. Awake, Awake, put on strength, O arme of the Lord, awake as in the ancient days, in the generations of old. Art not thou it that hath cut Rahab and wounded the Dragon? Art thou not it which hath dried the sea, the waters of the great deepe? &c.* Thou hast been active heretofore for thy people, oh be so still. If they might make use of former times, much more in our times of the gospel may we make use of former times, and pleade with God, O Lord hast thou not shewen thy selfe glorious in defence of thy people, in helping thy servants in their great straits, and in destroying thine enemies? wilt not thou be so still? In the times of the gospel, we may expect more activenes of God then ever he manifested since the world begun. Therefore when God would set out the state of the Church of the gospel, marke how he takes that title to himselfe. *Revel. 4.9. The 4. living creatures* (mentioned in the verses before, by which is meant the itate of the Church under the gospell) *they give glory, and honour, and thanks to him that sate on the throne, who liveth for ever, and ever; and ver. 10. The 24. Elders fell down before Him that sate on the Throne, and worshipped Him that liveth for ever and ever, and Chap. 5. 14. both joyne together, The 4. living creatures and the 24. Elders fell down and worshipped him that liveth for ever and ever. and Chap. 10. 5.6. The Angell which stood upon the sea and upon the earth, lifted up his hand and swore by Him that liveth for ever and ever.* Thus the attribute of Gods life is made use of for the state of the Church in the gospell, to shew how active God will be for them. Thence *Heb. 12.22.* the Church is called

Why God is called the living God in reference to his Church.

The Cities of the living God.

Now then if we expect that God should be a living God unto us, it becomes not us to have dead hearts in his service. If God be active for our good, let us be active for his honour. A living and a lively Christian, is beautifull in the eyes of God and man. Let us labour not onely to be living, but to be lively, for God and his cause. Abundance of service, and good, may living and lively Christians do in the places where they live, specially in these times. But oh what a few are there, who are active and stirring, and are carryed on by the spirit of wisdom and zeale, for God and his cause! Away now with our cold and dead wishes, and luskish desires, let us up and be doing, and the Lord will be with us. The adversaries are lively, so saith the Psalmist, *mine enemies are lively and they are strong.* Psa. 38. 19. We may well make use of that expression too, our enemies they are lively and strong; shall they be more lively and active for the Devil, and for their lusts, then we for the living God? As God is the object of our happines as he is the living God, so we are the object of Gods delight as we are living too. *God is not the God of the dead, but he is the God of the living.*

We should be lively and active, for we live upon the bread of life, and drinke the water of life, we have lively Oracles, lively ordinances, therefore life and activity is required of us. *Rom. 12. 11. be fervent in spirit serving the Lord,* be burning, boyling up in your spirits, for you are serving the Lord, the living God, be boyling up in your spirits; dead spirits become not the services of the living God.

Grace is called the *Divine nature*, and God (we know) is a pure act, and it is called the very *life of God*. It is impossible then but a Christian must needs be active seeing his grace is the very life of God in him.

By being lively and active, we shall prevent abundance of temptations that otherwise will befall us: a dead luskish spirit is lyable to a thousand temptations: as when the honey is scalding hot and boyling, the flies will not come to it; when it is set in the window and growes cold, then the flies come to it; so when the spirits of men are boyling hot for God, Belzebub the god of flies with his temptations, comes not then upon them, but when their

Christians
must be
living and
lively.

Τὸ πνεῦμα
κατὰ ἐξουσίαν
725.

2 Pet. 1. 4.
Ephes. 4.
18.

spirits

ſpirits begin to coole, and grow dull and heavy, then comes Belzebub, then comes all manner of temptation upon the ſoul. The breath that comes from life we know it is warme breath, but artificiall breath that is cold; the breath that comes from the body of a man, thats hot, but the breath that comes from a paire of Belloves that is cold becauſe is it artificiall breath: ſo when men are cold in the ſervices of God it is to be feared that their breath in praying and other duties it is but artificiall breath, it is not the breath of life, if it were living it would be warme. That was the reaſon why God would not have an aſſe offered him in the Law in ſacrifice, but his necke muſt be broken, becauſe the aſſe is a dull creature, God loves not dull creatures in his ſervice.

I remember I have read of a people that worſhipped the ſunne for their God, they ſacrificed to the ſunne a flying horſe; the reaſon was this, becauſe they would offer to the ſunne ſomewhat ſutable to it; they honoured the ſun, for the ſwiftneſs of his motion, and a horſe you know is a ſwift creature, and therefore ſomewhat ſutable, eſpecially having that emblem upon him with wings. They that would honour the ſunne as a God for ſwiftneſs would not offer a ſnayle, but a flying horſe; ſo if we do honour God for a living God, an active God, let us not offer ſnayles to him, dull, heavy, ſluggiſh ſervices, but quick and lively ſervices.

That which the Courtiers of *Nebuchadnezzar* flatteringly ſaid unto him, that in the name of God ſay I to you, *Live for ever. Joh. 6. 57.* ſaith Chriſt there, *As the living Father hath ſent me, and I live by the Father, ſo he that eateth me even he ſhall live by me.* Chriſt was active, exceeding active in his way, in the worke he was ſent about; Why? becauſe *the living Father ſent him*; ſo let us conſider that in all our ſervices and employments, it is a living God that ſets us about them, and we ſhall be active as Chriſt was.

I am willing a little to enlarge this becauſe of the neceſſity of it in regard of our preſent times, and give me leave to doe it by telling you what this activenes is that I would put you upon in theſe three things.

Fiſt, ſtay not for company in any good cauſe. An active ſpirit will not ſtay till he ſee others to accompany him, but if he muſt go, rather then the cauſe ſhould fall he will go alone. Marke that

Three things wherein Chriſtians muſt be lively;

I.

that saying *Isa. 51. 2. I called Abraham alone and blessed him: Be not discouraged, if God give thee an active spirit and others will not appeare, God calls thee alone and he will blesse thee.*

2. Secondly, when you have company, doe not lag behind, but be willing to be formost rather then any cause of God should suffer by your lagging; doe not stay to have others goe before you. Hence in *Prov. 30. 31.* amongst the comely goings of many things there, *the going of the he-goat* is said to be *very comely*, why? because the he-goat useth to goe before the flock. Those that out of love to the cause of God are willing (if they be called to it) to goe before the flock, they goe comely in the eyes of God.

3. Thirdly, doe not forbear the work till all difficulties about it be first over. That is a sluggish spirit that will not set about the work till they can see how all the difficulties about the work are or may be removed. You must up and be doing, be doing presently, fall to the work, and then when you are working, wisely to prevent and avoid the difficulties that come in it; As those active spirits did that we reade of in *Nehem. 4. 17.* when they were at work, with one of their hands they wrought, and with the other hand they held a weapon; they did not stay the building of the wall of Jerusalem, till all their adversaries were quashed; but presently they fell to it, and with one hand they wrought in the work, and with the other held a weapon. This is an active spirit.

Further, we must not be active in a sudden mood, and upon a meere flash, and so gone, but in a constant solid way; Active, yet solid. Many indeed are stirring and active for the present, but as the flame of a wispe of straw that makes a noise, and a great stir for the present, but soone after there remaynes nothing but black dead ashes, But we must be considerately active; Therefore observe, the Scripture saith (speaking of the Saints specially in the time of the Gospel) that they are *lively stones*, (you know the place in *Peter*) What a stone, and yet lively? A stone of all things is the most dead thing, and so it is used to set out a dead spirit in that story of *Nabal*, when *Abigail* came to tell him of the businesse of *David*, the Text saith, that his *heart died within him, and became as a stone.* What is this but to shew, that though we must be lively and active, yet we must be solid, firme, & substantiall in

1 Pet. 2. 5.

Active
and yet
solid.

our activeness; and again, that when we are solid, firme and substantiall, yet we must be active. There are many that know not how to be active solidly, and therefore grow slight and vaine in their activity: and many others striving to be solid and substantial, they quickly grow dull: many through a kinde of affected gravity, they would forsooth be accounted solid and wise, and so become at last dull, and heavy, and of very little use in the Church of God. Take heed of either, and labour to compose both together, that is acceptable to God, to be living stones before him.

Ver. 11. *Then shall the children of Iudah, and the children of Israel be gathered together, &c.*

Here you have a promise both to Israel and Judah together. Great was the enmity betweene Judah and Israel heretofore. They worshipped the same God, but in divers manners. One worshipped God according to his own institution, Judah did. And Israel worshipped the same God, but after their own wayes, according to their own inventions, so as might best sute with their poltique ends. There was a great deale of bitternesse and vexation betweene these two people, though worshipping the same God; and God here makes it a great matter to bring these two together, that they should be gathered together in one. For that here we have the promise: First, that there shall be an union: Secondly, that there shall be an union under one head.

First, that there shall be an union. Hence then the first observation is this:

The enmity of such as seeme not much different in matters of Religion, and yet doe differ is sometime exceeding great and bitter.

There shall be an union betweene Judah and Israel saith God. Here is a mercie, here is a wonderful worke of the Lord. In that God doth I say make this so great a matter, this observation doth spring forth of the Text clearely, that many times betweene such as professe the same Religion and seeme not to differ much, and yet do differ, their oppositions are most bitter and irreconcilable, and requires a mighty worke of God to bring them in and reconcile them.

It appeares it was so betweene Judah and Israel. I will give you but one Text for it. 2 *Chron.* 28. 9. The Prophet *Obed* tells

the children of Israel, when he came to reprove them after the slaughter committed by them upon the children of Judah, saith he, *Ye have slaine them in a rage that reacheth up to heaven.* What a rage was this? and yet thus the people of Israel were enraged against the people of Judah, their opposition was very bitter, yea, more bitter were they many times one against another, then they were against the heathen, the Philistims, and Assyrians, and Egyptians that were round about them, they were nothing so bitter against them as they were one against another.

Thus it hath beene, and (untill that blessed time come that here is spoken of in the Text) thus it will be. You know the *Calvinists* and *Lutherans*, though they agree together against *Papists* in the maine fundamentall things, yet oh the bitterness of their spirits one against another! A *Lutheran* is scarce so bitter against a *Papist* as he is against a *Calvinist*. *Luther* himself complaineth,

Non solum hostes palam impii persequuntur nos, sed etiam hi qui fuerunt dulces amici nostri, qui a nobis acceperunt doctrinam Evangelii, sunt insensissimi hostes nostri, persequentes nos acerrime.

Not onely open wicked men are our enemies, but even our friends, & those that at first received the

doctrine of the Gospel from us; even they persecute us most bitterly. And he complaineth in particular of *Zuinglius*; *Zuinglius* (saith he) he accuseth me of any wickednesse, of any cru-

Nihil est scelerum aut crudelitatis, cujus me non reum agat, adeo ut nec papista me sic lacerent hostes mei, ut illi amici nostri. Ep. ad Mich. Stifelinum.

elty, so that the *Papists* doe not teare me so much as these my friends. Again, speaking of *Corolostadius*, He is more deadly

Insuper mihi est quam ulli hactenus fuerint inimici. Luther. ep. ad Spalatinum:

against me, more set against me then ever any of mine enemies were. Even he that God did use together with *Luther* for great ends and purposes for the furtherance of the Gospel, yet such bitterness was between them.

And hath it not been so amongst us? Those that are Protestants and such as are nick-named Puritans, though they doe agree in all the fundamentall points against popery, yet because there is some difference in matter of discipline and ceremonies, Oh what bitterness of spirit is there? and it is so much the more sinful in those who say themselves that discipline and ceremonies are but indifferent things; they themselves are specially to be

blamed

blamed for bitterneſſe on their ſide, becauſe the conſcience of the other is bound up and cannot yeeld, yea, not onely ſuch as doe contend againſt popiſh diſcipline, but ſuch as doe goe a further degree in reformation of diſcipline it ſelfe, yet becauſe they are differing in ſome few particulars, oh the bitterneſſe of ſpirit that is many times even among them!

Theſe are times that call all the people of God to ſee what they can agree in, and in that to joyne againſt the common adverſary, and not to teare one another by diſſentions. God may juſtly give us over to our adverſaries, if we agree not among our ſelves, & they may chaine us together: Perhaps a priſon may make us agree, as it was ſaid of *Ridley* and *Hooper*, though *Ridley* ſtood much againſt *Hooper* in point of ceremonies, and they could not agree, yet when they came to priſon they did well enough there. The Lord deliver us from that medicine of our diſſentions, that we be not made ſo to agree: Yea that we be not ſodered together by our own blood.

Secondly, God hath a time to gather Judah and Iſrael both together, that is, to bring peace to his Church: God hath a time to gather all his Churches together in a way of peace, that there ſhall be an univerſall peace amongſt his churches.

For though it is true it be meant here of Judah and Iſrael literally, yet Iſrael and Judah is to ſet out to us all the Churches of God that ſhall be afterwards among the Gentiles: and as God will fulfill this Scripture literally, ſo hee will fulfill it in the ſpirituall ſenſe, to bring Judah and Iſrael, that is, all the Churches of God to be under one head.

Iſa. 11. 13. *Ephraim ſhall not envie Judah, and Judah ſhall not envie Ephraim.* Ephraim envied Judah, becauſe Judah challenged to himſelf the true worſhip of God, and Judah on the other ſide envied Ephraim, becauſe he was the greateſt, there was vexing ſpirits one againſt another: this ſhall not alwayes be, ſaith God, but *the envie of Ephraim ſhall depart*, I will take away this envious, this vexatious ſpirit. Thoſe two ſtaves the holy Ghoſt ſpeakes of in *Zach. 11. 10, 11, 14.* *the ſtaffe of beauty, and the ſtaffe of bands,* they were both broken, but God hath a time to unite them together againe, and for that marke that excellent prophetic in *Ezek. 37. 16, 17, 22, 24.* There you ſhall finde fully ſet-

A priſon
will make
men to agree.

2.

out Gods bringing Judah and Israel, together, and joyning those sticks together again. *Son of man* (saith the Text there) *take thee one sticke, and write upon it, for Judah and for the children of Israel his companions; and then take another sticke, and write upon it, for Ioseph the sticke of Ephraim and for all the house of Israel his companions; and joyne them one to another into one sticke, and they shall become one in thy hand:* And then *ver. 19.* this is interpreted of the union of them, *Behold I will take the sticke of Ioseph which is in the hand of Ephraim, and will put them with the sticke of Judah, and make them one sticke, and they shall be one in mine hand:* and *ver. 22.* *I will make them one nation in the land upon the mountains of Israel, and one King shall be King to all them:* And in the *24. ver.* that King is said to be *David* which we shall afterward shew more fully when we shal come to shew this head that they shall be under. Now this God hath never yet fulfilled that the ten Tribes and *Judah* and *Benjamin* should come together and be set in one stick, he hath never set together the staffe of bands that was broken, and yet this must be done, and it is the great blessing of God upon his Churches, the bringing about of this union one with another. Marke that Text for this purpose, *Ier. 33.* God having promised there in the *10. ver.* that in the latter dayes he would *bring Judah and Israel together, and build them as at first:* then in the *14. ver.* *Behold the dayes come, saith the Lord, that I will performe the good thing which I have promised to the children of Israel, and to the house of Judah.* What is that *good thing* that God had promised to the houses of Israel and Judah? That good thing (my brethren) is the building them up together as they were at first; that is the good thing, *Behold how good and pleasant a thing it is for brethren to dwell together in unity: It is like the precious ointment upon the head that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountaines of Zion, for there the Lord commanded the blessing, even life for evermore. Psal. 133.* In the Churches of God where there is this peace and union, there is blessing, there is God commanding blessing, that is, blessing commeth powerfully, commeth efficaciously, and blessing of life, and life for evermore. **O** who would not then love union and peace in the Churches!

Zach.

The peace
of the
Churches
promised.

Zach. 14. 9. The Lord ſhall be King over all the earth, in that day ſhall there be one Lord and his name one. The Churches now, they have one Lord, they all acknowledge God and Chriſt to be their Lord, yea but this Lord hath not one name, though they all pretend to Chriſt, and that they will honour Chriſt, and ſet up Chriſt, yet this one Lord hath many names. But here it is propheſied that there ſhall be but *one Lord and his name ſhall be but one* neither. And *Zepha. 3. 9. Then will I turne to a people of a pure language that they may all call upon the name of the Lord and ſerve him with one conſent.* The word in the originall is, *one ſhoulder*; all the people of God ſhall have but one ſhoulder that they ſhall ſet to the ſervice of God. O bleſſed time when they ſhall come ſo to be united as to have but one ſhoulder! And the greater will this bleſſing be of Judahs and Iſraels gathering together, if you conſider theſe two things (I beſeech you obſerve them) and I goe no further then this very Scripture I am now opening to you.

First that they ſhall have this perfect union together even then when Iſrael ſhall be as the ſand of the ſea: when there ſhall be ſuch multitudes comming in and flocking to the Church, yet then they ſhall be united into one, and then there ſhall be peace in the Churches. It is not a hard matter when there are but very few of a Church, perhaps halfe a dozen or halfe a ſcore, for them then to be of one minde, and to agree in one lovingly together, and to have no diviſions nor diſſentions among themſelves; but when a Church growes to be a multitude and a great many, then there lies the difficulty. When did ever any Church though never ſo well conſtituted at firſt, but increaſe in diviſions and diſſentions as they increaſed in number and multitude?

You ſee you finde it very hard when you have any meeting in any ſociety, when any buſineſs concerns a great many, you finde it I ſay a very hard thing ſo to agree together as to be of one and the ſame minde. An inſtrument, as a watch or any thing that hath many wheelles, is ſooner out of frame, then that which hath but a wheele or two. So when a great many come together about any buſineſſe it is mighty hard to bring them to be united in one. There are few families that have many perſons in it, but quickly diſſentions and brablings grow among them: perhaps where there are two or three in a family they keep well enough

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together : but where there are many, where there are but seven in a family ; they can not so well agree, nor so long a time together as the seven Divells did in *Mary Magdalen*, they agreed better and longer then many a seven in a family : But God hath made this promise to the Church, that though it shall increase as the sand on the sea shore, and that Multitudes shall come flocking to the Church, yet they shall be all gathered together into one under one head, and they shall have peace, for certainly that is the scope of the holy Ghost here.

2.

Secondly, They shall agree in one, not onely when they are a multitude, but when they shal come to enjoy their ful priviledges, and the full libertie that Christ hath purchased for them, even then there shall be a blessed agreement. For it is spoken here of those times when they shall come under one head, and Christ alone shall rule them, and not mens inventions ; Christ will grant his Church those priviledges that he hath purchased for them, and rule them according to those, and then there shall be a blessed agreement among them all. Men now thinke it impossible that the Church should have those liberties Christ hath purchased without dissentions, oh say they, grant them but such and such things, let them have but such liberty as they speak, of and we shall have nothing but brabling and divisions ; what shall every man be left to do what he list ? why then we shall have nothing but breaches in the Church, and heart-burning one against another. No, Christ hath never purchased so much liberty for every man to doe what he list in things apparently unlawfull against the common principles of Religion, In those there may be compulsion. But that liberty that Christ hath purchased, is the lawfull use of the things of indifferency, and the lawfull use of his ordinances. And though now men thinke that even in such things that are in themselves indifferent, if men be left at their liberty, there will be such heart-burning, and such dissentions, and no peace at all in the Church ; they are much mistaken in this, for the onely way to have true peace in the Church, is to leave things as Christ hath left them, and to force nothing upon mens consciences that Christ would not have forced, this is the way of peace, and the speciall way of dissention (we have had experience of it) hath been and ever will be, the urging upon mens consciences those

theſe things Chriſt would not have urged, this is it that makes the greateſt rent and diſiſion in the Church. The urging of uniformity in all indifferent things as neceſſary to unity is a moſt falſe principle, you will finde it ſo. It is a principle that many have been led by, but it is an extreame, falſe, and corrupt principle, and is and will be found to bee the cauſe of the greateſt diſtractions.

When this time comes that is here prophesied of, there ſhall not be any ſuch neede of any Antichriſtian chaine, to chaine the ſervants of God together, but they ſhall be one without any ſuch doings. It is true, Papiſts and Prelaticall men, they cry out of others; there are ſuch diſiſions among them ſay they, none of them can agree, there is more uniformity and unity with us than there is with them, every one there among them runs up and downe and doth what he pleaſeth.

Marke theſe two Anſwers to that.

1. First, They have little cauſe to brag of their unity if we conſider all; for in the meane time though many thouſands of Chriſtians, and hundreds of faithfull, painfull, and conſcionable miniſters of God that did more ſervice to God and his Church then ever they will do, though they be baniſhed out of their Countrey, and put upon miſerable extremities, and endure ſore afflictions for their conſcience ſake, this is no breach of unity with them at all, though through their violent urging of thoſe things they have cauſed many thouſands to ſeparate from their aſſemblies. This is no breach of unity with them.

2. But ſuppoſe by their power they could have brought all to an uniformity, in their own inventions and innovations as they deſired. What then? they have little cauſe to brag of that unity neither. Certainly there the remedy would have beene worſe then the diſeaſe, and worke a greater miſchiefe. Their bragging then of unity would have beene no other but thus, as if a couple of priſoners chained to a block, and kept cloſe all day, ſhould ſee others goe abroad in the ſtreets at a diſtance, and they ſhould cry out to them. Why doe you not take example by us? you keep at a diſtance one from another, doe you not ſee that we keepe cloſe together from morning to night? pray take example by us, and doe not goe ſo diſtant one from another. Would not ſuch an argument be moſt ridiculous? What is the reaſon of their union but their

Urging things indifferent the cauſe of diſiſions in the Church.

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their chaine? Certainly there is the same argument in these mens pleading for that uniformity that they force men to by such a kinde of Antichristian chaine. What breach of unity is it if in a broad streete one goes a little distant from another? and so what breach is it if in matters of indifferencie one take one way and another another? It is the corrupt and perverse spirits of men that thinke they cannot have unity, and yet have things as Christ hath left them. Christ needes no such things to cause unity in his Church, the spirit of his people that shall love truth and peace is enough to cause that unity he would have. And O that this time that this gathering together were come, of all Churches to be made one, and to be under one head! for abundance of mischief is done now among the Churches, and in the world by the spirit of division and dissention. The devill delights (especially that devill that is the spirit of division) to live in the region of the Church. There are some devils specially that are spirits of pride, (as the dumb devill) and some of dissention, and some of one kinde and some of another; and I remember *Cajetan* hath a note upon that place of the Gospell, where our Saviour Christ cast the devills out of the *possessed man*, they besought him that he would let them *enter into the swine*, and that he would not *send them out of that Region*, because (saith he) they have severall Regions where they most haunt, and they that are in such a Region, they are loath to be put out of it, but would faine keepe their place. Whether that be so or no we will not say, but this we say, that if there be any Region in the world that the uncleane spirit of division loveth to be in, and is loath to be cast out; it is the Region of the Church, for there he doth the greatest mischief. But Christ hath a time to cast this uncleane spirit out of the Region of the Church, and that so, as hee never shall returne anymore.

This point in regard we meete with it so fitly, and is so fully agreeable to the necessity of our times, I cannot tell (though I goe a little beyond the ordinary way of expositions) how to get off from it.

This union of the Churches is that which will be the stability of it. You have an admirable place for this, *Esay. 33. 20. Thine eyes shall see Jerusalem a quiet habitation.* O that our eyes might be blessed to behold Jerusalem a quiet habitation, then we should be

Mar. 5. 8.
9.

be willing with old *Simeon* to ſay, *Lord now letteſt thou thy ſervant depart in peace, for mine eyes have ſcene thy ſalvation.* Marke then what followes, *a quiet habitation, a tabernacle that ſhall not be taken down, nor one of the ſtokes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken, but there the glory of God will be unto us a place of broad rivers and ſtreames, wherein ſhall go no galley with oare, neither ſhall gallant Ship paſſe thereby.* The kingdoms of the world though they ſeeme to be built upon mountaines, yet God will toſſe them up and down, and they ſhall come to nothing: but the Church when it is made a quiet habitation (obſerve it) though it be but a tabernacle and ſet upon ſtokes, yet this tabernacle ſhall not be taken down, nor one of the ſtokes thereof ſhall ever be removed, though it be tied by lines, yet not a cord thereof ſhall be broken. Yea in this the glory of the Church doth conſiſt, for ſo ſaith the Text there, when it is a quiet habitation, the glory of God ſhall be there, God ſhall dwell among them as a glorious God.

No Church more honourable then the Church of *Philadelphia*, for that is the Church the Adverſaries muſt come and bow before, *Rev. 3. 9.* and that Church carryeth *Brotherly love* in the very name of it, for ſo it ſignifies.

Cant. 6. 9. *My dove, my undefiled is but one, the only one of her mother.* What followeth? *The daughters ſaw her and bleſſed her, yea the Queenes and the Concubines, and they praiſed her.* When Chriſts dove and undefiled comes once to be but one, the daughters ſhall ſee her and bleſſe her.

Eſay 11. 7, 8. &c. There you have a promiſe of *Judah* and *Ephraims* joyning together. Mark what follows, *Chap. 12. 1.* *In that day thou ſhalt ſay, O Lord, I will praiſe thee.* (Obſerve, *In that day.*) And againe, *verſe 4.* *In that day ſhall you ſay, Praiſe the Lord, proclaime his Name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things; crie out and ſhout thou inhabitant of Zion.* Then indeed God doth excellent things, when he makes *Ephraim* and *Judah* come to be but one: Therefore ſaith the Apoſtle, *1 Cor. 12. 31.* *Yet ſhew I unto you a more excellent way.* What is that way? In the Chapter following he falls upon the commendation of *Love*, where you have the higheſt commendation

The bleſſed-
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of it that is in all the book of God; that is the more excellent way.

Cant. 3. 9. there the Church is compared to the Charet of *Solomon*: *The pillars of it (saith the Text) were of silver, the bottome thereof of gold, the covering of it of purple, and the middest thereof being paved with love.* Then indeed doth the Church ride in triumph in her Charet, when there is much love and peace in the midst of it.

It is true (my brethren) considering the weaknesse and peevishnesse of mens spirits (yea of good men as well as evill) wee may wonder how ever this shall come to passe; Is it possible that this shall ever be so? Indeed it must be a mighty work of God to doe it. We must not think to effect it by struggling one with another, and to say, We will make them be at peace and unity, or they shall smart for it, and we will pull them together by Law. This will not doe it, but we must look up to God for the accomplishing of this great thing. *Ier. 33. 3.* *Thus saith the Lord, Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not.* What are those great and mighty things that we must call to God for? Amongst others this is one principall one, *ver. 7.* *I will cause the captivity of Iudah and the captivity of Israel to returne, and I will build them as at the first, and so make them both one.* And then *ver. 9.* *It shall be to me a name of joy, a praise and an honour before all the Nations of the earth, when they shall heare all the good that I do unto them.* Marke, joy, praise, honour, yea a name of joy, praise, honour, followes upon this blessed union, and that before all the Nations of the earth. For the accomplishing of this, *Come Lord Iesus, come quickly!*

Yet let us further observe the difference between the scattering of the wicked, and the scattering of the Saints. Iudah and Israel they were scattered, but now they shall be gathered together.

There is a great deale of difference between the scattering of the Saints, and the scattering of the wicked: When God scatters the Saints, he scatters them that they may be ~~scattered~~^{gathered}; when he scatters the wicked, he scatters them that he may destroy them, *Psal. 68. 1* *Let God arise, and let his enemies be ~~scattered~~^{scattered}.* How scattered? *As smoake is driven away; so drive them away.* Smoake you know is driven away and scattered, so as it comes to nothing.

Psal.

Obfer.

*gathered

*scattered

Pſal. 144. 6. Caſt forth lightning and ſcatter them, ſhooote out thine Arrowes and deſtroy them. This is the ſcattering of the wicked: but as for the Saints, they may be ſcattered, but it is to ſpread abroad the goſpell by them in the world. *Act. 8. 4.* The Text ſaith, *they that were ſcattered abroad by reaſon of the perſecution of Saul, went every where preaching the word:* but within a while our God ſhal come & all his Saints with him, & he wil gather together the out caſts of Iſrael, with abundance of mercy: ſo *Micah. 4. 6.* *In that day ſaith the Lord, I will gather her that is driven out and her that I have afflicted;* and *Iſa. 54. 7.* *For a time, for a ſmall moment have I forſaken thee, but with great mercies I will gather thee.* God will gather his people with great mercies.

God hath (my brethren) fulfilled this in a great part, in our eyes even this day. Many of thoſe that were driven out of their places and Countryes, thoſe that were afflicted, and thoſe the land could not beare, God hath gathered together theſe out caſts of Iſrael. Let every one take heed how he hinders this worke of the Lord, and how he addeth affliction to thoſe that have been afflicted.

Again further. *They ſhall be gathered together in that day.* That is, in the time of the Goſpell, when that ſhall prevail then Judah and Iſrael ſhall be gathered together. Then,

The more the Goſpell prevails, the more peace there ſhall be.

The Goſpell is not the cauſe of diviſions then, of ſeditious, of factions; No, It is a goſpell of peace, the Prince of it is a Prince of peace, the Ambaſſage of it is an Ambaſſage of peace. It is next unto blaſphemy, if not blaſphemy it ſelfe, to ſay that ſince the preaching and profeſſion of the Goſpell, we had no peace, but it cauſes factions and diviſions among the people. It is true, people that are in the darke ſit ſtill and quiet together, as it is ſaid of the Egyptians, when they were in the darke for thoſe three dayes together, they ſtirred not from their ſtooles, there was no noiſe among them; ſhall the light be blamed becauſe afterward when it came, every one ſtirred, and went, one, one way, and another, another? ſo when we were in groſſe darkneſſe, we ſaw nothing, we knew nothing; Now light begins to breake forth, and here one ſearcheth after one trueth, and an-

Obſer.
The Goſpel is not the cauſe of diviſions.

nother after another, and yet we cannot attaine to perfection; shall we accuse the light for this?

Yea but we see too apparently that those that seeme the strictest of all, that would worship God (as they say) in the purest manner in his ordinances; yet there are wofull divisions and distractions even amongst them. How then is the Gospell a Gospel of peace?

But a word in answer to this; to satisfie your consciences, that the Gospell may not be blamed, for indeed where the Gospell comes, there is promised peace. Consider this one reason that may be given for it. Because so long as we are here we are partly flesh and partly spirit. Yet those that have the Gospell prevaile with their consciences, they come to be of this temper, that they cannot move any further then they can see light for, and their consciences will give them leave. But now other men they have more liberty, they indeed quarrel not one with another, why? because they have wide, checker, lyther consciences, and having ends of their own they will yeeld to any thing for the attaining of those ends; so that here they have this advantage, that if they see that the contention will bring them more trouble then they conceive the thing is worth, they wil cōdescend though it be against light of conscience. But other men upon whom the light of the Gospell hath prevailed have that bond upon conscience, that though all the world should differ from them; they must be content to ly downe and suffer, they cannot yeeld, though you would give them all the world they cannot goe against that light. But indeed they may search, and it may trouble them that their apprehensions of things should be different from the apprehensions of their brethren, and that they cannot yeeld to that which their brethren yeeld to. It is true they should be humbled, and suspect their hearts, and look to themselves, and fall down before God and pray, and use all meanes for advice and counsell, and consider of things again and again. Well, but suppose they have done all this, and yet the Lord doth not reveale to them any further light, though it be a sad affliction to them yet they must ly downe under it, for they cannot yeeld, one knowne truth is more to them then all the world, therefore unlesse others will beare with them in their infirmity, they must suffer whatsoever men will lay upon them.

True

The reason why godly men are not so yeelding as others.

True indeed, the world calls this ſtoutneſſe, and ſtifneſſe, and being wedded to their own opinion. But they know it is otherwiſe, they can appeale to God and ſay, Lord thou knoweſt what a ſad affliction it is unto me that I cannot ſee what my brother ſees, and that I cannot yeeld to what my brother yeelds to, thou haſt hid it from me: I will wait upon thee till thou ſhalt reveal it, and in the mean time I will be quiet, and not make diſturbance in the places where I come, but pray, pray, pray for light, and that thou wouldſt incline the heart of my brethren unto me, that they may not have hard thoughts of me. Doe but thus, thou ſhalt have peace with God, and in thine own heart howſoever.

But again marke, *Judah* and *Iſrael* they ſhall be gathered together.

So ſoone as any are converted to the faith, they are of a gathering diſpoſition. They deſire to gather to the Saints preſently. Every childe of God that is converted is a gatherer, as *Solomon* is called *Eccleſiaſtes*, ſo in the Greeke, but the Hebrew word is interpreted by ſome a ſoule gathered, becauſe it is in the feminine gender. None in the world love good fellowſhip ſo as the Saints of God. They fly as doves to their windows, and doves you know uſe to fly in great flocks, thouſands together. The more ſpirituall any one is, of the more joyning and uniting nature he is. Thouſands of beames of the ſunne will meeete together in one better then the beames of a candle will doe. The Saints of God in the Apoſtles times when they were converted, it is ſaid, they were added to the Church, they gathered preſently. So in *Eſay* 66. (it is an obſervable place) ver. 20. the Text ſaith, *They ſhall bring their brethren as an offering to the Lord out of all Nations, upon horſes, and in chariots, and in litters.* How comes this? There ſhall be many that dwell a great way off, they ſhall not make that their excuſe for their not joyning to the people of God, becauſe they are a far off, It is a greut journey; No, but there be horſes to be got: But it may be ſome cannot ride? Then get Charets: But ſome perhaps are ſo weake that they can neither ride on horſes nor in Chariots, then they will get litters, and litters you know are to carry weake and ſick perſons. This ſhewes the intention of ſpirit that is in the people of God to bee gathered to the Church, either to be carried on horſes, or in Chariots, or in

Obſ.

The Saints
love to
gather to-
gether.

קהלת

Litters, one way or other they will come and joyn themselves to the people of God. For there is the presence of Christ, and the protection of Christ, and the communication of Christ in their union and communion, and *Where the carkasse is, there will the Eagles resort.* O they love alife to be going towards Zion, gathering one to another, as in *Psal. 84. 7. They walk from strength to strength, and at last they all appeare before God in Zion.* From strength to strength, that is thus: From one place of the country perhaps there comes halfe a score, or twenty, to go toward Zion, and perhaps before they come to such a town or turning, they meet with halfe a score more, and so they grow stronger; when they are a mile or two farther, perhaps they meet with another town comming, and they joyn presently and are stronger, and so they goe from strength to strength comfortably together till they come before God in Zion.

They shall appoint themselves one Head.

Although they be multitudes, and be as the sand of the sea, yet this is no great matter, unlesse they come under one Head, and a right Head too. It is not multitudes that is a sufficient argument of truth. A multitude comming under one Head, under Christ as one Head, they are the true Church. The Papiests they give this Note of the Church, Universality, that there are so many Papiests in the world. We must not regard people how many they are, but under what Head they are: *They shall be gathered under one Head,* look to the Head they follow; for *S. Paul* tells us that *there shall be an Apostasie before the revelatinn of that man of sin, 2 Thes. 2. 3.* And *Revel. 13. 3. All the world wondred after the beast:* and *ver. 2. The dragon gave him his power, and his seat, and great authority:* and *Revel. 17. 1. The whore sitteth upon many waters;* and *ver. 15. these many waters* are interpreted to be *peoples, and multitudes, and nations, and tongues.* The whore doth sit upon them, that is, doth use them vilely and basely, sits upon the very consciences of them in a base manner, as if a whore should sit upon you and keep you under. And who doth she sit upon? upon peoples & multitudes. It is not an argument then of a true Church though they are multitudes, though they be as the sand of the sea, though they be gathered together, for they must be gathered under one Head, under Christ.

Secondly, neither is Unity a ſufficient Argument of the verity of the Church. They ſhall be gathered together, they ſhall be joyned together in one way, with one conſent; yea but if it be not under one Head, it is like *Simeon* and *Levi*, brethren in iniquity. It is not enough that we be one, unleſſe we be one in *Chriſt*; and that is a bleſſed union: For a great deal of unity there ſhall be under *Antichriſt*, *Revel. 17. 13. Theſe have one minde* (ſaith the Text) *and they ſhall give their power and ſtrength to the beaſt.* And *Chap. 18. 5. Her ſins reach unto heaven.* Their ſins cleave together, and ſo get up to heaven. A union of perſons, and a union of ſins there is amongſt them. The *Turks* have as little diſſention in their Religion as any; they are all united in one. But well may that garment have no ſeame, that hath no ſhape. And a notable place we have in *Pſal. 83. 3, 4, 5. &c. They have conſulted together with one conſent, they are confederate againſt thee.* There are two or three things exceeding obſervable in this Scripture about the union of the wicked: Firſt you have ten Countreys joyned together againſt the Church; there is the *Edmites*, the *Moabites*, &c. And it was not by accident that they joyned, but in a deliberate way, *They conſulted together*, and not onely conſulted together, but conſulted together *with one conſent*, or *heartily*, for that which is tranſlated there *with one conſent*, the word in the Hebrew is, *with heart together*, their very heart was in the conſultation; but mark, it was againſt *thy hidden ones*, ſo *verſe 3.* Let them conſult together, let ten of them conſult together, and conſult with their hearts, yet the Saints are Gods hidden ones. *Eſay 54. 15. They ſhall ſurely gather together, but not by me; whoſoever ſhall gather together againſt thee ſhall fall for thy ſake.* My brethren, Peace, though we ſhould all deſire it, yet ſo as not to have it too chargeable: Peace is then too chargeable when it coſts us the loſſe of any truth. Take heed of any ſuch coſtly Peace: There may *hand joine in hand together in wickedneſſe*, yet they ſhall not be unpuniſhed, *Prov. 16. 5.* And *Nahum 1. 10. While they are folded together as thorns, they ſhall be devoured as ſtubble fully dry.* Wicked men they are as thorns to prick the people of God, yea they are thorns folded together, there is a peace amongſt them: yet though they be folded together, they ſhall be devoured, they ſhall be devoured even in their folding. The diſiſion that comes

2.

ἡ κοινὴ
 τῆς αἰ
 ἐκείνης.

לבויהם

Amicus
 Plato, ſed
 magis a-
 mica Ve-
 nitis.

by

by truth, is better then the union that comes by error.

It is a notable speech of *Luther*, Rather then any thing should fall of the Kingdome of Christ and his glory, let not onely peace goe, but let heaven and earth goe too : so we should love peace, yet peace and truth.

*Potius
quam ali-
quid regno
Christi,*

& gloriæ ejus decedat, ut non solum pax, sed cælum & terra. Luther.



July 18.
1642.

The Sixth Lecture.

HOSEA I. the middle of the III. verse.

And appoint themselves one head, and they shall come up out of the land.



From the tenth verse to the end, you have heard that God promiseth mercy to an Israel that he will in time raise up : although for that Israel to whom the Prophet spake, they shall go into captivity and shall not returne as Judah did.

Secondly, Mercy to Israel and Judah both together, and that first In the multitude that shall be gathered, secondly, In the excellency of the state of the Church at that time above that which was before ; before they were *People*, but then they shall be *Sons*: Thirdly, In the unity of them, Israel and Judah shall be both gathered together under one head.

Some time was spent in the last exercise about unity, and the excellency of the unity of the Churches ; wherein we laboured to convince you that uniformity in judgement, and practice is not necessary for unity in the Churches, for unity of hearts. It is a false principle that runnes in the world, that all men must needs be brought to believe and do the same thing or else there can be no peace.

If we would have light let in to us, we must so prise it as to be willing that in the discussion of truths there should be some hazard of some differences in lesser things.

If a man have a house closed on every side with a thick brick-wall,

wall, and he is ſo deſirous to keepe his houſe ſafe and ſtrong, that he will rather all his dayes ſit in the darke, then be at the trouble to have a hole digged or a few bricks broken to let in any light, we would accuſe that man of folly. It is true indeed, we muſt not be ſo deſirous of light as to break ſo much of the wall as to indanger the houſe, we muſt keepe that ſafe; but yet it is hard to let in light but there will be ſome bricks taken away, and there muſt be ſome trouble. A childe when he ſees the worke-man with his tooles breaking the wall and making a deale of rubbiſh, he thinks he is pulling down the houſe, but a wiſe man knowes it is but a little trouble for the preſent to let in light that ſhall be for the beauty of the houſe afterward.

Unity in the Churches is lovely. But it muſt be under one head: *They ſhall be gathered together and appoint themſelves one head.*

Agreement in error is farre worſe then diſiſion for the ſake of truth. Better to be divided from men that are erroneous, then to agree with them in the wayes of their error. A company gathered without the covenant of peace, without the obſervance of Gods law is a headleſſe multitude, ſaies *Bernard*, it hath much of Babylon, but little of Jeruſalem.

What is this Head?

I finde both the Jewes and divers of the Ancyents, *Theodoret*, *Cyrill* and others, that would make this head to be *Zerubbabel*, and onely to have reference to the returne of the people from their Babyloniſh captivity. But this certainly cannot be, upon theſe two reaſons, to name no more.

First, Becauſe both *Israel* and *Judah* are here to joyne together and to returne out of the land: there it was *Judah*, and not the ten Tribes that were delivered from their captivity.

Secondly, Compare this Scripture with others that are but a Comment upon it and we ſhall finde that *Zerubbabel* cannot be meant. *Ezek*, 34. and 37. (you may reade the Chapters at your leaſure) In thoſe Chapters we have expreſſions ſuch as plainly appeares that they are but Comments to this Text of *Hosea* (for *Ezekiel* prophecyed after *Hosea* did:) and eſpecially in the 37. Chap. we have a prophecy of the union of all the Tribes together,

V

Judah

ubi ſive federe pacis, ſive obſervantia legis, ſive diſciplinæ & regimine Acephala multitudo congregata fuerit, non eſt civitas ſed confuſio, Babylonia enim exhibit de Hieruſalem Bern. Ser. 5. de dedic. Eccleſ.

1.

2.

Judah and Israel, and *ver. 24. David my servant shall be King over them, and ver. 25. My servant David shall be their Prince for ever.* That one head that they shall have when they come together shall be *David.* And so in *Chap. 34. ver. 23. I will set one shepherd over them, and he shall feed them, even my servant David: and ver. 24. The Lord will be their God, and my servant David a Prince among them.* That head then that they shall have shall be *David,* not *Zerubbabel.* Now by *David* we are to understand *Christ* cleerely, for so in other places, as *Esay. 55. 3. I will give unto you the sure mercies of David,* they can onely bee meant of the sure mercies of *Christ,* and so it is interpreted by *S. Paul, Acts 13. 34.* Therefore then we conclude certainly this is meant of *Christ;* they shall appoint *Christ* to be their Head.

This is then the first great point that we have in this Text, a head-point of Divinity indeed, that *JESUS CHRIST* is the head of the Church. And secondly, he shall be so appointed. We shall shew you what the meaning of that is when we come unto it.

Christ the
Head of
the Church

Obs.

JESUS CHRIST It is he that is the head for the Church, and shall appeare so hereafter further then now he doth.

The hon-
our of the
Church is
in Christ
their Head

The Church is not a headlesse multitude, it is a community of Saints that hath a glorious Head. That body cannot bee contemptible that hath a Head so honourable. It is he that is *the brightnesse of the glory of his Father, in whom all fulnesse dwelleth, yea, the fulnesse of the godhead bodily.* It is he by whom all things consists, that is the beginning of all things, he that is the head of Angels themself *ves. Col. 2. 10. You are compleat in him which is the head of all principalitie and power.*

The Head of Angels, how?

First because the Angels are joyned together with the Church, and are part of the Church triumphant, and so *Christ* is their Head.

Secondly, Yea the Angels have influence from him: That grace which they have from God, which is beyond naturals; it is from *Christ,* for *Christ* is *canalis gratia,* the channell of grace from God. Their establishment in their condition it is from *Christ,* for it is not due to them in a naturall way, yea the glory they shall have in joyning with the Church, it is above that which is

due

How *Christ*
the Head
of Angels.

1.

2.

due to their naturalls and all that is from Chriſt.

2. He is the head of all men, 1 Cor. 11. 3. *The head of every man is Chriſt.*

The head of every man, how? What are all men in the world the body of Chriſt? if he be the head, then it ſeemes they are all the members.

No, though Chriſt be the head of Angels, yet Angels are not ſaid to be members of him, yea in the ſame place of the *Corinthians*, God is ſaid to be the *Head of Chriſt*, and yet Chriſt is not a member of God. So that he may be the head of every man, and yet every man not a member of Chriſt.

The head of every man in regard of that ſuperiority that Chriſt hath over every man, and ſome kinde of influence even from Chriſt commeth to every man; *he inlightneth every man that comes into the world.*

Thirdly, Yea, he that is the head of his people, of his Church, is the head of all things, *Ephes. 1. 22. God hath given him to be the head of all things to the Church.* Marke it, it is a moſt admirable place, that Chriſt is *the head of all things.*

But how? *To the Church*, for the ſake of the Church, as aiming at the good of the Church eſpecially. Sure it is the honour of the Church to have ſuch a head, that is thus the brightneſſe of his Fathers glory, the head of Angels, the head of every man, the head of all things for the good of his Church.

And as their honour conſiſteth in it, ſo ſecondly it is their ſtrength. Chriſt is the Head of the Church in regard of the ſtrength that the Church hath by him.

An oppreſſed multitude cannot helpe it ſelfe if they have no head, but if God ſhall pleaſe to give them ſtrength and a head, and that in a legall way, if they have hearts they may deliver themſelves from oppreſſion, this God hath done for us; if therefore God doth not vote us to miſery and ſlavery, if we be not a people given up of God to ruine, we may have helpe.

The Church is a communion of Saints oppreſſed here in the world, their ſtrength is in heaven, it is in their Head, that hath received all power to exerciſe for them, in him is their ſtrength, to him doe they cleave, for him they bleſſe God even the Father, becauſe he is their ſtrength.

2.
How Chriſt
the Head
of every
man.

3.
Chriſt is
the Head
of all
things.

2.
The
ſtrength
of the
Church
in Chriſt
their Head

3.
The Church holds all on Christ.

Thirdly, He is their head because the Saints do hold all upon Christ, all that they have they hold *in Capite*, as the best tenure of all, the Tenure upon which the Saints hold all their comfort, all their good in this world, it is in another way then other men hold it: other men have what they have thorough the bounty and patience of God; but the Saints hold all *in Capite*, in their head, in Christ, in the right they have in him.

4.
Safety in Christ.

Fourthly, Their head, because their safety is in him: though the Church, all the members be under water, yet all is safe when the head is above water, our head is in Heaven. It is a speech of *Luthers*; He saith he was even as a Divil to them they did so accuse him, but let Christ live and raighe, Christ is above, the head is above water.

Lutherus apud illos Satan est, sed Christus regnat & vivat.

5.
Christ the Head, hath compassi- on of the members.

Fifthly, Their head in regard of his compassion to his Church and people. The meanest member here below, if wronged, Christ is sensible of it. When but the toe is trodden upon, the head cryes, why do you hurt me? Christ the head cryes, *Saul, Saul, why persecutest thou mee?* And observe, the meaner and the poorer the Members of Christ are here in the Church, the more is Christ sensible of their sorrowes and afflictions, and the more will he appeare for them, when he shall appeare a head yet more gloriously then ever he hath done. For this that forenamed place *Ezek. 34.* from the 16. ver. to the 26. is very notable. You shall finde there Christ is said to be *one shepheard* to his people and a *Prince* to them; but marke what is promised, *That he will binde up the broken, and bring back again that which was driven away, and strengthen that which was sicke, but as for the fat of the flocke and the strong he will destroy them, and feed them with judgement; and he will judge betweene cattell and cattell, between the rams and the hee-goats, he will judge betweene the fat and the leane cattell; he will judge those that thrust with side and with stoulder, & push at the diseased with their hornes, till they have scattered the sheep abroad.* When Christ shall appeare, he will not shew such respect to the jolly spirits of those that were in the Church, to your brave, stout, jolly hearts, that thought to carry all before them with force; No, he will look to the poor of the flocke, and those that thrust with the side, and pushed with the hornes, and scattered the poor, and the leane; they shall be judged.

My brethren, have you not knowen times when ſtout-hearted and cruël-hearted men have thruſt with the ſide, and pushed with the horne, and ſcattered up and down in divers Countryes thousands of the weake ones and tender conſcienced Chriſtians? Well, but here is a promiſe, that Chriſt our head will come, and he ſhall be one ſhepherd, and he ſhall ſhew his tender affection toward the poor afflicted of the ſocke, he ſhall take away from the land the evill beaſts, as you have it there in the 25. ver. He is the head in regard of his compaſſion.

Sixthly, Chriſt is their head in regard of guidance and direction. The body is to be moved and guided by the head: ſo all truths, all doctrines of Religion muſt hold on Chriſt; they hold on Chriſt in *Capite*. *Coloſ. 2. 19.* The Apoſtle rebuking worſhipping of Angels and other falſe opinions, he ſaith, *that they did not hold of the head*; All doctrines in the Church therefore muſt hold of the head, and muſt not be obtruded upon the Church, but as they come from the head and hold there.

Seventhly, And that principally, and which we muſt ſtick upon a while, which is intended here in the Text moſt of all. Chriſt is the head in regard of his rule, in regard of his government; and therefore he that is called *one head* here is called a *Prince* in thoſe two fore-named Chapters, *Ezek. 34.* and *37.*

It would ſpend time needleſly to ſhew you in Scripture how Governours are called *heads*, that I ſuppoſe you are all acquainted with. This therefore is the maine thing that we are now to open unto you, how Chriſt is the head of the Church in regard of his rule and government.

There are many things of concernement in this point. I ſhall deſire to decline what poſſibly I may, all things that are controverſall, eſpecially with our brethren, and onely ſpeake of what I thinke for the preſent you are fit to beare.

Fiſt then, There are foure things eſpecially of the government of Chriſt in his Church, for which he is to be accounted the head.

Fiſt, All Offices and Officers in the Church hold upon Chriſt and are from him as from the head. As (you know) it is in a Civill body, the Offices of a Civill State holds of the King; holds

6.

Chriſt the Head in regard of Guidance.

7.

Chriſt the Head in regard of his Rule.

4. Things in Church Government belonging to the Headſhip of Chriſt:

I.

All offices hold on Chriſt the Head.

holds upon him in a legall way; the power of the King being regular, it regulateth all power in all other Officers; that which is done, is done (you know) in the name of the King. So all the Officers and Offices in the Church, are in the name of Christ, they all hold on him.

First, that there can be no officer nor offices in the Church, but such as Christ himself hath appointed, for they must hold of him, they must be by institution: I beseech you observe the difference between Officers in a Civill State, and Officers in a Church. A Civill State because it directly reacheth but to the outward man, hath liberty to appoint what officers it please according to the rules of prudence and justice; to appoint more or lesse according to the necessity of the Country and place. But it is not so in the Church, there we have no liberty to goe according to the rules of prudence meerly, to erect any office, because we think it may make for the good and peace of the Church; I say, therefore to erect any new office that is not erected before in the Word, wee have not that liberty, we cannot doe it, we are too bold if we shall doe it, for such an office will not *hold of the Head*. In the State none can erect new Offices, new Courts, but by the supreme power, the supreme Legislative power: So in the Church, none can erect new Offices, but onely from the Head. In the Civill State God leaveth a great deale of liberty; there may be change of Officers, those that are good now, perhaps they may seem not to be so fit afterwards, and those that are in one Countrey may not be so fit for another. But for the Officers of the Church they must be all the same in all places, where they can be had, and no more but those that are appointed by Christ.

2. Again, further, the difference between the Civill State and Church State in their Offices and Officers is this: The Civill State may limit their officers as they think fit. They may choose one into an office, but he shall go but so far, he shall have power but in so many things, this shall be the object of his power, when he is come hither, there he shall stop, though he that was before him had more power, yet he that comes after him may not have that power, the Civill State may limit that, if they see it fit. But now in the Church State it cannot be so. And upon this ground, because they hold upon the Head. Indeed the men that beare any office

Three differences
between
Civil Government
& Church
Government.

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2.

office in the Church, are deſigned unto it by the Church, but they doe not hold of the Church, they hold of Chriſt the Head, therefore it is not in the power of the Church to limit them being in it, but they muſt goe to the Word, for their office once taken upon them, (whether it be the office of Teachers or of Paſtors) they cannot then be limited by any power; but what the Word ſaith is the office of a Teacher or of a Paſtor, that they muſt doe; they cannot have the rule ſo propounded to them, as, You ſhall go but thus far, and you ſhall doe ſo much of the office of a Teacher and no more, but when they are once in, they are in without any limitation of the power of their office: it is onely from Chriſt the Head.

Yea further, in a civill State there may be alteration, raiſing the dignity of the office, and making of it lower then before; but in the Church no ſuch thing, the officers of the Church are alwayes the ſame, no raiſing, no depreſſing, why? becauſe they hold upon the Head. Others depend upon mans prudence, but theſe are inſtitutions by Chriſt, and hold of the Head.

2. Chriſt is the Head in regard of rule, becauſe all Ordinances hold on Chriſt too, and all Lawes. I will put both together, Ordinances, and Lawes, and Inſtitutions doe hold upon Chriſt the Head. It is not in the liberty of man to erect any new ſpirituall Ordinance in the Church, no nor to make Lawes in the Church that are ſpirituall, that ſhall tend to the ſpirits of men, (according as I ſhall open it by and by.) No new Ordinance, no new Inſtitution can be in the Church. In the civill State there may be thousands of new Inſtitutions.

I call that an Inſtitution that hath an efficacy in it for the attaining of ſuch an end by virtue of the Inſtitution, not by virtue of any naturalneſſe that is in the thing. As for example, to inſtance in Divine Inſtitutions. The Sacrament is an Inſtitution, and therefore there is a virtue, a ſpirituall efficacy to be expected from that and by that, through the ſtrength of the Inſtitution more then it hath in it in any naturall way. So in preaching the Word, and Eccleſiaſticall cenſures, there is more to be expected, more efficacy to work upon the ſoule, for the ſpirituall man, by virtue of the Inſtitution, then there is in the naturall things that are done there.

3.

2.

All Ordinances hold on Chriſt the Head.

What the nature of an Inſtitution is.

So for Laws: Christ makes a law in the Church, it being an institution, there is to bee expected a spirituall efficacy and virtue to goe along together, with that thing that Christ commandeth, beyond what it had before it was commanded.

Now then in this way no man in the world can make any Church institution, no, nor Law for the Church, so as to appoint any thing, to have any spirituall efficacy by vertue of that institution beyond what it hath in a naturall way. We must take heed of being so bold; that when Christ hath made an institution, an ordinance, and revealed it to us, for us to thinke we may imitate Christ and make another Ordinance, or another institution like that, because Christ hath done so, because we finde such a thing in the Word therefore we may do so too: No, this is too bold, this is *to set our post by Gods post*, for which the Lord did charge the people, *Ezek. 43. 8.* In *Esay 33. 22.* it is said, *The Lord is our Iudge, the Lord is our Law-giver, the Lord is our King* in this thing.

But yet you will say, how is that opened further? (for indeed it needeth opening) that there can bee no new institution, nor no new Law made in this sense, but all must hold of Christ?

For the opening of that I shall afterward come to speake more fully about the power of Governours and what their authority is, but thus much for the present. We are to consider that there are some things belonging to the Church (I beseech you observe) that are common with all other societies, and therefore they have that belongs to them, that is naturall and civill, and there may be Laws made, there the power of man may come in, there the rule of prudence may order things. Those things I say that belong to the Church, that yet are not so proper, but belong to other societies too, there mans reason may come in.

As for instance.

First, a Church is a spirituall societie and community, they must meete together, and if they doe meete they must meete in some place: This is common to all societies in the world, if they will meete they must meet in a place.

No man
can make
any new
institution
in the
Church.

Yea Secondly, if they meete in a place; this place muſt be determined where it ſhall be. This alſo is common to all ſocieties.

Thirdly, this likewiſe is common to them with all other ſocieties, that what they doe in that place muſt be done decently and in order, all things ought to be managed in an orderly decent way. As if there be many things to be done, one thing muſt be before another, one thing muſt not exclude another; if they come together, they muſt come together as beſitting men in a decent way. Therefore that rule of the Apoſtle, *Let all things be done decently and in order*, it is not properly an inſtitution, it is nothing but the dictate of right reaſon, ſo that if we had never found ſuch a ſentence, ſuch a maxime in Scripture, as *let all things be done decently and in order*, it had beene a truth that wee were bound in conſcience to.

Again, If men will come and meete together, it is naturall and common to all ſocieties, that they ſhould be decent in their garments and otherwiſe.

But then you will ſay, When commeth it to an Inſtitution? I meane an Inſtitution that is forbidden, that none muſt meddle withall, that is proper to Chriſt.

Thus, when any man ſhall by vertue of any Law, any impoſition, put more into the thing then God, or then nature hath put into it, when they ſhall make their inſtitution to put any efficacy into it for the worſhip of God more then God hath, this wee call ſinfull.

As for inſtance.

Suppoſe we ſhould inſtance onely in garments. That all that meetes together in Chriſtian Aſſemblies, ſhould meete decently in decent garments, Miniſters and others, the light of nature tels us, and there may be law if men will be refractory to compell them unto it, to meete ſo as they may meete decently in regard of their garments.

But now if it come thus far, that we leave naturall decencie, and ſuch or ſuch a garment ſhall be made decent for Gods worſhip becauſe it is appointed, whereas if it were not appointed it would not be decent at all. When I ſay all the decencie doth not depend upon what God hath put into it, or what is naturall to it,

What makes an inſtitution ſo as if men preſume to do it, it is unlawful.

I.

but depends meerly upon the institution of man, for take away that institution it would not be decent; as in some kinde of garments, put case men were left to their freedome, that there were no institution, I put it to your Consciences whether it would be decent to weare them: If it would not be decent, then it seems it is the institution that puts all upon it; and now here we must take heed. This then puts more upon that creature then nature or the God of nature hath put upon it, then in way of common prudence (I say were it not for an institution, that seems to go further, that seems to intrench upon an ordinance) would be done.

2. Further, there is more put upon a thing then nature hath put into it, when there shall be expected by vertue of an institution, some kinde of spirituall efficacy to worke upon the soul, then it comes to be sinfull. As thus, when that creature by vertue of the institution, and appointment shall be made, and esteemed, or accounted of more effectually to stirre up my minde, or to signifie such a thing, as purity or holynes, then another creature that hath as much in it naturally to signifie the same thing, and to stirre up my minde; this is to imitate Gods institution, which is too much boldnes in any man.

As, when God doth appoint a thing in his Church, a Ceremony or the like, he will take some thing that hath a resemblance to put men in minde of such a holy thing, that hath some kinde of Metaphor or likenes in it. But when God hath taken this creature and separated it from others, this creature must be expected to have more efficacy to signifie the thing to my soul, and to stirre up my soule to thinke of this holynes, then any creature in the world not so appointed, though other creatures have as much in them naturally to do it. This is Gods institution. Now mans institution, that commeth neere to Gods, where there is a setting our post by his post, is when man shall take one creature from thousands of others, and all those thousands have as much in them naturally, and put into them by God, to put me in minde of holynesse, and to stirre up my heart; now this creature shall be separated from the rest, and by vertue of an institution put upon it, there shall be expected more efficacy in this to stirre up my minde, and to draw my heart nearer to God then other creatures that

that onely do it in a naturall way, here I ſay is intrenching upon that which belongeth to the government of Chriſt.

Therefore I beſeech you my brethren be not miſtaken in this, becauſe I know you are ordinarily led by that ſpeech of the Apoſtle, *let all things be done decently and in order.* Underſtand it aright, It is true we muſt do ſo, and it is a ſinne, not to do things decently and in order, in the worſhip of God: but this doth not at all countenance any inſtitution of mans when it comes to be ſpiritual, to draw the heart nearer unto God, or God nearer unto the heart, by vertue of mans ſeparation of it from common uſe.

I might inſtance in other things, in places, That there ſhould be a convenient place for Gods worſhip, the light of nature will tell us: but when any man ſhal ſet one place aſide ſeparated from another, and ſhall make the worſhip of God to be better, and have more efficacy to draw men nearer unto God, or God nearer unto men, then another place that hath as much naturall decency and fitneſs in it as that place hath; here it commeth to have the evil.

By theſe few inſtances you may judge of all things, when they doe come to be inſtitutions in Gods worſhip, and beyond the rule of the Apoſtle, *Let all things be done decently and in order.* This is the ſecond thing of Chriſts government, that all ordinances, all lawes in the Church muſt hold on him the head.

The third thing in Chriſts government in the Church is, that thoſe lawes that hee makes for the ordering and government of his Church, do not onely hold on him as the head, but have ſuch a virtue and efficacy in them comming from the head, that they doe binde the conſciences of men, becauſe they come from him that is the head of the Church, they do lay bonds upon conſciences, and that primarily in another way, and more efficaciously then any law of any man in the world can. Yea they lay ſuch a bond upon conſcience, that though a thing be commanded that hath no other reaſon for the command but meerly the will of Chriſt, and that we cannot ſee to what other good the thing doth tend, but meerly becauſe Chriſt will have it, yet we are bound to obey, yea and that in ſecret; Yea ſo farre as the rule

3.
VVhat comes from Chriſt the head, binds conſcience in another manner then mans lawes can doe.

goeth, we are bound to do what is required by it, though we should suffer never so much prejudice to our selves. Here is the binding power of Christ in binding conscience.

But there is no law of man doth in this way bind conscience, perhaps these things, with some others that are yet to be delivered may at the first naming of them seeme to be somewhat tickle points: yet I know there is a necessity, and a kinde of absolute necessity to informe the consciences of men in them, especially in these times, and because they fall so full here in my way I could not out of conscience omit them: and yet still if you diligently observe, I hope we shall carry on all so as to speake modestly and yet safely and fully too. I say therefore, the lawes of men are different from the Lawes of Christ. It is a part of the headship of Christ to lay bonds upon the conscience.

But what will you say then to that Text of Scripture (I suppose it is in every one of your thoughts, & would be ready in every one of your mouthes if you were from the assembly) *Rom. 13. Let every soul be subject to the higher powers; for there is no power but of God. Whosoever resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation. Yea ver. 5. You must be subject not out of feare of wrath, but for conscience sake.* This Text seemes to imply that the lawes of men do binde the conscience; And we finde it by experience how this is urged by many upon every thing, there is no kinde of institution of man whatsoever (except we can apparently shew, it is contrary to the word of God) but they thinke by vertue of this Text the consciences of men are bound; and so they flie upon men, that they are not men of conscience, that they will not obey authority. In that they do not submit to authority, they sin against their consciences, &c. You shall have many men that will jeere at those that are so conscionable in Gods commands that seeme to be but little things (and in themselves are little things) oh they dare not disobey because they are bound in conscience, they will jeere at the scrupulosity of their consciences there. But when it comes to mans commands, then they must obey in the least thing what ever it be, though in its owne nature it be never so indifferant; yet they must obey for conscience sake.

I shall desire as fully and as clearly as I am able, to satisfie

Answer to
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Conſcience in this very thing. To open therefore that Scripture unto you.

First, you muſt obſerve, that every one is bound to be ſubject to the higher powers: (Mark) It is not to the *Man* firſt, but it is to the *Power*: *Let every ſoule be ſubject to the higher power,* where ever this power lyeth. It is not to the will of a man that hath power, but it is to the power of that man. Now the power, the authority is that, that man hath in a legall way. That firſt muſt be underſtood.

Secondly, we muſt conſider in what they muſt be ſubject: The laws of men are of three ſorts.

Some perhaps command that which is ſimply unlawfull, that we all yeeld the Scripture doth not bind us to be ſubject, there *we muſt obey God rather then man.*

But ſecondly, there are other things that are commanded, that are lawfull, and they are of two ſorts.

Either ſuch things as do tend by the rules of juſtice & prudence to the publique good, to the good of the Community of which we are members: And there we are bound to obey for Conſcience ſake. But ſtill this is not according to that obedience we owe to Chriſt our Head, this is ſecondarily, not primarily, becauſe commanded by man, but becauſe the rules of Juſtice & prudence doth require this for the publique good, of which we are a community; and then becauſe there commeth a Law of Chriſt to us to walk and live according to the rules of Juſtice and prudence: ſo we are bound for conſcience in thoſe things, but not primarily, and ſo they cannot be ſaid to binde Conſcience, ſo as Chriſts Laws do.

There are other things that are commanded by man (and that eſpecially concerns our queſtion) and theſe are ſuch things as indeed are neither here nor there for the common, for the publique good, the good of the community doth not at all depend upon them, and there is nothing in them but meerly the ſatisfaction of the wills of thoſe that are in authority above us. Now here is the Queſtion, How far thoſe Laws bind men, and bind Conſcience? Indeed many poore Chriſtians that are conſcientious have been extremly ſnared in theſe things.

To that I anſwer: That though ſuch things ſhould be commanded

manded to be done, yet if they be not done, (so be it they be not omitted out of contempt, nor so as may bring scandall upon the authority that doth enjoyne them; and those that doe omit them shall patiently and willingly submit to what punishment the Law of the Land shall require) in such things this mans conscience shall not, nor need not bind him over to answer before God, that he hath sinned against that rule.

You will say, How doe you prove that? How doth it appeare? For that must be made out.

I will make it appeare from the Text, from the nature of subjection that is required in the Text, and from Reason.

First, this Text here in *Rom. 13.* giveth this as the ground why we are to be subject, *Because* (saith the Text, *ver. 4.*) *he is the minister of God for thy good.* So that that which is the speciall ground of our subjection, is, because they that are in place are ministers for our good. But here is then an abuse of their power, if they will command what is not indeed tending to the good of the publike, but meerly the satisfaction of their owne mindes.

But suppose it be an abuse, the Text saith we must be subject.

Mark therefore, The Text saith not, *You must doe the thing for conscience sake,* (I beseech you observe it) it saith, *You must be subject,* we must not resist, but be subject: The words are, *We must be subordinate for conscience sake,* (so it may be translated) Here is all that is required, that I must be subordinate and not resist, that is, though there be a thing commanded by authority, though this authority should be abused, yet I may not resist, I must be subject. If then out of that reverent respect I have to authority, though I doe not doe the thing, yet I doe not forbear out of contempt: It is a thing exceedingly prejudiciall unto me, and it is not for the common good, but yet I am so carefull that authority shall not be despised that I will keep it secret, I will not refuse to doe it, so as shall be a scandall unto authority. And yet further, if authority shall so far urge upon me as to inflict punishment because I doe not doe it, I will patiently beare it. Now when these three things are done, here is that subordination to authority that the Apostle in that Scripture requires.

And the reason why this of necessity must be granted, is, because

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because otherwise all that Christian liberty that the Scripture so much ſpeakes of, may be utterly taken away in regard of the practice, that it is in the power of man wholly to deprive us of it.

This Scripture cannot be so understood, that all that liberty we have in all things in their own nature indifferent should be found under the power of men, as that we for the practice, and for our consciences too must be tyed that we cannot have liberty, no not in secret, certainly that is that which is against the judgement of all Orthodox Divines of the Reformed Churches.

But it may be said, who shall be Judge whether things be tending to the publike good yea or no? will you take upon you to judge your selfe?

To that the Answer is thus plainly, that indeed those that are appointed by Law have the power to judge legally, and authoritatively to judge so as to binde others. But every man hath liberty so far as concernes his own act to judge at his perill. And that a twofold perill.

First at his perill, lest hee judging himselfe should sinne against God in this, that he should judge that not good for the publique, which indeed is good; that he should perhaps judge that to be of an indifferent nature that justice and prudence requireth of him: Here he mis-judgeth at his perill, he sinneth against the Lord, against the rules of justice and prudence, and indangereth his own soule if he goe amisse in this.

Secondly, if he mis-judge it is at his perill that comes by the Laws of men, that he is in danger then to suffer what the Laws of men shall inflict upon him: And so submitting this way, his conscience may have some ease; and yet no gap open at all to liberty, or any disturbance to any lawfull authority for all this.

This is necessary for men to know that they may understand aright how to answer that question about Lawes binding of conscience. You heare it is the prerogative of Christ our head, so to be our Law-giver, so as to lay bonds upon conscience in such a manner as no man can doe the like. That is the third.

Fourthly, Christ is the Head of the Church (in regard of some) even personally, so as to come and rule in the world in a glorious manner personally, and so they thinke this may be interpreted,

Every one must judge of his own act, but yet at a twofold perill.

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that Christ shall be a head: (how said to be appointed, we shall speake of when we come unto it) that he shall come personally, and rule and governe things even in this world. As Christ in his own person did exercise his Priestly and Propheticall offices, so they thinke in his own person he shall exercise his Kingly power and office. Which opinion, because the further discussion of it, I suppose generally you are not able to beare yet, therefore in modesty I will forbear, and though out of modesty I shall for the present forbear, yet out of conscience I dare not altogether deny it, but so we will leave it, to see what truth may be in this, wee must expect to have light let in by degrees.

In these foure things then we have the rule of Christ, three determined of, the fourth onely propounded, which Christ in time will shew further light unto us in. Christ is then the Head.

Now from all this there follows three consequences that are very usefull.

1. Hence we learne that the seeking after the right government of Christ in his Church is not a light matter, it doth concern the Head-ship of Christ.

2. By what hath beene said we shall come to be instructed to know what is properly Antichristian and what not.

3. Wee shall come to have light how far the King may be said to be head of the Church. These things you will finde needefull for conscience to be informed in, and I shall carry them on too I hope with modesty, fulnesse, and safety.

First, I say it follows from hence that it is not a light matter to seeke after the right government of Christ in his Church, it concernes the head-ship of Christ. The headship of Christ in a speciall manner consisteth in that there are some other things in which it doth consist, which perhaps may be spoken of hereafter, but here in this place especially that. Indeede in the primitive times there the greatest contention was about the Doctrines of Religion, what Doctrines should hold upon Christ and what not, and the people of God did there suffer most for contending about the doctrines that held upon Christ the Head, they would not receive a Doctrine but what held on Christ, and what was obruded upon them, not holding upon Christ the Head they did reject

Not a light matter to seeke after the right government of Christ.

reject. And *Luther* upon this place hath this ſpeech, he tells us how much the Church in after time did ſuffer for this very thing; ſaith he, What kinde of dangers did inviron the Church, and do inviron it for acknowledging *Chriſt* to be the head, theſe our times do ſufficiently teſtifie. And further, becauſe we preach *Chriſt* to be the whole head, therefore we are ſubject to *Anathemas*, and to all kinde of puniſhment. And in theſe latter times it is like that the great contention will be, rather about the headſhip of *Chriſt* in the point of his government then in the other, the other being ſo cleare unto us; and the ſufferings of the people of *God* will be ſo much the more grievous, becauſe that this is accounted ſuch a little thing, ſuch a poore buſineſſe: And further, becauſe this doth not ſeeme to be altogether ſo clearely revealed in the Scripture, as other Doctrinall points that hold upon *Chriſt* the head. And *Chriſt* the rather hath ſo diſpoſed of things, that this ſhall not be ſo clearely revealed, becauſe he intended to ſuffer *Antichriſt* to riſe to his height: and it cannot be imagined that if the Doctrin of *Chriſt*s government in his Church had been clearely and demonſtratively laid down, ſo as there could have been no gaine-ſaying of it, I ſay it cannot be imagined how it is poſſible for *Antichriſt* to have riſen to that height that he hath; *Chriſt* becauſe he intended to bring about many paſſages of his providence, and many great workes of his that way in ſuffering *Antichriſt* to ariſe; therefore he hath left this point ſo in the word as is ſubject to many doubts, and may occaſion many objections againſt it. But the nearer the time comes for *Antichriſt* to fall, the more clearely this ſhall be revealed.

Secondly, By this that hath been ſaid we may learne what to account *Antichriſtianisme*, and what not: for there are many amongſt us that cry out againſt every thing that diſpleaſeth them, that it is *Antichriſtianisme*, that it is *Antichriſtianisme*, and yet underſtand but very little what *Antichriſtianisme* is. But by this that hath beene ſaid, you muſt know that *Antichriſtianisme* is not every error: It is true in a large ſenſe *Antichriſt* is as much as againſt *Chriſt*, and ſo every ſin, every error is againſt *Chriſt*, and is *Antichriſtianisme*, if you take it ſo. But you are to know the Scripture ſpeakes of the *Antichriſt*, and of *Antichriſtianisme* in a ſpecall acceptation: What is that?

Que pericula eccleſiam exceptura ſunt Chriſtum caput agnoſcentem tempora noſtra ſatis oſtendunt, quia Chriſtum totum predicamus caput noſtrum Anathematis & omnis generis ſuppliciiſ ſubjicimur

2.

What is to be accounted *Antichriſtianisme*, what not.

This my brethren is Antichristianisme, that which shall oppose Christ as a head, and set up another head-ship; here is the propriety of Antichrist and Antichristianisme; as in all those four things named before.

1. First, Whosoever shall obtrude any Doctrine upon the Church to be believed, by their own authority, he is guilty of Antichristianisme, not whosoever shall preach or hold an error in the Church. But when any shall presume to obtrude upon the Church, any Doctrine that holds upon humane authority, to be urged upon the authority of those that do impose it, this I say is properly Antichristianisme, for it doth oppose Christ in his head-ship.
2. Secondly, The intrusion of such offices and officers in the Church as meerly belong to the spirituall man, such as are properly Church offices, that do not hold upon Christ the head, but onely hold upon them, this is Antichristianisme.
3. Thirdly. The imposing of any Ordinance, any new institutions that are, as hath been opened, upon the Church, belongeth to Antichristianisme.
4. Fourthly, The imposing of lawes so to binde conscience as the lawes of Christ do, here is Antichristianisme.

This is Antichristianisme, and that not onely because these things are directly against the head-ship of Christ; but because these things do set up another head too; and so the word *Antichrist* may signifie as well for one to be in stead of Christ (for so *αντι*, the Greeke signifieth, sometime as well for, as against as of his fulnes we receive grace for grace, it is *χρυσος διην χρυσος*, in the Greeke, *grace for grace*) so Antichrist is one that shall set up himselfe as head of the Church in stead of Christ, one that shall clayme unto himselfe that head-ship that is proper unto Jesus Christ, and not to be communicated to any from Jesus Christ. This is Antichristianisme.

Now the Apostle saith that there were many Antichrists in his time, and this mysterie of ungodlineffe, of iniquity did work then; but now it comes to grow to a height in that great Antichrist of Rome, for (you know) in these foure are the speciall things wherein he is the Antichrist; Because he obtrudes Doctrines, Articles of Faith upon the Church by his owne authority; He makes all Offices of the Church to hold on him; And appointeth

eth Laws; Ordinances and Inſtitutions likewise to hold on him; And claimeth the binding of Conſciences, ſo as is proper to Jeſus Chriſt. And all thoſe that hold thus on Antichriſt, and are thus abettors of him in theſe things, theſe are guilty of this great ſinne of Antichriſtianisme. That for your right information about the ſin of Antichriſtianisme.

The third conſequence. You ſay Chriſt is the Head, but you know the *King* is called *the Head of the Church*, in what ſenſe are we to underſtand that? Or how may we come to underſtand aright that Oath that is given, of Supremacie?

Theſe things (my brethren) are neceſſary for information of Conſcience, and the burthen lies upon us to make out theſe as cleerly unto you as we can, that you may go along with the more freedome of ſpirit and conſcience in your way, and yet give every one their right too.

You are to know therefore that the Oath of Supremacie came into England thus: In the time of Popery, the Pope claimed unto himſelfe the Head-ſhip of the Church: He being excluded, then came in that Oath to acknowledge the King or Queen the Head of the Church, But now you muſt know, firſt, that this title, *The Head of the Church*, as it hath been attributed to the King, hath been much abuſed, and it hath given ſome advantage to our adverſaries, for the King is not the Head of the Church, neither as Chriſt is, nor as the Pope claimed it.

Not as Chriſt is: Chriſt is the Head to governe unlimitedly. No limits or bounds are ſet to the Government of Chriſt, but onely his own minde, his own will. It is not ſo with any Prince in the world, he is not ſo the Head to governe. But all Governours have a two-fold limit; They are limited by the Laws of God, and they are limited by the Laws of man too.

Neither is he the Head, as the Pope challengeth unto himſelf. How is that? you will ſay. In the fore-named ſoure things, the Pope challengeth holding of doctrines, and holding of offices, and the like, upon him. Offices doe not ſo hold upon any Governours, upon the King or others, as the Pope challengeth to hold upon him. how doth he challenge them to hold upon him? Thus, that all are in him virtually, and ſo to be derived from him to others. And indeed in great part doe many of our Prelats

say that they are the head of the Church, thus: that is, that all the offices hold on them, that they are all in them virtually, and so goe from them unto others: and hence it is they account all other Ministers but their Curats, and they must not pray but as they will, and doe nothing but what they wil. Why? because they are but their substitutes, as if all offices were virtually in them, and so came from them unto others; whereas every officer in the Church, even the meanest, holds upon Christ the Head.

Now it is true, in the civill State in some sense it may bee said that the officers of the Common-wealth are in a kinde virtually in the King, he being the supream, but you must not thinke that all are thus virtually in him in Church affaires, for if they were virtually in him, then he could himselfe dispence those things that others by virtue of their office, can but that he cannot, as to give the Sacrament and the like.

But how is he the head then, or in what sense may wee quiet our consciences in acknowledging the King to be the head of the Church?

Onely thus he is said to be the head, because he is the supream to governe in a civill way, not onely the Civill State but even affaires that belong to the Church too. We doe not deny the power of Princes even in affaires that belong to the Church. And because he is the supream in that civill power, to governe in a civill way by civill Laws, so as to seee Christ not dishonoured, so as to keepe out Idolatry, to protect the Church, to punish enormities that are there, to defend it from enemies: In that sense he is said to be the head, but that title of supream Governour being understood in a civill way is more proper.

To make that a little out unto you; that there is some supremacie in this, not onely in the civill State but in Church affaires: For we must not exclude the King quite out of all Church affaires, as some would doe, no we doe not; but though we would informe your consciences aright, yet we would not by any meanes take away any lawfull power God hath put into him. Now that hee hath power even in Church affaires, there are many reasons, that fully move me to be perswaded in it.

The first that I shall name, I think it wil least prevail (though it be the most ordinary) with them that make most doubt of it, therefore

That the King hath power in Church affaires, and how.

fore I will not ſtand upon it, only name it. We know that all along among the Jews in the time of the Old Teſtament, the Governours there, and Kings and Princes had power in affaires that belong to the Church as well as to the State. But this I ſay I doe not thinke to be the greateſt ſtrength in this point, eſpecially to perſwade them that make any ſcruple of it, they will tell us that the power there was but Typicall and the like, and ſo bindeth not now.

There are therefore other reaſons that perſwade the ſame thing.

The firſt is this, becauſe I finde that in the prophets, where we have a propheſie of the ſtate of the Church in the times of the Goſpell, God doth promiſe that he will make *Kings* to be their *nurſing fathers*, and *Queenes* to be their *nurſing mothers*. Now if they be to be nurſing fathers of the Church, ſurely they muſt have ſome influence by their power into it.

Secondly, that place in *Rom. 13.* ſpeakes indifferently and ſaith, *he is the Miniſter for thy good.* It doth not ſay for this good or that good, for this civill good or Eccleſiaſt call good, but *he is the Miniſter for thy good*, for all good unto thee ſo far as his power can reach. It is a hard thing you know (if men will put us unto it) to ſhew in the New Teſtament the power that Kings had, becauſe there was then no King but Heathens, yet ſaith he, they are Miniſters for thy good, and he ſpeakes to Chriſtians.

But thirdly, and that which yet may ſeeme to have more in it, I finde this in the New Teſtament that Saint *Paul* when he was accused by his brethren in matters of Religion, he did appeale unto *Cesar*, *Act. 25. 9.* who was a Heathen Magiſtrate, his accuſation was in matters of Religion, in queſtions about their Law, and about one *JESUS* that was dead, whom *Paul* affirmed to be alive. And yet in his answer to thoſe things he appealeth unto *Cesar*, therefore there is ſome what that *Cesar* hath to doe in over-look- ing of the affaires of the Church, that concernes the wayes of Religion.

But you will ſay, How can he be a competent Judge? Can *Cesar* a Heathen be a competent Judge in matters of Religion? Is that poſſible? Or ſuppoſe that a Governour be wicked, can he be a competent Judge in matters of Religion?

Quest.
Ans.

I answer, the wickedness of a Governour, though he bee a Heathen, yet loseth not his power, he hath still a true and lawfull power; yea he hath some oversight in things that concerne Church affaires.

How can that be?

Quest.

Christianity gives not the authority, but inables to execute that authority, a heathen magistrate hath authority, it is his duty to see that Christians be not wronged, and if he doth not it is his sin, but if he becomes a Christian, he is the better able to do what he ought, but this puts not the power into him.

Ans.

But if a man be wicked, and understands not the things of the Church, how can he be a judge?

Thus. Though the King be not a competent judge of the Principles upon which the Church goes, whether right or no, he hath not skill to do that being such a one: yet he may have ability to judge between man and man, whether one doth wrong to the other yea or no, and that in matters of Religion. As thus; though he doth not thinke the Principles upon which they goe to be right, yet he can judge whether according to those Principles they do right one to another, whether according to their Principles, they do not wrong one the other. And this is a great matter to be able to judge and to punish with civill punishment when any of the Church wrongs his brother against the Principles that himselfe doth professe.

As for example, though he be not a Physitian, he doth not understand the difference between the poyson and a wholesome medicine, yet when things are brought before him, he may be a competent judge, by evidence so as to condemne a Physitian that hath poysoned a man in stead of giving of him wholesome Physicke. And that objection against his competency in judging in the affairs of the Church hath no more power then if it should have been objected that he must not judge upon a Physitian, whether he hath poysoned a man or no, because he himself is not a Physitian.

Thus we have done with these three consequents that follow upon the opening of the head-ship of Christ in point of his government. And now we see more clearly how Christ is head and none but Christ, and what glory we are to give unto Christ as the head of the Church.

There

There is one thing more belongs to the head-ſhip of Chriſt which muſt not be paſſed by, though it be not ſo fully aimed at in the text as what hath already been ſaid, and that is the influence of ſpiritual life, that comes unto the Church by Chriſt the head, as the animal ſpirits come from the head to the members.

And this is the very reaſon, firſt, why grace in the Saints is of ſuch a beautifull and glorious nature as it is, becauſe it comes from Chriſt the head. Secondly, this is the reaſon of that power and efficacy that there is of grace in the Saints, becauſe it comes from Chriſt the head. Thirdly, this is alſo the reaſon why grace in the Saints is of ſuch an everlaſting nature, and that beyond that of *Adam*. It hath more beauty than the grace *Adam* had, and it hath more power and efficacy than the grace *Adam* had, and it is of a more everlaſting nature than that was, upon this ground, becauſe the grace of the Saints holdeth upon Chriſt the head, and hath an influence from Chriſt, God-man in a ſpeciall and peculiar way, ſuch an influence as *Adam* had not. This is the excellency of grace in the Saints.

And to conclude this point of the Headſhip of Chriſt. The rather hath God the Father thus advanced Chriſt to be the Head, becauſe he was willing to ſtoop ſo low, to be as a worme under foot, for ſo he ſaith of himſelfe, *Pſal. 22. 6. I am a worme, and no man.* Chriſt was low in his owne eyes, and ſubmitted himſelfe to ſuch a condition, and now behold the Father hath advanced him, for ſo it is ſaid *Ephes. 1. 22. God hath made him head over all things,* hath made him head over principalities, and powers, and dominions, over Angels, and over all men and all things in the Church, hath advanced him to this high and glorious dignity, we ſee ſomewhat of it now, and we ſhall ſee more gloriously the head-ſhip of Chriſt hereafter.

In this God the Father doth ſhew that as he hath dealt with his Sonne, ſo he is willing to deale with the Members of his Son, in a proportion. His Sonne that was willing to be ſo low and under foot, is now advanced to ſuch high glory that all muſt ſtoop, and yeeld, and ſubmit unto him. Let us be willing to lye low, and though it be under foot, to be trodden upon by the wicked and ungodly in the world; though we cannot expect to be advanced to be head, yet we may expect to be advanced to glory and dignity.

You

The excellency of grace in the Saints above what was in *Adam*.

You know what God said to Saul, .1 Sam. 15. *When thou wert little in thine own eyes then I made thee King.* The lesse any of us are in our own eyes, the more are we like to be advanced by God, for God will observe a proportion between his dealings with Christ the head, and his dealings with all his members.



The Seventh Lecture.

H O S E A I. 11. the latter part of the verse.

And appoint themselves one Head, and they shall come up out of the Land, for great shall be the day of Iezreel.

They shall [appoint] themselves one Head.



Phes. 1. 22. it is said, God gave Christ to be Head over all things to the Church. How then is it said here that they shall [appoint] to themselves one Head?

It is true, God the Father hath advanced his Son, and extolled him above all things, and hath given him to be Head over all: but yet when the Church, when the Saints shall choose this Christ to be their Head, when they shall come in freely, and willingly submit themselves unto Christ, lifting him up above all, honouring his ordinances, laws, institutions, depending upon him for light; They are said to appoint Christ to be their Head.

As, though Gods eternall Decree hath made himself to be the God of his Saints, yet when the Saints doe choose God to be their God, God doth account himselfe to be made their God by them: they make God to be their God in choosing of him. So though Christ by the Father be appointed to be the Head over all, yet the act of the Church in choosing Christ, and comming to him freely, and submitting unto him as to the Head, is accounted even an appointing of Christ to be Head.

This is that happy work which the Saints have been doing, and which

which we are to doe, and they will doe to the end of the world, appointing Chriſt a Head. Though there be ſome ſpeciall time that this Text hath reference unto (of which by and by) yet in all Ages of the Church, when the Saints doe chooſe Chriſt to be their Head, they are ſaid to appoint him.

Let us joyne in this bleſſed work, an honourable work for creatures to appoint the Lord JEſus to be Head over them. Let us ſay as *Huſhai* ſaid in another caſe, *2 Sam. 16. 18. Him whom the Lord, and this people, and all the men of Iſrael chooſe for King, his will I be, and with him will I abide.* So, He whom God the Father ſhall give to be Head over all things, him whom the Saints have in all times choſen for their Head, it is he that ſhall be our Head and our King, his will wee be, and with him will wee abide.

Let us give Chriſt the preheminance above all, prizing his government, his ordinances above all the comforts we have in this world. *Pſal. 137. 6. If I prefer not Ieruſalem above my chiefe joy,* The words are in the Originall, *If I make not Ieruſalem to aſcend above the head of my joy*; Whatſoever is high in our thoughts, as a Head, let Chriſt be above it; Chriſt in his ordinances muſt be above the head of our joy.

For otherwiſe he is not a Head unto us. If you invite a man of quality to your table, though you provide never ſuch cheer for him, yet if you ſhould ſet any people of meane quality above him, he would not regard all your courteſies. When you tender up any thing unto Chriſt, when you ſeeme to entertaine him with the greateſt reſpect, yet if there be any thing you ſet above him, eſpecially if a vile luſt be ſet above him, he cares not for all your entertainment.

We reade in that *Col. 2. 19.* (the place we made uſe of in opening the former point) that there were ſome blamed for *not holding of the Head*; What is that? Becauſe they gave more honour to Angels then was due unto them. It is ſpoken about the worſhipping of Angels, though never ſuch glorious creatures, yet by over-prizing they come, not to hold of the Head. What is the giving undue honour to Angels enough to take us off from Chriſt the Head? Certainly then the proſtrating our ſelves before our vile and baſe luſts, doth much more take us off from holding Chriſt to be the Head.

Let us look at all the offices and ordinances of Christ, as holding upon him the Head, (as you heard before) that so we may have a more reverent esteeme of them.

Let us depend upon him for influence of life, and not depend upon means.

Let us manifest in our conversation the spirit and life that we have received from such a Head as Christ is, that we may not be a dishonour to this our Head.

We must not dishonour our head.

¶ αἵμα-
των βα-
πτισ-
μοῦ καὶ
αἵμα-
τος ὕδατος, &c.

I remember *Chrysostome* in his Comment upon that first of the *Ephesians*, sayes, in this regard we must be better then Angels, yea greater then Arch-angels, and he hath three most excellent expressions about this, that Christians should take heed of *dishonouring Christ their Head*.

First, saith he, suppose a man had a precious Diadem upon his head, or a crowne of gold, that would be some argument unto him to make him take heed of doing things unworthy of that ornament that is upon his head: but we (saith he) have not a Diadem, we have not a crowne of gold upon our heads, we have Christ himselfe to be our Head, therefore let us doe nothing unworthy of this our Head.

Secondly, he hath this expression. O the honour (saith he) that God affordeth unto us in this! the thought of this were enough to terrifie us from sin, more then the setting of hell it selfe before our eyes. And indeed so it is. The right understanding of Christ to be our Head, and we having so neere an union with him, is of power to terrifie us from sin more then the sight of hell, if it were before us.

Thirdly, he goes on farther. Saith he, What, is Christ your head? do you know next unto whom this your head doth sit in heaven? Is he not placed at the right hand of the Father above all principalities and powers? And shal the members of this head be trampled upon by the divell? God forbid.

And yet so honour the head as to give due honour likewise to all that are under him, to those that he hath placed for the administration of any ordinance of his unto us. We must not underpretence of giving Christ all the honour, dishonour those that are set over us by Christ. We have a notable expression of the Apostle *Paul*, *1 Cor. 1. 12*. Where reproving the dissentions of the

Church

Church of Corinth; *There are ſome (ſaith he) that ſay we are of Paul, and others we are of Apollo, and others ſaid, we are of Cephas, and others we are of Chriſt.* Why, are theſe all blamed? how could thoſe that ſaid that they held of Chriſt be blamed? It is apparent that the Apoſtle blames them all, as well thoſe that ſaid they did hold of Chriſt, as thoſe that ſaid they did hold of *Paul, or Apollo, or Cephas.*

How is that?

Thus. Amongſt the Corinthians there were ſome that made di-
viſions, ſome were for ſome officer, others for others; we are for *Paul* ſaid ſome, we for *Apollo* ſaid others, and we for *Cephas*, and for our parts (ſaid others) we are for none of them all, we are neither for *Paul*, nor for *Apollo*, nor for *Cephas*, but we are for Chriſt, what are men? what are officers? what are Ordinances? what are all thoſe to us? Chriſt is all in all unto us, he is our head, and we are compleat in him, and we hold upon him, we are for neither of all the other. Theſe are blamed as well as the other. We muſt ſo hold upon Chriſt, as yet to give all due honour to the Ordinances, to the institutions, to the officers and offices of Chriſt.

Yet I confeſſe when any that are in Chriſts ſtead to diſpence his ordinances unto us, if they prove to be wicked, of all people in the world they are the moſt contemptible, and a juſt judgement of God it is upon them. *Eſay 9. 15. The ancient and honourable, he is the head, and the Prophet that teacheth lies, he is the taile.* Marke, the Prophet there ſpeakes againſt thoſe that were in place and power, though they were naught, yet ſtill they retained the name of *ancient and honourable*, but the *Prophet that teacheth lies*, a contemptible name is put upon him, he is *the taile*, no generation in the world more contemptible then thoſe when once they degenerate.

- But you will ſay, though they ſhould be vile in their lives, yet the wickedneſſe of them that are in office doth not hinder the virtue and efficacy of the ordinances, it depends not upon them.

True, the efficacy of no Ordinance depends upon men, and it is not either becauſe the Miniſter is vile, or Communicants are vile that communicate with you that can hinder the virtue of an Ordinance. If the Church contract no guilt upon themſelves by retaining ſuch in place, and by not caſting out ſuch as doe come

into communion with them. Take but that for granted that there is no guilt contracted: It is not the wickednesse then of the Minister or of the people that hindersthe efficacy of any Ordinance at all. But if it prove that there bee guilt contracted upon the Church through the negligence of their duty this way, then the case is the same with those of Corinth, 1 Cor. 5.6. *A little leaven leaveneth the whole lump,* what is that *whole lump* but their Communion?

Quest.

But was not Christ the Head before, because now it is said, *They shall appoint themselves one Head?* It is spoken of a glorious time when the Jews shall be called again, and Israel and Judah shall joyne together. Now *they shall appoint themselves one head,* Christ to be their Head. Christ was the head to the Fathers under the Law, how now is he appointed their head?

Ans.

Christ indeed was a Head to the fore-fathers, but now in the times of the Gospell, especially at these times that are spoken of here, at the calling of the Jewes, and that glorious time that shall be then, Christ will appeare to be a Head in another manner, to governe in another way, far more gloriously then now he doth, and far more influence of grace and light will come from him unto his members then now. Though Christ hath alwayes beene a Head to his Church, yet there is a time comming when the *seventh Trumpet* shall be sounded (spoken of *Revel. 11. 15.*) when that voice shall be heard that yet was never heard, *The Kingdomes of the earth are the Lords, and his Christs, and he shall reigne for evermore.* A time comming wherein Christ shall say unto his people; *To him that overcommeth I will grant to sit with me in my Throne, even as I also overcame and am set downe with my Father in his Throne.* The Throne that Christ sits upon now, is his Fathers Throne; he doth not call it his, and at the day of judgement the Scripture tels us that *he shall give up the Kingdom unto his Father.* There is a time therefore for the Throne of Christ to be here further then it hath beene, which Christ hath promised to those that doe overcome. A time comming when there shal be heard *the noise,* not onely of *many waters,* but as a mighty thunder, saying; *Allerujah, for the Lord God Omnipotent reigneth.* He shall be a Head another way.

Revel. 3.
21.

Rev. 19. 6.

Now if it bee true that Christ himselfe is appointed by the Church

Church to be head, then the officers and Miniſters of the Church ſhould not thinke much to be appointed in their places by the Church too. It is true, their offices hold on Chriſt the Head, but the designation of the perſons it muſt be from ſome Churchworke or other. Who of the Church, ſhould do it, we do not now liſt to enter into any ſuch controverſie, but that there muſt bee more than a civill act to make any man that was not before in the place of a Paſtor or teacher of a Church, now to be ſo, ſomewhat to make my conſcience to yeeld and ſubmit unto him as an officer that JESUS CHRIST hath placed over me, ſome Churchworke there certainly muſt be in this: Chriſt himſelfe would be appointed a head by his people, that they might ſubmit to him the more chearfully, and give glory to him with the more freedom of ſpirit. And as for all ſuch as ſhall thruſt themſelves upon a people, no marvaile though they complain of want of reſpect from them, or of their going away from them. They never did any thing towards the appointing them officers over them.

They ſhal appoint themſelves a head. Not force Chriſt upon others by fire and ſword. Heretiques are to bee burnt with fire (ſaith Luther) but with what fire? the fire of charitie.

They ſhall appoint to themſelves. Let others doe what they wil, let others chooſe what head they pleaſe, yet the Saints will appoint to themſelves the Lord Chriſt to be their head, they will bleſſe themſelves in Chriſt, he ſhall be a head unto us, whatſoever he be unto others. Others it may be will chooſe unto themſelves other heads, but the Saints ſay as they in *Micah 4. 5.* *All people will walke every one in the name of his God, and we will walke in the name of the Lord our God for ever and ever.* Other people they will walke in their wayes, and chooſe to themſelves ſuch as they may have moſt liberty under, they perhaps thinke the government of Chriſt to be too ſtrict for them, but for us we will bleſſe our ſelves in our Chriſt, we will never prostitute our conſciences ſo to men, to luſts and humors as we have done, it is Chriſt ſhall be our head and we will ſubmit unto him, it is he that is our Lawgiver. *Secreta mea mecum* (it is an Hebrew proverb) *my ſecret is with my ſelfe*, what good we finde in Chriſt it is to our ſelves; Let Chriſt be a *ſtumbling-block* and a *rock of offence* to others, to

Ignis charitatis comburendi sunt heretici.
Luther.

Cant. 5.
last.

There can
be univer-
fall officer
in the
Church as
in the
State, and
why?

us he is *precious*, he is *one of ten thousand*, he is *altogether lovely*.

They shal appoint to themselves *one head*. But one; The Church is not a Monster of divers heads. It hath but one head. There cannot be a ministeriall head of the Church, Christ is alwayes present, and hath left his lawes with his people. If we consider the difference between Ecclesiasticall power and Civil power, we shall see it cleare that there cannot be a ministeriall head of the Church (indeed there is a contradiction in the very mention of it: a ministeriall head? it is absurd to speake it) It is true in the civill power, it is not against any institution of Christ that there should be one head over all the world, nor against any law: But for to have one head over the Church, yea to have any generall officers over all the Churches (to challenge a head-ship) it cannot be. The reason is, because there can be no delegation of power that belongs to the Church. There may be a delegation of a Civill power, one man may be King over many Countreyes, and he may appoint substitutes under him, and delegate them that they shall officiate under him. There is no such matter in the Church, there is no delegation of power from one to another. Grant but once delegation of the teaching power here you stablish *Non-residency*; grant but delegation of the ruling power and you presently establish a papacy. There is no such thing therefore.

Againe, the civill power is by way of coercion, a Magistrate is not alwayes bound to give a reason of his injunctions, he may by way of compulsion require obedience. But Church power is to deale with conscience; and therefore every one that hath any power must officiate himselfe, and deale with the consciences of men to perswade and to instruct.

These two things being granted it is impossible that there can be a head over all the Churches, yea or over many.

But one; We must joyne nothing with **JESUS CHRIST**, in the way of his head-ship. As *Alexander* said to *Darius*, when he sent unto him that he would be willing to divide the Kingdom; No, saith *Alexander*, there is but one Sun in the firmament, and there can be but one King in a kingdome. So saith Christ, but one head; He head alone or no head at all: nothing must be joyned with him as head. Indeed the heathen gods were contented to divide their honours, and to have but
some

ſome, and other to have ſome other : and hence the Senate of *Rome* rejected Chriſt from taking him in to be a God, after they conſulted about it, for ſaid they, if Chriſt come to be acknowledged a God, he will not ſhare with the reſt, he will have all himſelf, and ſo upon this reaſon they reſuſed him. Thus do many reject Chriſt for a head, and for a God, becauſe Chriſt will not ſhare with others ; he muſt be but one.

And a ſpeciall helpe is here to our faith in looking up to Chriſt for helpe and protection when all meanes faile (I beſeech you obſerve it) What, doth Chriſt require of us that we ſhould make him head alone and joyne nothing with him as head ? Then we may well expect from him in all our wants, a protection, and that he alone ſhould helpe us ; or otherwiſe, the condition of a Chriſtian were the worſt condition in the world, were worſe then the condition of a heathen : For the gods of a heathen would be content to have but part of the honour of the heart and life becauſe they could helpe but in part. If a heathen god ſhould require the whole ſoul to be liſted up above all, and he alone to be honoured & worſhipped as a God, and yet when it comes to a matter of helpe and protection, he could do nothing without ſome other joyned with him, a heathen might well reaſon the caſe againſt him as doing him wrong, certainly Chriſt will never wrong his people, ſo as to challenge from them, that they ſhould liſt up him alone, and joyne no other with him, and yet when it comes to their helpe and ſuccour that there ſhould be need to call in others beſides himſelfe to their helpe. Therefore as Chriſt doth challenge it from us to make him our head alone, ſo we may challenge it from Chriſt to helpe us alone when there is no other helpe for us.

Thus we have finiſhed both the head-ſhip of Chriſt, and the Churches appointing him to be that head.

Now followes the next mercy, the next bleſſing, and that but in a word, and then we come to the concluſion of this Chapter.

They ſhall come up out of the land.

A terrenis affectibus, So *Ierome*, he makes it a comming up from their earthly ſenſes, earthly affectiones. *A vita miserabili*, ſo *Luther* upon the place, makes it a comming up from their miſerable life and condition.

But rather thus, *Come up out of the land*, that is, out of their captivity

tivity. Judah and Israel they shall joyne together in comming to Ierusalem, and so joyne in the same kinde of worship, as they were wont to come out of all parts of the country to worship at Ierusalem, and there were united in one kinde of worship, so they shall now come from all parts of the world where they are scattered, and joyne in the same way of worship, yea and it is very probable in their own land.

There was a time when the people of God did sing songs of praise in the wilderness. *Exod. 15.* But the time shall come when they shall do it in their own land; and this shall be a blessing of God upon them.

Isa. 26. 1. In that day shall this song be sung in the land of Judah, We have a strong City, salvation will God appoint for walls and bulwarkes. It shall be sung in the land of Judah.

Ezek. 20. 40. In the mountains of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me, there will I accept them, and there will I require your offerings, and the first fruites of your oblations, with all your holy things.

Ezekiel 37. 21. I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land.

This blessing hath God granted unto many of his servants this day; who never thought to have seen their own land, their own good land: but God hath bin pleased to gather them up that they are come not onely into their own land, but they finde the armes and hearts of the Saints open to imbrace them, and call them to publike employments. It was not long sincethat the land could not beare them; we hope that the time may come ere long that the Lord Christ may so rule and that in our land, that it will as hardly beare wicked and ungodly men as it hath borne the Saints; though it were hard to say that there should be so much violence used even to keep them from some sinnes, as hath beene used here against the Saints to keep them from their God, yet time may come ere long that wicked men may be glad to flie (though not forced unto it) out of their own choice, into another land, because they cannot have the enjoyment of their lusts so freely here: As the Saints have beene forced to flie out of their land that they might

might ſerve the Lord and keepe their Conſciences clear.

But we let this paſſe, and come now to the cloſe of the Chap. to the *Epiphonema* of it all.

For great ſhall be the day of Iezreel.

They ſhall appoint themſelves one head, and come up out of the land, for great, *Licet*, ſo *Tremelius* turnes it, *although* the day of *Iezreel* be great: and indeed the Hebrew particle *ו* ſignifieth *quavis* as well as *quia*, It may be translated [*although*] as well as [*for.*] And he translating it ſo, *although* the day of *Iezreel* be great, he takes it in this ſenſe, that is, although the people of *Iſrael* ſhall be brought into great affliction, yet God will be ſo mercifull then when his time comes, as they ſhall be gathered together again, and appoint themſelves one head, and come up out of the land. And from ſuch an interpretation of the words there might be an excellent meditation raiſed, and that is this.

That the greatnes of the miſery of the Church is no hindrance to the courſe of the freenes and abundance of Gods mercy to it.

Although the day of *Iezreel*, their day be never ſo calamitous, never ſo afflictive, never ſo grievous, yet they ſhall come up out of the land and appoint themſelves one head. The greatnes of the Churches miſery is no hinderance unto the Churches deliverance: Why? becauſe their deliverance dependeth upon a God who doth delight not onely to manifeſt ſome power, but the excellency, and the glory, and the choice of his power in their deliverance.

For that take this Scripture *Iſa. 62. 8.* Where ſpeaking of theſe very times that we ſhall heare of afterward, of Gods being mercifull unto his people, he ſaith, *The Lord hath ſworne by his right hand*; and we have not onely mention there of Gods right hand and ſwearing by it, but the arme of God too; Marke that, *The arme of God and the arme of his ſtrength*: There is Gods hand, Gods arme, the arme of his ſtrength, and God ſwearth by it. Surely when God delighteth to put forth ſuch power for the deliverance of his Church, it is no great matter whether the afflicted eſtate be great or ſmall. It makes no great matter for the hinderance of the Churches deliverance, no more then if you ſhould ſee two bubbles of water riſe up, and one hath a little thicker ſkin then the

Obſer.

The greatnes of the Churches affliction is no hinderance to the deliverance of it

other. Now there is as much difference in the difficulty that the thicke skin bubble makes when a mighty Cannon or peece of Ordnance shall be shot off with a mighty Bullet to resist it, from the thinner skin bubble, as the greatest and sorest affliction that the people of God were ever under in this world makes a difference in the difficulty of their deliverance (when they have to deale with an infinite God) from the least affliction that ever the Church was in. The difference is no more. If a child indeed should see the thicker skin bubble, hee might thinke tis harder to bee broke then the thinner skin, but if a Cannon be shot off, nay if it be but a Fillip, it makes no difference. Now the afflictions of Gods people they are to this right hand of Gods power, and the arme of his strength, but as a bubble of water before a mighty Cannon. Yea if there bee not helpe at all to deliver Gods people in time of affliction, yet God can create helpe, *He will create Ierusalem a rejoycing, and their people a joy.* Yea suppose their condition be such as yet never was the like since the beginning of the world, yet *Isa. 64. 4. since the beginning of the world men have not heard, nor perceived by the eare, neither hath the eye seene, what God hath prepared for them that waite for him.*

And as the greatnesse of the Churches deliverance is no hinderance of Gods power in delivering them, so it should be no hinderance to the worke of our faith. Common prudence and reason will go a great way to uphold us under some affliction, but when the affliction comes to be sore, and grievous, and long; prudence and reason then sinketh under the burthen; but then should faith lift up it self, and cast an eye upon this right hand of Gods power, this arme of his strength that he hath sworne by, and exercise it selfe in the glorious acts of it. For certainly faith is appointed for such a time as this, when the Church is under grievous extremities. The ordinary afflictions of the Church do not call for such a work of faith, but when they come to extraordinary that requires such a power of God for their deliverance, then there is called for a work of faith proportionable. As *Alexander* when he was in great danger, Now (saith he) there is a danger fit for the spirit of *Alexander* to incounter withall. So when the Church comes to be in any great danger, all the mem-

*Jam periculum par
animo Alex-
ander.*

bers

bers of it ſhould ſay, here is a danger, here is a trouble fit for the ſpirit of Chriſtians, fit for the ſpirits of thoſe that are able to exerciſe the moſt noble and glorious acts of faith.

This glorious exerciſe of faith, I may even ſay we are ſcarce yet for the preſent put to it, for reaſon and ſenſe ſees much help, they ſee that the cauſe of God at this day hath the better of the adverſary; reaſon I ſay and prudence may ſee far this way. Let us not look upon every difficulty as a thing that calleth for ſuch a mighty glorious worke of faith, whereas men by reaſon and prudence, may carry themſelves under ſuch difficulties much better then moſt of us doe. But wee do not know but the Lord may call us unto ſuch difficulties and dangers as requires ſuch a faith as hath ſuch a kinde of work as I have ſpoken of. Let us therefore lay up this Inſtruction for the time to come.

Again, for great ſhall be the day of Iezreel.

If the words be read thus (as they are in your Bibles) and yet have reference to the calamitous time, and grievous extremitics of the day of *Iezreel*, then there will be theſe two excellent meditations from thence.

The firſt is, That Gods bowels of compaſſion do work toward his Church becauſe of the greatnes of their affliction. When their afflictions ſhall be very great, and the greater they are, the more do Gods bowels of compaſſion work toward them.

Obſ.

We know the miſery of Gods people in *Ex. 3.* was a marvailous quickning argument to the compaſſion of God (as I may ſo ſpeake) *I have ſeene, I have ſeene (ſaith he) the affliction of my people and their ſorrowes, and therefore ſhall I come down to deliver them.*

If the greatneſſe of the affliction of the Church move the bowels of Gods compaſſion, then let not the greatneſſe of affliction hinder our faith. Let not the greatnes of trouble reaſon down our faith, but rather let it reaſon up our faith, for ſo indeed it ſhould; and ſo the Saints of God heretofore have done, by the greatnes of the trouble we muſt reaſon up our faith as thus: *It is time for thee O Lord to work, for men have almoſt deſtroyed thy law; yea the high time is come for thee to have mercy upon Zion, for thy people begin to favour the duſt thereof.* What, was this a good

Afflictions
ſhould
raife our
hearts.

argument, *Have mercy upon me, and pardon my sin, for it is very great,* to move God withall? Surely then this is a good argument, Deliver us in our afflictions, for they are very great: for sin makes a great deale more distance between God and us then afflictions: yet if the greatnesse of sinne shall come to be put as an argument for Gods mercy and compassion to work, much more the greatnes of afflictions. Yet this is the grace of God in the second Covenant that even the finnes that before made the creature an object of hatred, those finnes come now to make it an object of compassion. So afflictions that before were part of the curse, they come now to be arguments for the moving of the bowels of Gods tender compassion toward his people.

Obfer.

Another note (if you read it so, *for great is their affliction*) is this, the promise is the onely support of the soul, and that which carrieth it thorough the greatest affliction. Afflictions are as leade to the net, the promise is as the corke, the promise keeps above water when the lead pulls downe. But I leaue these meditations, though I finde many interpreters run this way. And I rather take it as a further expression of Gods wonderfull mercy unto his Church.

For great shall be the day of Iezreel, That is, God hath a great day of mercy for *Iezreel*. That is the meaning, they shall appoint themselves one head, they shall be gathered together and be made one, they shall come up out of the land, why? For God hath yet to come a great day of mercy to his people, *A great day of Iezreel.*

And herein therefore God makes use of the name of *Iezreel* in a good sense. They that carry it the other way would carry the signification of the name thus, for great is the day of *scattering*, of the scattered people, so *Iezreel* signifieth (as you heard in the beginning of the Chapter) But *Iezreel* signifieth likewise *the seed of God*. Before God made use of their name in the worse sense, that he would scatter them according to their name; now he makes use of their name in the best sense, they are the seed of God, and there is great mercy from God for them.

Obfer.

When God is reconciled unto a people, he takes all in the best sense and makes the best acception of every thing, as he doth here of the name *Iezreel*.

We have onely theſe two things to conſider of in this expreſſion.

1. That the Saints of God, and the Church, they are Gods *Iezreel*. That is, they are the ſeed of God.
2. That there is for this ſeed of God a great day.

1. They are the ſeed of God. The ſeed of the bleſſed, & there is a bleſſing in them. They are the precious ſeed that God preſerves in the world, and hath done ever ſince the beginning of the world. They are that ſeed that preſerveth the glory of God in the world. Were it not for a few gracious, holy people in the world, where would the glory of God be? What would become of it? Thoſe that are godly, however contemptible in the world, they are the precious ſeed that God reſerves in the world for great and glorious ends. They are the ſeed to preſerve the continuation of the Doctrine of the Goſpel, and the bleſſed truths of God; as *Iſa. 6. 13. The holy ſeed ſhall be the ſubſtance thereof.* Though they ſhall be under great afflictions, yet there ſhall be a holy ſeed that ſhall be the ſubſtance thereof, and there ſhall be his bleſſing. *Pſal. 72. 17. His name ſhall endure from generation to generation:* the words are read by *Montanus*, *His name ſhall be childed*, that is ſo continued as families are continued, one generation after another, one begetteth another: and ſo ſhall the name of Chriſt continue in the world, and ſo it hath done.

And though ſeed be but a handfull in compariſon of the harveſt, ſo the Saints of God then were, and yet are but as a handfull in compariſon of the glorious harveſt that ſhall be, yet they are very precious before God, and God will make the world hereafter know that they are the precious ones of God. *Iſa. 61. 9. All that ſee them ſhall acknowledge them that they are the ſeed which the Lord hath bleſſed.*

Seed (you know) a man will be carefull of that what ever becomes of his other corne. In time of dearth the husbandman will rather pinch his own belly, then have his ſeed-corne to be ſpent. So in times of common calamity, of common dearth, yet Gods care is over his ſeed; the Saints are (as I may ſay) Gods ſeed-corne to preſerve his name in the world, to other generations that are to come, he will not therefore have them deſtroyed.

The godly
are preci-
ous ſeed.
*Filiabitur
nomen ejus*

Seede is the most precious of the corne, which is most winnowed and made cleane, and so are the Saints, the cleane ones and the most precious ones. God perhaps doth winnow them and fanne them more than he doth others by the fannes and winnows of afflictions, why? because they are his seed. Perhaps other corne that hath drosse in it, the husband-man will give the fowles and the cattel that, he bestoweth not much winnowing upon it, but the corne that is for seed he winnows that, he would not willingly have a dernel amongst it. It may be thou complainest thou art more winnowed, more fanned then other men; perhaps thou art more precious in Gods eyes, thou art to be reserved as seed, as the seed of the blessed.

The wicked indeed they are seed too, but a corrupt seed, *a seede of evill doers*, *Es. y 1.* the grand-father was an enemy unto God, yea the great grand-father, and the father, and the children after him continue enemies to God. And God in mercie unto his Church doth many times cut downe the wicked before they doe seed too much. As you that have gardens, if they have weeds in them, and you see the weeds come up and grow to seed, you think then that it is time to pul them up, you will not suffer them to feed. God lookes upon many families and sees wretched and sinfull men as a seed of evill doers, and sees they are ready to seed, and if they be not cut downe suddainly there will be a wretched brood of wicked ones in such a family. This is the reason of Gods suddain cutting downe of many wicked families.

But to come to the point that is chiefly intended, that is, That this seed of the Lord shall have a great day. *Great shall be the day of Iezreel.*

The men of the world they have their day in which they ruffle it out, and they have all the doings. Saint *Paul* seemes to speake of this in *1 Cor. 4.3.* he saith there that he did not passe for mans judgement, the word is, *ad gratiam iudicis, for mans day.* Now men have the day, they have all the bravery of the world, well saith Saint *Paul*, I doe not passe for mans day, I expect another day, besides mans day. I know not how it commeth to passe to be otherwise translated, you translate it judgement in your books, but in the Originall it is *day*, Man hath a day.

As men have a day, so shall Gods Saints have a day too. We use

The wicked are corrupt seed.

uſe to ſay many times when we ſee the Malignant party jocund and merry, ſurely they hope to have a day. My brethren bee joyfull in the Lord, God hath a day for you, and a great day too, *Great ſhall be the day of Iezreel.* The beginning of Gods mercie to his people is called *a day of ſmall things, Zach. 4. 10.* and that muſt not be deſpiſed, *Let no man deſpiſe the day of ſmall things.* It was the beginning of the reformation and deliverance of the people of Judah from their captivity. But God hath a day of great things, and certainly that day ſhall be honourable.

A day firſt in which the glory of God ſhall exceedingly appear, wherein God ſhall be (as I may ſo ſpeake with holy reverence) as it were in his robes: As we know Princes upon great dayes put on their robes, ſo the King of glory ſhall have a day for his people, wherein even he himſelf will put on his robes, *Pſ. 102. 16. When the Lord ſhall build up Zion he ſhall appear in his glory.* It ſeemeth while the Church is in affliction, while the witneſſes prophesie in ſack-cloth, God is as it were cloathed in ſack-cloth, In all their afflictions he is afflicted, but becauſe God hath a day, a great day to his Churches, he will reſerve his robes till then, and when that day commeth he will put on his robes, for *when hee ſhall build up Zion (ſaith the Text) then the Lord ſhall appear in his glory.* A great day it ſhall be for *Iezreel*, for the ſeed of the Lord.

Secondly, it ſhall be a great day, for this day ſhall be *the riches of the world.* Marke that place in *Rom. 11. 12.* ſpeaking of the Jews, *If their fall (ſaith he) be the riches of the world, and their diminiſhing the riches of the Gentiles, how much more their fulnes?* It was a rich mercy to the Gentiles when they were brought out of darkeneſſe, and called into the knowledge of Jeſus Chriſt, here was riches to the world of the Gentiles: But God hath a greater day then that, for it is ſpoken here of a day that is to come, that is, their fall was the riches of the Gentiles, much more their calling in again. So then there is ſuch a day of calling home the people of God, as ſhall be the riches of the Gentiles, the riches of all the world.

Yea Thirdly, Great ſhall be this day, for it ſhall be as a day of reſurrection from death to life: ſo *Dan. 12. 2. Many of them that ſleepe in the duſt ſhall awake, &c.* It is not ſpoken of the great reſurrection

1.

2.

3.

That place *Dan. 12. 2.* opened, not underſtood of the general reſurrection at the laſt day, and why.

reſurrection

urrection at the last day of judgement, for

First, It is spoken but of *some* that shall arise :

Secondly, The greatest glory that is here put upon the just, is but to *shine as the stars in the firmament*, but at the last day the Saints shall *shine as the sunne in the firmament*, more and above the starres. Yea,

Thirdly, This that is here revealed to *Daniel* must be *sealed up as a great secret till the appointed time come* ; but for the Resurrection at the last day that is no great secret, that they knew well enough, it is not as a secret to be shut up and sealed from men till the time appointed come. But this Resurrection here spoken of, it is to be sealed up as a great secret that was not known in the world, nor should be much knowne till the appointed time should come. And then

Lastly, It was promised to *Daniel* in the 13. ver. that he should *stand up in his lot*, as a peculiar and speciall favour that God would bestow upon him. Now it is not such a peculiar and speciall favour for a Saint to stand up at the great day, at the last day, this was a favour to *Daniel* as an eminent Saint, that he should stand up thus in his lot. Therefore this Resurrection is the same with this great day of *Iezreel*, wherein there shall be such a glorious work of God in calling Israel and Iudah together and the fulnesse of the Gentiles, that it shall be as the Resurrection from death to life ; so the Apostle calls it likewise in that *Rom. 11. 15. What shall the receiving of them be but life from the dead ?*

4. *Great shall be the day of Iezreel*, for this day shall bring refreshing to all the Saints, this is *the time of the refreshing*, *Act. 3. 19.* There shall be such things then as will refresh and revive the spirits of all the Saints. Yea,

5. It shall be the day of restitution of all things. *Act. 3. 21. Untill the times of restitution of all things come, which God hath spoken by the mouth of all his Prophets since the world began.* I know it is ordinarily carryed by many another way, concerning the last day ; but that it cannot be so, it appeares, because that then there shall not be the restitution of all things, but the annihilation of many things.

Further, this speaks of a restitution of all things, that was spoken of by the mouth of all the holy Prophets. Now the holy Pro-

Prophets ſpake but very little concerning the day of Judgement, or another life to come, we reade little of it in the Prophets; and therefore the Apoſtle in *2 Tim. 1. 10.* ſaith, that *life and immortality was brought to light through the Goſpel.* Not but that it was knowne ſomewhat before, but it was very darkly known; there was very little ſpoken of life and immortality in the Prophets: But this ſpake of a time that all the holy Prophets ſpake of, as an argument that was the generall theame of them all. And indeed there is no argument whatſoever that is more generall among the Prophets, then this great argument of this great day of *Iezreel*.

6. *Againe, 6. A great day,* for it ſhall be a new creation; a new heaven and a new earth ſhall be made when this great day of *Iezreel* ſhall come. *Eſay 65. 17. Behold I create new heavens and a new earth:* And in *ver. 18.* if you obſerve it, you ſhall ſee what this new heaven and this new earth is: *But be glad and rejoyce for ever in that which I create, for behold I create Ieruſalem a rejoycing, and her people a joy.* Thoſe are the new heavens and the new earth that are to be created: and this is meant of the Church plainly, for the Text, *ver. 21.* ſpake of *building houſes*, and inhabiting them, and of *planting vineyards, & eating the fruit* of them, upon theſe new heavens and this new earths creation. And *2 Pet. 3. 13. Nevertheſſe according to his promiſe, we look for new heavens and a new earth, wherein dwelleth righteousnes.* Now where is this promiſe? This is uſually taken for the Kingdom of heaven hereafter. But where is this promiſe? We do not find it any where but in that place I named before, *Eſay 65.* Now it is apparent that promiſe doth ſpeak of an eſtate of the Church here in this world; & there is ſpoken of a new earth, as well as of a new heaven; if it were only ſpoken of new heavens, it had bin another matter, but it ſpake of a new earth likewiſe, therefore meant of an eſtate in this world, a new creation of a new heaven & earth, that is, there ſhall be ſuch glorious things done by God, as ſhall manifeſt a creating power, as if God did now make *new heavens* and a *new earth.*

7. *Great ſhall be the day of Iezreel,* for it ſhall be as another world, when this day commeth. *Heb. 2. 5, 6, 7, 8. Unto the Angels hath he not put in ſubjection the world to come, whereof we ſpeak. But one in a certaine place teſtified,* (this certaine place is in *Pſal. 8. 4.*) *ſaying, What is man that thou art mindfull of him, or*

the son of man that thou visitest him? Thou madest him little lower than the Angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands, thou hast put all things in subjection under his feet. This is clearly interpreted of Christ, (as verse 9. and so on) that all things must be subjected to him as man, *What is man that thou shouldst regard him?* That is, that thou shouldst advance the nature of man so far as to unite it even to thy Son, and put all things in subjection under his feet. This the Apostle interpreteth of Christ. But saith he, we see not yet all things put under him, that time is yet to come; for, saith he, *We speak of things that concern the world to come.* Therefore (mark my brethren) there must be such a time wherein all things, all creatures must be put under subjection to Christ, and this is in the world to come. Not in that world to come where the Saints shall reign gloriously in heaven, it cannot be meant of that, for the heavens must depart as a scroll, and many things shall then rather be annihilated, and the *Kingdome* must then be given up by Christ to God the Father, so the Apostle saith, 1 Cor. 15. that is, when the Saints shall reign gloriously with Christ in heaven. But here this place speaks of a time when all creatures must come under subjection to Christ, and it is called *the world to come*, why? because of the great change there shall be of things, it shall be (as it were) a new world. As we call this world from *Noahs* time a new world, and when we speak of the other world we call it the old world; so the Scripture calls it, 2 Pet. 2. 5. *God spared not the old world:* And Chap. 3. 6. *The world that then was being overflowed with water, perished.* So this world that we live in is as the old world, and there is this day of *Iezreel*, in which there shall be such a glorious change, all things being put in subjection under Christ, that it shall be as it were a new world. God hath made an excellent world in which there is much beauty and glory, and yet his enemies have the rule here; what then will that world that God intends for his Saints?

8.

8. *Great shall be the day of Iezreel.* It shall be such a great day that all former things shall be even forgotten because of the luster and the glory of that great day. As Isa. 65. 17. *The former heavens and the former earth shall not be remembered nor come into minde;* And so Ier. 3. 16. *In those dayes saith the Lord, they shall say no more the*

the

the Arke of the Covenant of the Lord, neither ſhall it come to minde, neither ſhall they remember it; at that time they ſhall call Ieruſalem the Throne of the Lord, and all the nations ſhall be gathered into it, to the name of the Lord, to Ieruſalem, neither ſhall they walke any more after the imagination of their evil hearts (marke my brethren) In thoſe dayes the houſe of Indah ſhall walke together, ver. 18. It is apparent that it is ſpoken of this great day of Iezreel; for now God ſaith he will gather Indah and Iſrael together, and here he ſaith that they ſhall walke together, and that then former things ſhall be forgotten; they ſhall call Ieruſalem the Throne of the Lord; heretofore even the Temple it ſelf the glory of Ieruſalem was but as the place of Gods ſeet, and the Arke of God was but Gods footſtoole. 1 Chron. 28. 2. *It was in mine heart (ſaith David) to build a houſe of reſt for the Arke of the Covenant of the Lord, and for the footſtoole of our God;* and Iſa. 60. 13. *I will make Zion the place of my feet glorious.* But now in this great day, Ieruſalem that was but Gods footſtoole, the place of his feet, ſhall be Gods Throne; a great day certainly this ſhall be when all things ſhall be thus forgotten.

In the laſt place, a great day, becauſe it ſhall be a day after which there ſhall be no night. And that you will ſay will be a great day indeed, after which the Saints ſhall be raiſed to ſuch a ſtate of proſperity and happineſſe that ſhall never fall again, that ſhall never come to be darkened any more. The Churches here many times have had ſome little releaſe, they have had their dayes of peace for a while, but it hath ſoone growne to be night, and a diſmall night of darkneſſe. But when this great day ſhall come it ſhall be a day that ſhall never have night, for ſo God promiſeth here to his Iezreel; to make it to be an eternall excellencie, and to make Ieruſalem an everlaſting joy, and Dan. 2. 44. God ſhall in the dayes of thoſe Kings ſet up a Kingdom that ſhall never be deſtroyed, that is, the great day of Iezreel.

The firſt thing that ſhall be done in this great day of Iezreel, ſhall be the deliverance of the Churches from woſull affliction which they ſhall be found to be in a little before. For ſo the Scripture tells us, Dan. 12. 1. *that before this day there ſhall be a time of trouble ſuch as never was ſince there was a nation even to that ſame time, and at that time thy people ſhall be delivered.* I

*Ego autem
& qui sunt
per omnia
orthodoxe
sententiae
Christiani,
&c.*

might tell you much how some of the Ancients have spoken of this, that though it be a point that seemes to be somewhat strange to us, yet it was one of the most ordinarieſt things that was knowne in the Primitive times. It was thenſo generally acknowledged, that I remember *Iuſtin Martyr* (who was but 30. yeeres after *Saint Iohn*) hath ſuch an expreſſion as this, There is no man (ſaith he) that is of the Orthodox faith in all things, but he doth acknowledge it. And *Lactantius* in his 7. book, *cap. 15. 24 28.* and diuers other chapters he ſpends in ſhewing the glory of this great day of *Iezreel*, but withall he ſhewes that a little before there ſhall be moſt grievous times that ſhall fall out, ſuch times

ut ſam noſtra hec tempora quibus iniquitas & malitia uſque ad ſummum gradum crevit, ſalicia, & prope aurea poſſint iudicari. Si tum forte fuerint boni, undique praeſe ſint ſceleratis, ac diuexentur, ſoli autem mali opulenti ſint, boni uero in omnibus contumeliis atque in egeſtate, confundetur omne uſ & leges peribunt, nihil tunc quiſpiam habebit, uſ omnia poſſidebunt. Lactant. l. 7. c. 15.

ſaith he, as that all right ſhall be confounded, the law ſhall periſh, no body ſhall know what is his own, the wicked they ſhall have the prehe- minence, and the Saints they ſhall be persecuted, ſo that (ſaith he) though in this our

time wickedneſſe is growne to ſuch a height, that a man would think it could increaſe no higher, yet in compariſon of the time a little before that great day, theſe times may be called Golden ages. Theſe expreſſions he hath, So that great times of affliction will be before that great day; and it is therefore called *agreat day*, becauſe of Gods appearing ſo gloriouſly in the deliverance of his Church at that day. The Scripture ſpeakes of wonderfull things that God will do, and ſhew himſelfe marvaylous as he did in the people of Iſraels comming out of Egypt. Who knowes but that God now ſendeth abroad ſo much of the light of his Goſpel, and is ſo working in the hearts of men, and giveth us ſuch a time of reviving, and calleth home ſo many young ones as he doth purpoſely becauſe this great day is at hand, and becauſe before this day we may have a day of diſimall darkeneſſe? and by this he will prepare people for thoſe times, God will have a great ſeed that he intends to be in the world, therefore ſo many young people are converted and are ſo forward, becauſe I ſay God meanes to prepare them by this light that we now have, for this ſeed, for this great day. And you that are young may

expect

expect to goe thorough ſome difficulties and hardſhip before this great day comes, but be of good comfort, you may hope to live to ſee all the glory of this great day, and God gives you now time that you may lay up, and be fit ſeed for ſuch a glorious day as this, that you may not when ſufferings come, be found among the number of the *fearefull* ones, ſpoken of in *Revel. 21. 8.* that ſhall have their part in the lake which burneth with fire and brimſtone; Thoſe that through baſe cowardlineſſe and compliaunce ſhall yeeld to baſe vile ſuperſtitious vanities ſhall be caſt out amongſt *dogs* when that great day comes. God now gives you a day that you may ſee the evil of ſuperſtitious vanities, that you may have truths revealed to you with more freedom then formerly, I ſay who knowes but this may be to prepare you for that darkeneſſe that may come a little before this great day of *Iezreel*.

Secondly, a great day in ſubduing the adverſaries of the Church. Though they ſhall come to have a great deale of power a little before; yet when that great day of *Iezreel* ſhall come, they ſhall certainly be all ſubdued and brought under. *Revel. 19. 13.* Chriſt when he ſhall come in this great day hee ſhall have his *garments dipt in blood*, in deſtroying the wicked and ungodly, and *Revel. 15.* the ſaints when they ſee the wicked deſtroyed as the Egyptians were in the ſea, the Text ſaith that they ſung the ſong of *Moses*. What was this ſong of *Moses*, but the praſing of God for the deſtruction of their adverſaries in the Sea? God hath another Sea to deſtroy the wicked, and God hath a day for his Saints to ſing over the ſong of *Moses* again, and eſpecially for the deſtruction of popery. My brethren be not troubled to ſee *Papiſts* make a concurrence and flock together, be not troubled at it, for when this day ſhall come, God will ſo order things that his adverſaries ſhall come and flock together, but it ſhall be that they may be deſtroyed, for God hath a great feaſt and a great Sacrifice, and he will ſacrifice them eſpecially. And therefore *Lactantius* that I ſpoke of before, and is one that lived 1300. yeeres ſince, ſaith hee, (ſpeaking then of this day) I have a thing to ſay, but I even tremble to ſpeake it, but I muſt ſpeake it, and what was it? *Romanum nomen* (ſaith he) *de terra collectur*; thoſe are his words, the Roman name ſhall be taken off

2.

Romanum nomen horret animus dicere, ſed dicam quia futurum eſt tolletur de terra. Lactant. l. 7. c. 15.

from the earth. He in those Primitive times prophesied of the destruction of *Rome*. Perhaps though he did not see it so cleerely, yet God might so order it, as though he understood it not, God might intend it for these times. God will destroy the enemies of his Churches then. Yea, *Ezek. 28. 24.* there is a promise to the Saints that there shall be no more a *pricking bryar, nor any grieving thorne* of any that are round about them that despise them, and in another place God saith that he will *take away the Canaanite out of the Land.*

3. Further, the third thing that shall be done in this great day, is the glorious presence of Christ among the Saints, let it be personall or what it wil, we determine not, but thus far wee may confidently affirme that there shall be a more glorious presence of Jesus Christ among his people, then ever yet was since the beginning of the world. *Revel. 21. 22. The Lord God Almighty, and the Lamb, shall be the Temple of it: and Chap. 22. 3, 4. The throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and Ezek. 48.* the very last words of the Chapter, *The name of that place shall be Jehovah-shammah, that is, the Lord is there.*

4. Fourthly, the glory that shall be put upon the Saints at that day, shews it to be a great day. Glory shall be put upon them, first in regard of their admirable gifts and graces they shall be heightned and enlarged, the weake shall be as *David*, and they that are as *David* shall be as the Angel of God at that day. The bowing downe of their adversaries before them. The high esteeme that they shal have, even in the thoughts and judgements of many great ones of the world, they shall be called up to heaven, that is, those that are in highest place and dignity, shall call them up and honour them in that day, yea the Text saith, *The Kings of the earth in that day shall come in, and bring their glory to the Church.* Therefore it is apparent, that place *Revelat. 21. 24.* cannot be understood of heaven, for it is said, *the Kings of the earth shall bring their glory;* they shall not bring their glory to the Church, when the Church shall bee in heaven.

5. Again fiftly, a great day it shall be in regard of the wonderfull change of all creatures, glorious, fruitfull times, so I remember

bei *Lactantius* ſpeaks of that time, that the rocks themſelves ſhould iſſue forth honey and precious things; but that we cannot ſay, yet that there ſhall be a wonderfull

change of all things, and all creatures brought to a further happineſſe (even the ſenſitive creatures as well as others) then they had before, the Scriptures are cleare enough in it. And literally we are to underſtand many Scriptures that tend this way concerning the fruitfulneſſe of the earth, and the outward externall glory that there ſhall be in the creatures. As upon a great marriage feaſt or Coronation day, all the ſervants of the Prince are in their beſt array; ſo when Chriſt this Bridegroom ſhall come and meet with his wife, with his Spouſe, all creatures ſhall be put into a new dreſſe, ſhall have farther glory.

And laſtly, that which we have here in the Text, the multitudes of all nations and people that ſhall flock to the Church, that they ſhall be as *the ſand of the ſea*. But this I have ſpoken of before at large. Now put all theſe things together, and *Great ſhall be the day of Iezreel*.

Terra aperiet fecunditatem ſuam, & uberrimas fruges ſua ſponte generabit, ruſes montium melle ſudabunt, per vivos vina decurrunt, flumina lacte inundabunt, omnis natura letabitur; erepta & liberata a dominio mali, & impietatis, & erroris; non beſtie ſed per hoc tempus ſanguine alentur, non aves præda, ſed quita & placida erunt omnia. Lactant. l. 7. c. 4.

Tunc qui erunt in corporibus vivi, non morientur, ſed per mille annos infinitam multitudinem generabunt, & erit soboles eorum ſancta, & Deo chara. Lactant. ibid.

Yea, but ſhall theſe things be ſo? ſhall they be ſo?

Though fleſh and blood may reaſon againſt theſe things, yet I may apply that place, *Zach. 2. 13. Be ſilent, O all fleſh, before the Lord, for he is raiſed up out of his holy habitation*. Fleſh may ſay, How can theſe things be? But let all fleſh be ſilent, for God hath made knowne in his Word, the great things he intends to bring to paſſe. And *Zach. 8. 6. Thus ſaith the Lord of Hoſts, if it be marvailous in the eyes of the remnant of this people in theſe dayes, ſhould it alſo be marvailous in mine eyes? ſaith the Lord of Hoſts*. It may be applyed to this as well as the other. Theſe things may ſeeme marveilous to your eyes, eſpecially becauſe we have bene but little acquainted with them, but they are not marveilous in the eyes of God. Yea we find it out of the word that theſe things were to be kept hidden till the appointed time ſhould come, till we draw neerer to that great day; we are not

6.

to wonder why these things have not been opened unto us, for God tells us *Dan. 12.* that they were to be sealed up even to the time appointed, and *Revel. 10. 11.* God telleth *Iohn* that he must prophesie again before the Kings of the earth, that is, before the time of the fulfilling of all things, that booke of the Revelation shall be made out as cleere as if *Iohn* were come to prophesie again before men. And we hope it is comming, because God be-ginneth to let in light that way, and the morning star seemeth to begin to arise.

In *Zach. 1 4. 6.* you have mention of a day, that we may apply to the present day that we have now. And it shall come to passe (saith the Text there) that the light shall not be cleere nor darke, but it shall be one day which shall be knowne to the Lord, not day nor night, but it shall come to passe that at evening time it shall bee light. Marke what shall be in that day, *ver. 8.* And it shall be in that day that living waters shall goe out from *Ierusalem*; and *ver. 9.* In that day shall there be but one Lord, and his name one; and then *ver. 20.* In that day shall there be upon the bells of the horses, holinesse to the Lord; and *ver. 21.* In that day there shall be no more the *Canaanite* in the house of the Lord of Hosts. Certainly my brethren these Scriptures speake of a glorious day that is a comming, but yet in the beginning of it is just like such a day as we have now for the present, wherein the light is neither cleere nor darke: It is true, not long since it was darke, now this darknesse beginneth to be a little dispelled, but it is not cleere yet, many things for the present darken the light, and there is opposition and many dampes upon the hearts of Gods people, and things goe not on as we desire; but blessed be God it is not night with us, though it be not full day it is not darke at it was, though it be not as cleere as we desire; therefore this is now a day which is neither cleere nor darke, but even as it were twilight. Well but it shall be one day that is one speciall day, and indeed it is our day now, it is the greatest day that ever yet *England* had. It shall be one day which shall bee knowne to the Lord, a day wherein the Lord hath great thoughts and purposes to doe great things, and certainly this our day is knowne to the Lord, great things God is about to doe for his Churches, and laying a foundation of glorious things for the good of his people.

And

And then marke, though it be neither *day* nor *night*, yet *at the evening time it ſhall be light*. What a ſtrange expreſſion is here? It ſhall be a duskie cloudy day all day, and then a man would thinke that at evening it ſhould be quite dark, what to be cloudy at noone and to be darkiſh at three or foure of the clock in the afternoone, what then will it bee in the evening? ſurely then it muſt needes bee more darke: No, though it bee not cleare now, though it bee a cloudy day and part of it darke, yet at the evening time it ſhall bee light: When it ſhall bee leaſt expected to have light, and when we ſhall moſt feare darkneſſe, when we ſhall bee ready to conclude, O our day is gone, once indeed God did bring a day to England, a comfortable day though it was a little darke, yet there was a glorious light in compariſon of what we had before, but now it is growne towards evening, the evening begins to ſhut upon us, wee looked for light but behold darkneſſe. Perhaps many will bee complaining, if they ſee things go on with any difficulty and oppoſition they will be ready to have their hearts ſink within them, and to cry out, now our day is gone and the evening is coming, and wee muſt look for darkeneſſe, yea and feare a diſmall darkneſſe. Now my brethren, be of good comfort, for *at evening time it ſhall be light*; when we think it ſhall be evening, when it is moſt unlikely to be light, then ſhall the light of the Lord breake forth moſt gloriously: For whenſoever this day of *Iezreel* commeth, there muſt be ſuch a glorious work of God as may magnify his name before the eyes of all men, and therefore at the evening it ſhall be light. *And in that day living waters ſhall go out from Ieruſalem*: We have had ſome drops of living waters in this our day, but there is a day a coming wherein living waters ſhall even flow out of Jeruſalem.

Now to winde up all. There is a day for the Saints, a reſt for the people of God, a day wherein God will deliver them from all afflictions. I have met with one, that ſpeaking of the Sabbath, that the Jews might kindle no fire upon their Sabbath, becauſe that reſt was to ſignifie the reſt of the Saints, he applyeth it thus: That was (ſaith he) a type that there is ſuch a time of reſt for the Saints, that they ſhall be delivered from all fiery tryals; all their afflictions ſhall be gone and taken

In the evening time it ſhall be light.

Exhortat.
to come in
to embrace
godlines, to
joyne with
the Sainrs.

away. *Great shall be the day of Iezreel.*

The consideration of this (me thinks) might be a strong argument to draw in all people to the wayes, to the love of godlines and Religion; to come and joyne with the Churches in appointing Christ head over them. All you wicked ones that have forsaken the Lord hitherto, come in and joyne now, and submit unto Jesus Christ as your Head, *for great shall be the day of Iezreel.* There is a great day for the Church of God, a day of glory, a day of abundance of wonderfull mercy of God to the Churches. They shall have their day; come you in and embrace Religion, that you may partake of their glory. Certainly the Saints of God shall have the better of it, shall have the day of all the world, let the world strive against them what they can. Every man desires to follow the stronger party and to cleave to that: would you cleave to the stronger part? Cleave to the Saints of God, to the Church, for certainly it is the stronger part; It is a going up, it is a rising, and will rise more and more till it be risen unto the height. Though there be some opposition, yet it is such as shall make the glory of the day so much the more.

Those men that now shall stand to pleade for Antichrist, and to oppose the work that God is about, certainly they are men borne out of time, borne in an ill houre. Your Papists and superstitious people that heretofore stood for that way, they prospered in their way, because the day of God was not so neare, but the day of his patience in permitting Antichrist to continue, was then. But dost thou come now? what superstitious now? what opposing the worke of God now? when God is comming out to fight against Popery and superstition, when God is about to do such great things for his Churches as he certainly is, Thou fightest against God, and God will fight against thee, and thou shalt be throwen upon thy backe, Thou art borne in the worst time that possibly could be, worse then all the adversaries of the truth in former times.

2. And if there be such a day, let us be willing to suffer a little for a while, let us be willing to mourne for the Churches a while in that way of mourning that God calls us unto, for there is a recompence comming, glory enough comming even in this world. There is a time of triumphing, let us be content with our warfare here for a while.

Thirdly,

Thirdly, let us ſtudy theſe things: Theſe things are uſefull for people in theſe times to look into, to ſearch into theſe truths of God, that ſo they may be the better prepared to meet Chriſt their Bride-groome when he commeth. Marke that place *Ezek. 40. 4.* It is ſpoken of the glorious times of the Goſpel, eſpecially of theſe times I am ſpeaking of; where God ſaith to the Prophet, *Behold with thine eyes, and heare with thine eares, and ſet thine heart upon all that I ſhall ſhew thee.* And what did God ſhew him? he ſhewed him the meature of the Temple and all the glorious things that there ſhould be in the Church in future times. So I ſay to you my brethren concerning that I have ſpoken of the great day of *Iezrael*; behold with your eyes, look into Gods book and ſee what is ſaid there (for I have named but little) and heare with your eares, and ſet your hearts upon what hath been ſet before you. So in *Iſa. 41. 20.* You have a place ſomewhat like this, ſpeaking of the mercies of God to his Church in latter times, ſaith the text, *That they may ſee, and know, and conſider, and underſtand together, that the hand of the Lord hath done this, and the Holy One of Iſrael hath created it.* Mark how one word is heaped upon another, that they may ſee, and know, and conſider, and underſtand what God would do for his people. And when God came to reveale the glorious things he intended for his Churches in future times in the book of the *Revelation* (which is the ſpeciall book that declareth this unto us) Mark how the Lord beginneth; It is ſaid God gave this firſt to *Chriſt*; ſecondly *Chriſt* to the *Angel*, thirdly the *Angel* to *Iohn*, and then there is pronounced a *bleſſing* to him that reads and hears the words of this prophoſie and underſtands it. What a ſolemne way of bleſſing is here! There is not ſuch an expreſſion in all the booke of God: where have you a bleſſing ſo ſolemly proclaimed to the reading and hearing of any of the bookes of God as to that book? Therefore though they are things that ſeeme to be above us, yet certainly God would have us to enquire into theſe things. It is the fruite of the purchaſe of the blood of Chriſt to open theſe ſeales. *Revel. 5. 9.* we reade that *there was no man in heaven nor in earth that was able to open the book and to looſe the ſeales thereof, onely the Lambe that was ſlaine and that hath redeemed us unto God by his blood, he was onely worthy to open the ſeales.* It

is a fruit I say of the slaughter of Christ and of his blood, and therefore cry to him for the opening these things to thee. And though thou beest very weake in regard of parts, and thinkest with thy selfe, How can I understand such things as these? know that it is Christ that through his blood comes to open these seales, and seeing it is a fruite of his blood, it is no matter whether thou art weake or strong if he come to open them to thee: as *Ier. 33. 2.* saith God to the Prophet, *Call unto me and I will shew thee great and mighty things which thou knowest not;* so I say to you, be a praying people, call upon God and he will cause you to understand great and excellent things that you have not known.

4. And (my brethren) seeing these things shall be thus, Oh what manner of persons ought wee to be? how heavenly? our hearts should rise up from the earth, seeing God intendeth to do such great things for his people. As it is *Isa. 60.* *Arise, arise, shake off thy dust, for thy light is come & the glory of the Lord is risen upon thee,* so I say to the Churches now, Arise, arise, shake off the dust of your earthly affections, for the light of God is now ready to arise upon you; Now *fursum corda*, now lift up your hearts above the things of the world.

We reade in *Revel. 4.* of the *fourve living creatures* that appeared unto *Iohn*, the first was like a *Lion*, and the second like an *Oxe*, and the third had a *face as a Man*, and the fourth was like a *flying Eagle*. They are (according to the interpretation that reverent *Brightman* gives) to set out unto us the four states and conditions of the Church. The *Primitive times* were *Lion-like* for their valour: the *second age* like an *Oxe* to beare the burthens of Antichrist: the *third* had a *face as a man*, that stood for their liberties and would not be under such slavery, and they are our times: and then the *fourth* as an *Eagle* that fored aloft: In the state of the Church hereafter they shall be like an Eagle, have heavenly hearts, no such droffy, base, earthly hearts as we have now. Labour we even now to be so that we may be fit for that day.

5. And let us all prepare for the *Bride-groom* against his coming. How shall we prepare? The clothing that then shall be, shall be *white linnen*, which is the right consueffe of the *Saints*:

That

That great Doctrine of our juſtification by the righteouſneſſe of Chriſt ſhall be the great buſineſſe of that day, in which the glory of the Saints ſhall much conſiſt, and they ſhall be clothed with that, it ſhall be clearly underſtood of all men, they ſhall be aſhamed to reſt upon duties and ordinances as now they do. Let us ſtudy the Doctrine of the righteouſneſſe of Chriſt afore hand, for that is like to be our clothing at that day, that is the white linnen of the Saints which ſhall be their glory. Let us prepare our Lamps and keep them all burning and ſhining, the oyle not onely of juſtification, but ſanctification, active, ſtirring in our hearts, that ſo we may be fit to entertaine the Bride-groom whenſoever he cometh unto us.

And all of you labour now to inſtruct your children in the knowledge of God and of Chriſt, bring them up in the feare of the Lord that they may be ſeed for that day. Acquaint them with theſe things, for though perhaps you may be dead and gone before this great day; yet they may live to ſee it; therefore catechize them, and inſtruct them, and drop into them thoſe Principles that may fit them for the meeting of Jeſus Chriſt their Bride-groome.

To conclude all, Let us be all praying Chriſtians. It is that which is charged upon us in *Iſa. 62. 6.* *All you that make mention of the Lord, keep not ſilence and give him no reſt, till he eſtabliſh; till he make Jeruſalem a praiſe in the earth.* God hath a day to ſet up Jeruſalem as the praiſe of the whole earth, oh be praying, praying Chriſtians every one of you, and give God no reſt till he effect this. And remember God of all his promiſes, ſearch the Prophets, ſearch the book of God, and urge God with his promiſes to the Church in this way. And you that are the weak-eſt, be not diſcouraged in your prayers, you may be a meanes to further and haſten this great day of *Iezreel. Pſa. 102. 17.* The Pſalmiſt had ſpoken before of Gods *building up Zion*, and certainly that Pſalme is a Propheſie of the glorious times of the Church that ſhall be, marke what the Text ſaith, *The Lord ſhall regard the prayer of the deſtitute, and ſhall not deſpiſe their prayer;* ſpeaking of thoſe that ſhall live in thoſe times a little before this day of *Iezreel* ſhall be, *The Lord ſhall regard the prayer of the deſtitute:* the word that is tranſlated *deſtitute*, it ſignifyeth in the Hebrew

7.

הַדְּעוּר

a poor shrub in the wildernesse, a poor shrub that the foot of every beast is ready to tread down, and that poor shrub that perhaps is despicable in the eyes of the world, and despicable in his own eyes, yet saith the text, *the Lord shall regard the prayer of that poor shrub*. Is there ever a poor shrub though never so destitute, so despicable in the eyes of the world or in thine own eyes? yet be thou a praying Christian, a praying soul, praying for those things, and God will regard thy prayer, he will not despise thy prayer. Perhaps thou art ready to despise thy prayers thy self, but God wil not despise them, let all our hearts belifted up, and let us all cry with the Church, *Come Lord Iesus, Come quickly*, Oh let this day come, *for great shall be the day of Iezreel*.

HOSEA,



H O S E A, C H A P. 2.

The First Lecture.

C H A P. 2. V E R. 1, 2.

Say unto your brethren, Ammi, and to your sisters, Ruhamah. Plead with your mother, plead; for she is not my wife, neither am I her husband, &c.



Some joyn the first verse of this Chapter to the end of the former: and (according to a sense that may be given of the words, agreeable to the scope of the latter part of the former Chapter) it may seem more fit to be made the end of that, then the beginning of this.

In the latter end of the former, God was in a way of promising mercy to his people, that those that were not his people should be his people, and those that had not received mercy should receive mercy. Now he calleth upon all whose hearts were with God, to speak to one another of this great favour of God to his people, for their mutuall encouragement, and for the praise of his Name. As if he should say, Well, you have been under dreadfull threats of God, your sinnes have called for dreadfull things; but my grace is free, and it is rich and powerfull, therefore you that were not my people, and have deserved to be for ever cast off from being my people, you that had not obtained mercy shall obtaine mercy; *Say to your brethren, Ammi, and to your sisters, Ruhamah*, that is, O you that are godly, speak one to another, and tell one another, for the quickning of one another

thers hearts; of this great favour of God of his free grace, oh say, *Ammi, Ammi*, the people of God, *Ruhamah*, Gods mercy: We were not his people, but now *Ammi* againe, God hath promised to make us to be his people; we were rejected from mercy, but mercy is come again, now *Ruhamah*. O the mercy of God, O that free grace of our God, that we that have been so vile, so provoked the eyes of his glory, we that have so sinned against mercy it selfe, yet mercy should thus follow us, to make us his people, and to save us from his wrath!

Obfer.
A good thing to speak of Gods loving kindnesse.

It is a good thing to speak of the loving kindnesse of our God. *Psal. 92. 1. It is a good thing to give thanks unto the Lord, and to be telling of the goodnesse of God in the morning, and his faithfulness every night.* That Psalm is appointed for the Sabbath. It is a work of the Sabbath to be speaking one to another of the goodnesse of God: Especially in this case, when a people were afraid that they should have been for ever rejected, that now God should call them againe, *Ammi*, my people, and say now againe that he will have mercy upon them. *Psal. 145. 4, 5. One generation shall praise thy name to another, and shall declare thy mighty acts; I will speak of the glorious honour of thy majestie, and of thy wondrous works.* Mark what the wayes of God are toward his Church, when he commeth in the wayes of mercy; they are wondrous works of God, they are the mighty acts of God, they are such wherein the honour of God appeares, yea they are the honour of his Majesty, yea they are the glorious honour of his Majesty. There is Majesty, honour of Majesty, glorious honour of Majesty, mighty works of God, wonderfull works of God. When these appeare, they are to be declared indeed; And for them to be able to say to one another, *Ammi*, and *Ruhamah*, it was to declare the wonderfull works of God, and the glorious honour of his majestie. Yea it followeth further in that Psalm, verse 6. *Men shall speak of the might of thy terrible acts, and I will declare thy greatnesse.* And verse 7. *They shall abundantly utter the memory of thy great goodnesse.* *Eructabunt*, so *Arias Montanus* renders it, they shall not be able to keepe it in, but breake forth in the memory of thy goodnesse.

Happy are those people that God grants such subjects of discourses unto; that they may say one to another, to their brethren

thren and ſiſters, *Ammi*, and *Ruhamah*. It was not long ſince, that when wee met with our brethren, we could not have ſuch a ſubject of diſcourſe as this is, but uſually when Chriſtians met together after their Salutations, their firſt queſtion was; Oh! what ſhall wee doe? what ſhall wee doe? what courſe ſhall wee take? All the Newes almoſt that was in the Kingdome, and the ſubject of diſcourſes (ſpecially among the Saints) was this, Such a Miniſter ſilenced in ſuch a place, ſuch a one baniſhed in another place, ſuch a one imprifoned in another place, ſuch a one High-Comiſſioned in another place, ſuch ſignes of the wrath of God upon us, we are afraid that God is going, if hee be not quite gone already, we are afraid that he will not onely reject us from being his people, but reject us from being a people upon the face of the earth.

But bleſſed be God, he hath changed the ſubject of our diſcourſes. Now Gods wayes have begun to be towards us as if he intended to make us again to be his people. Now we may when we meete together have plentifull ſubjects of diſcourſes about Gods grace and mercie, to ſay *Ammi*, *Ruhamah*, O the Lord manifeſteth goodneſſe to an unworthy Nation, and we have hope that yet he will owne us to be his people, we have hope that yet he will ſhew mercie to us though never ſo unworthy. Who would have thought ever to have ſeene and heard of ſuch things as we have ſeene and heard? who would have thought ever to have ſeene the hearts of the adverſaries ſo daunted, their power ſo curbed, their rage ſo quelled, the wicked in their own workes ſo enſnared; their hopes ſo diſappointed? who would ever have thought to have ſeene the Saints ſo rejoycing, their liberties ſo enlarged, their hearts and expectations ſo raiſed? This is the free grace of God: *Ammi*, *Ruhamah*, we have obtained mercie, God hath dealt with us in abundance of grace.

This we muſt not diſcourſe of when we meete, as matter of newes onely, but we muſt ſpeake of it to the praiſe of God, for the ſanctifying of our hearts.

Our brethren in Ireland have another ſubject of their diſcourſes at this day. When a brother and a ſiſter meete this is the ſubject of their diſcourſe, Oh my Father, my mother taken

So diſcourſe of Gods mercies, as our hearts may be ſanctified by that diſcourſe.

Chap. 2 .

such a day by the Rebels and cruelly massacred, such a kinsman, such a kinswoman taken such a day and fearfully murdered, such houses were fired, such Cities and Townes were taken, and with what gally visages doe you thinke they looke one upon another, when they are thus relating these sad things? The word of God came out against England, but it hath lighted upon Ireland. O unworthy are we of these mercies we enjoy, if when we meete together our discourses be frothy and light, about vain and triviall things, when God hath given us such a subject of discourse as he hath done by such gracious, and wonderful, and glorious wayes of his mercie towards us in this latter age.

Esay 9 8.

Say to your brethren Ammi, and to your sisters Ruhamah.

Obfer.

The mercies of God are to be inculcated upon our spirits, we should not onely tell them one to another, but again and again inculcate them upon our hearts: Indeed Gods mercies at first they seem to take impression upon our spirits, but the impression is soone vanished.

Say to your brethren. That is (according to some) Let *Indah* to whom God shewed speciall mercie, say to *Israel*, to the ten Tribes that were more threatned then *Indah*, for *Indah* was not so threatned as *Israel* was, to be cast off from being the people of God. Let *Indah* rejoyce in this, that their brethren are received again to mercy.

Obs.

A gracious heart should rejoyce in Gods mercies towards others. Gods mercies are an infinite Ocean, there needes no envying there, no grieving for that which others have. Indeed when one man is richer then another, another is ready rather to envie him then to rejoyce: a Courtier is ready to envie the favour that another hath, why? because these are narrow things. But when we come to Gods mercie there is roome enough there, that soule that hath beene made partaker of mercie, counts it a great happinesse that any way the mercie of God may be magnified.

Say to your brethren and sisters, &c.

Obfer.

Those whom God hath received unto mercie, we should receive into brotherly affection. Hath God shewed mercie to such and

where the matter of the *Tabernacle* is ſaid to be *gold, and ſilver, and braſſe*: you doe not ſee nor heare of *iron* to be required for the building of it; No, iron, rigid, ſevere, hard diſpoſitions are not fit either to be matter of the *Tabernacle* themſelves, or to draw others to be the matter of it.

Yea but if ſaying will not be enough to doe the deed, then there follows *pleading*. That is the ſecond. *Say to them*, admoniſh them, exhort them, but what if that will not doe? doe not leave preſently, but *Plead*, yea and *Plead with your mother* too, not onely with your brethren and with your ſiſters, but *with your mother*.

Plead with your mother, plead, for ſhe is not my wife, &c.

Pleade, Litigate, ſo ſome, Contendite, ſtrive, the old Latine hath *Indicate, Judge your mother*. It may ſeeme to be a hard and harſh phraſe at firſt, but we ſhall labour to acquaint you with the minde of God in it. Here is an exhortation even to the private members of the Church, to all, one or other, to pleade even with their mother, to pleade even with the Church of which they are members, and ſo to pleade as to deale plainly and to tell her that *ſhee is not the wife of God*.

Plead with her.

Firſt, here we ſee Gods condeſcenſion, that he will have us pleade the caſe betwixt others and himſelfe, as *Eſay 5. 3. Judge betweene me and my Vineyard, ſaith God*. This ſheweth the equity of Gods dealing. Pleade the caſe, perhaps ſome of you might thinke I deale hardly with your mother in ſo rejecting of her, in bringing ſuch judgements upon her. No, not ſo, but plead you the caſe, pleade rather with her then complain of me for my dealing with her.

Secondly, *Pleade with her*. When exhortations and admonitions will not doe, we muſt ſtrengthen our ſelves and fall a pleading. If there be any way more powerfull then exhortation and admonition we ſhould take that way, and not preſently give over, for though it is not ſaid here, *Pleade with your brothers and ſiſters*, yet they are included in this when he ſaith *Plead with your mother*.

Thirdly, It is a hard thing to convince Idolaters of their ſin, and of the Juſtice of God comming againſt them for their ſinne.

Pleade

Lect. I.

לבו

Obſer. I.

Obſer. 2.

Chap. 2.

Idolaters
hardly
convinced

Pleade with your mother, pleade, shee will not acknowledge it, shee will stand it out, and say shee hath not done so ill, shee is not worthy to be cast off, you had neede pleade and pleade hard with her, shee will stand out else: Idolaters have so many distinctions, so many evasions, so many shifts and pretences, that it is a thousand to one ever almost to prevaile with them. When you deale with Papists about worshipping of Images they wil have such distinctions of worship *per se*, and worship *per accidens*, of honouring the creature *Propter se*, & *Propter aliud*, *Proprie*, *improprie*, and a hundred of such kinde of distinctions and evasions, till they distinguish out the truth, and scarce understand themselves what they mean by their distinctions. Hence Idolaters scorne at Judgements threatned, they thinke onely a company of foolish and timorous people feare such things, they cry out, say they, that we are Idolaters, Idolaters and grievous Judgements of God are comming upon us, a company of foolish melancholy people they feare their own fancies. Was it not so heretofore when we were going on in the wayes of Idolatry apace? Was it not the jeere and scorne of all such spirits? If any did seeme but to make a question about Idolatry, they would never be convinced of such a sinne, nor never feare any Judgement hanging over our heads. Though God hath prevented it through his grace, and hath shewed his prerogative in the wayes of his mercie, yet certainly there was signe enough of dreadfull wrath hanging over us, and what yet may be we know not.

Obser. 4.

Fourthly, *Pleade with your mother, pleade.* It is a kinde of forensicall word, and carryeth with it such a kind of pleading, as must be a convincing, a powerfull pleading. God loveth to have people dealt withall in a convincing way. The Lord doth not cry out to the Prophet or to those other good people that were free from that Idolatry that the people of Israel were generally corrupted withall, he doth not, I say, bid them goe and terrifie them, and cry out of them, and speake bitterly unto them; but goe and pleade the cause with them, seeke to convince them, doe not goe and raile upon them but convince them. God loveth to have people dealt withall in a convincing way. Let not therefore any thinke it enough either Minister or other, that

that they can ſpeake terribly to people, and cry out of the ſinnes of the people, but let them labour to convince them, to deale with them as ratiōnall creatures, and to take away their ſecret objections and their ſecret ſhifts, and to make their ſins plaine before their conſciences. A convincing Preacher and a convincing Chriſtian is ſuch a one as may be very uſefull, and doe a boundance of good to the Church of God.

Fifthly, *Pleade wiſh your mother.* It is very fit that God ſhould have ſome to pleade for him, to pleade his cauſe as well as the devill hath to pleade his. The devill never wants pleaders. When was there ever ſuch an ill cauſe came to a Bench, or to any ſociety in any publique way, but found ſome that would pleade for it? A ſhame that the worſt cauſe in the world ſhould have pleaders for it, and many times the cauſe of God ſuffers by mens being mute that ſhould pleade for it. God will take this very ill at their hands. It is true, God ſaith, *hee will pleade his own cauſe,* and we are bound to pray according to that of the Pſalmiſt, that *God would ariſe and plead his own cauſe.* And indeed if God had not riſen and pleaded his own cauſe better then we did, his cauſe would have beene in the dirt before this. Though it is true, God is raiſing up his own cauſe, no thanke to us; we have cauſe to lay our hands upon our mouthes as guilty, in that we did ſo baſely and cowardly let the cauſe of God ſuffer, and Gods appearing ſo immediately & gloriouſly, is the rebuking of us becauſe we did not, we would not before ſtand up to plead his cauſe.

Sixthly. When any have found mercie from God, the ſweetneſſe of that mercy ſo warmeth their hearts, that they cannot endure to ſee that bleſſed God to be diſhonoured. *Pleade you Ammi, Ruhamah;* what, my people, thoſe to whom I have ſhewed mercie, what though it be your mother, what though it be any deare to you, what though they be great ones, though they be a multitude, yet *plead, plead* for me againſt them, this note is grounded upon the title that God giveth them who ſhould plead *Ammi,* and *Ruhamah,* thoſe that are Gods people, thoſe that have found mercie from God. Gods mercie is ſo ſweet, it doth ſo inflame them, that they muſt plead for God againſt any in the world.

Lect. 1.

Obſer. 5.

Obſer. 6.

Chap. 2.
Obser. 7.

Seventhly, *Pleade with your Mother.* That is, with the Church, called a Mother, because as the Mother is as it were the roote from whence children come, divideth her self into branches; so the community of a common-wealth or a Church, any community, is called in Scripture a Mother, and the particulars they are as severall branches that grow from that roote, they are as children. Therefore you have such expressions in Scripture as *the daughters of Ierusalem* often times, and there is no great difference between calling *Ierusalem*, that is, the State, Mother; or *Ierusalem*, that is, the Church, Mother, for indeed the Church and State were mixed both together.

From this expression we learne that it is lawfull for children to plead with their parents. Though it is true, this aimeth at a higher thing then what is between naturall children and their parents, yet from the expression this is intimated and implied, That it is lawfull for children to plead with their parents. If children see their parents in an ungodly way, they may lawfully pleade with them, and their parents are bound to hearken to their pleading Gods cause. It is a speech of *Tertullians*, the better is to be beloved, and we may adde, he is to be honored, but our Creator is to be preferred. Children must give due respect to their parents, yet so as preferring the Lord before them; and if the parents go against God, even their children must plead against them. As it is a great sinne for parents to prefer their children before God, so it is a great sin for children to prefer their parents before God.

Do not think I come to set children against their parents in this, be but content to heare to the end (though I will not be long in this observation) and you will be convinced I suppose of it, that it is fit for children to plead with their parents when they go from God. Thus we see it was with *Jonathan*, 1 *Sam.* 19. 4. there you shall finde that he pleaded with his father when he saw him so furious and in such a passionate mood as he was in, and in such a cruel way toward poor *David*, *Let not* (saith he) *the King sinne against his servant: Let not the King*, he gives him very respectfull words, and sheweth his due honour to his father, *Let not the King sinne against his servant*, and then goeth on and tells his father of the good service *David* had done, and that *Da-*

Children
may plead
with pa-
rents.
Amandus
Generator,
sed præ-
pendus
Creator.

vid did not deſerve ſuch ill uſage from him. Thus when children ſhall ſee their Fathers or Mothers to be in a furious rage or paſſion, it is fit enough for them, if they come in an humble and ſubmiſſive way, in a beſeeching way, I beſeech you father or mother, conſider that by theſe diſtemper'd paſſions, inſtead of helping your ſelf, you ſinne againſt God, you have knowne it by experience that you have often in ſuch paſſion ſo broken out, that many ſinnes have broken from you, and you have griev'd for it afterwards, oh do not againe that which your Conſcience hath ſo often checked you for. If children ſhould come thus in an humble and ſubmiſſive way to plead with their parents, they do no more then their duty, and their parents are bound to hearken to them in it. I confeſſe they ſhould be very carefull in keeping their due reſpect to their parents, and not ſpeake malaſperly, but with all reverence and ſubmiſſion to them, and to ſpeak privately too, if poſſibly it can be, not to divulge their parents weakneſſes. You know *Cham* was curſed for diſcovering his fathers nakedneſſe, though he was drunk, he did not ſhew his due reſpect at that time to his father; but if he had ſought to cover his fathers nakedneſſe, and after had come and pleaded the caſe with him, certainly he had not been curſed, but received a bleſſing.

Yea and there is a great deale of reaſon that children ſhould plead with their parents, and that you ſhould give them leave ſo to do, becauſe you know, children are the worſe for your ſinnes, God threatneth to *viſit the ſinnes of the parents upon the children, to the third and fourth generation*; there are many threatnings againſt children for the ſinnes of their parents, therefore it concerns your children that they ſhould plead with you, and that you ſhould ſuffer them. For you to ſay, *Sirrah* what have you to do with me? What doth it concerne you? Yes, the child if he doth it in modeſty and humility may ſay, O father it doth concerne me, I may ſare the worſe for your ſinnes, God may come upon me for them, therefore give me leave I beſeech you to plead the cauſe of God with you. And if you will not give your children leave in this, they may riſe up as witneſſes againſt you another day.

If children in an humble and ſubmiſſive way plead with their

Chap. 2.

parents, and they will not hearken unto them then, a very good pleading will be for them to burst out into teares before their parents, and it is a very sutable and powerfull pleading, that when children cannot prevaile in an humble and submissive way, then to burst out into teares before them. We read in the story of King *Edward* the sixth, when *Cranmer* and *Ridley* came to him, and were so earnest to let him give way to his sister the Lady *Mary* to have Masse, he stood out and pleaded the case with them, and told them it was a sinne against God, they used many carnall arguments to perswade the King, but he withstood them a great while; at length when King *Edward* (who was but a childe about 15 yeeres of age) saw he could not prevaile with pleading against those grave men, he burst out into teares, and that so prevailed with them, that they went away and concluded that *the King had more Divinity in his little finger, then they had in all their bodies*, and so yeilded to him. Certainly in such pleadings the heart of a parent must needs be much hardned if he will not breake and yeeld to his child.

You that are parents, looke upon your childrens pleading with you, and consider with your selves, what doth God send one out of my loyns, out of my own wombe to come and plead the cause of God with me, to draw me from the wayes of sinne, and to do good to my soule for ever, surely it is a mercy to have one out of my own bowels to stand for the cause of God; surely God is in it, I see this child in other things walkes humbly and obediently unto me. As indeed you that are children, that plead with your parents, you need be carefull so much the rather to be obedient to them, and not take upon you in an unseemly manner to checke and reprove them; and then it cannot but convince the heart of a parent. What a blessing will it be to your children if you that have received your naturall life from your parents, should be a means of the spirituall and eternall life of them. Thus much for the expression. *Plead with your Mother.*

Now for that which is chiefly aymed at, *Pleade with your mother*, that is, the Church and State. Hence the Note is,

Obser. 9.

Those that are godly should not onely sacrifice themselves to doe good to themselves or friends in private, but they are to labour

bour to doe good to the publique too. Not onely ſay to your ſiſters and to your brethren, but *plead with your mother*. There are many narrow ſpirited men, who if they can diſcharge as they think their conſciences with their families; and can plead with their ſervants and children, or ſome of their owne neer acquaintance perhaps, they have done enough, though for the publique they take no care at all.

Hence it is apparently implied, that all thoſe that are members of any Church, ought to be men of knowledge; why? becauſe they are ſuch as are called upon to plead with their Mother. It is not for an ignorant Sot to plead with a Church of God; and yet ſuch ſhould be all the Members of every Church, as in ſome caſes they ſhould plead with their mother.

Laſtly, which indeed is the maine Obſervation of all, God giveth liberty to ſome private members of Churches, yea it is their duty in ſome caſes to plead with the whole Church. This wee muſt ſpeak unto a little more. Gods wayes and his Cauſe are ſo equal, that private Chriſtians, though they be very weak, yet they may be able to plead it with a Church. It is true, there is a great deale of diſadvantage that a poore, weak, private Chriſtian hath, when he is to deal with a whole Church, where there are many godly and learned: but where as there is a diſadvantage one way, ſo the advantage is as much the other way, in regard that the Cauſe of God is on the one ſide, and not on the other. The goodneſſe of the Cauſe is as great an advantage as the abilities and number on the other ſide is a diſadvantage. And ſometimes particular members of a Church have no other way to free themſelves from the guilt of the finnes of the Church, but onely by pleading with them; except they plead, they are many times inwrapped in the guilt, and therefore of neceſſity they muſt doe it, though they be never ſo weak.

Yea and ſometimes God hath bleſſed the pleading of ſome few, and of weak ones too, with a multitude. Perhaps you may have heard of that notable Story we have in Eccleſiaſticall Hiſtories of *Paphnutius*, who being in the Council of Nice where there were 318. Biſhops, and the buſineſſe was about the marriage of Miniſters, and generally they caſt againſt it, that thoſe that were ſingle ſhould not marry; onely *Paphnutius*, one man,

Lect. I.

We muſt endeavour the good of the publique.

Obſ. 10.

Obſ. 11.

Private members may in ſome caſes plead with the whole Church.

Chap. 2.

One man
may pre-
vaile a-
gainst
many.

*Hactenus
verba au-
diti &
verba red-
dedi, sed
cum divi-
na virtus
accessit,
ultra re-
spondere
non potui.
* Contem-
ne etur ec-
clesiasticri-
sti, si vel
vatum pu-
cellum eius
divino Spi-
ritu le-
quentem
non audi-
remus, eti-
am si totus
orbis illi
reclamet.
Orcolam-
padius.*

comes and pleads against them all in that case, and God so wrought it that he carryed the Cause, and he, one man, convinced all these 318. Bishops. Therefore this is no discouragement for one man to stand up and plead against a great many. So *Petrus Waldensis* in the Story of the *Waldenses*, though he was but one at first, yet he stood against many thousands, and God blessed that which he did for the conversion of thousands. And *Luther* you know he stood against all the world almost.

Yea and though this one man may be but a private man, a weak man, God may blesse that which he saith sometimes more then that which more learned men shall say. I remember I have read in the Centuries this Story: A company of Bishops being met together, there was a Philosopher that stood out against the Christian Religion, and so reasoned against them all, that hee seemed to have the better of it: amongst them there was one, a very godly and holy man, but a very weak man; he seeing the Cause of God like to suffer, desired leave to speak and encounter with this Philosopher; all the rest being troubled at it, thinking that Gods cause would suffer more by him, knowing he was a very weak man, but yet knowing withall that he was a very holy man, none would oppose, but let him speak: So he beginneth with the Philosopher, reciting many Articles of the Faith, Tell me, saith he, do you beleve that these things are so? (and spoke with Majesty and authority) doe not so reason the case about these Articles of our Faith, but doe you beleve? Presently the Philosopher acknowledged himselfe overcome: Hitherto (saith he) I have heard words, and returned words, but now I feele the Divine power, and I cannot further answer; and so yeilded to be a Christian upon the pleading of this poore weak man, yet a very holy and godly man. God hath blessed the pleading of weak ones, though it be against those that are very strong, therefore they must not be contemned.

I remember *Orcolampadius* hath such an expression as this, saith hee, *Christ should be contemned and dishonoured, if wee should not heare, were it but a child speaking with his Spirit, though all the world should bee against it. And in *Esay* 11. 6. there is a promise that in the times of the Gospel, the spirits of men should be so brought downe,
that

that they ſhould not ſtand upon their greatneſſe and learning, but the Text ſaith, *A child ſhould lead them*; that is, the humble temper that God would have under the Goſpel.

But it may be ſaid, Will not this argue ſeſe-conceit? What, for one man, a private man to plead with ſo many, with a Church? it is a ſigne that ſuch a one is very well opinionated of himſeſe, that ſhould think that what he apprehendeth ſhould be ſufficient to ſtand againſt the apprehenſion of ſo many learned and godly men as are in the Church. How can this be freed from arrogancie and proud conceitedneſſe?

I anſwer, Not ſo, it may be conſcience, and not ſeſe-conceit, for the rule of conſcience is not the abilities, nor the holineſſe, nor the multitude of others, but it is that light that God doth let in to convince according to his Word.

Nay further, I ſuppoſe I may convince you that this pleading for God, may proceed from much ſeſe-denyall, and the nor pleading, may proceed from very vile, ſinfull ſeſe-*reſpect*.

How will that appeare?

Thus. For a private man when he ſees the truth of God to ſuffer, certainly if he be of an humble and an ingenuous ſpirit, it cannot but be exceeding grievous unto him to thinke, that he muſt conteſt with ſuch a multitude of able and Godly men, more able then himſeſe, it cannot but be to him a very hard work that God putteth him upon. He would rather a hundred times, if he did look at his owne quiet and eaſe, ſit downe: For, thinks he, If I come to ſpeak, then by this I ſhall be endangered to be accounted ſeſe-conceited, I ſhall have the accusation of pride, I ſhall diſpleaſe many of my friends, I ſhall make a great diſturbance in my ſeſe, I am ſure to my own peace, whatſoever I do to others, and how much better were it for me to ſit ſtill and be quiet. An humble ſpirit would reaſon thus; but onely? Conſcience puts him upon it; I ſhall contract guilt to my ſeſe, if I be not at leaſt a witneſſe for Gods truth, therefore though I ſhall ſuffer ſo much in it, yet rather then the truth ſhall ſuffer, rather then conſcience ſhall plead againſt me, I will pleade though never ſo much to my diſadvantage. Now if ſuch an one carry it humbly & quietly, certainly he is rather to be accounted a ſeſe denying man in it; for it is a very hard taſke. Whereas on the other

Lect. 1.

Object.

Anſ.

Queſt.
Anſ.

No pride
but ſeſe-
denyal to
plead a-
gainſt the
ſinnes of
others.

ſide

Chap. 2.

side, selfe-love is more like to thinke thus; It is true, these things are right, I see they are not according to the truth of God. Conscience indeed would have me speake, but I shall trouble my selfe, and what will they thinke of me on the other side, where there are so many able and godly men? surely I shall bee thought a conceited foole, and therefore I were as good hold my peace, and sleepe in a whole skin and be quiet. Thus because they have so much selfe-respect, and love their own quiet, and cannot endure to suffer any trouble, they wil leave the truth to suffer, and their consciences to be pleading within against themselves, rather then thus to plead for the cause of God.

Certainly they that are charitable should rather take things in the better part then in the evill. It is true, it is possible that men may through pride of spirit bee pleading with others (I shall speake a word of that by and by) but yet you may perceive it in the carriage of such a one, in the generall course of his way. Now if in the generall course of the way of a man, he doth carry himselfe humbly and submissively, that you see him yeeldable as much as ever he can in all lawfull things, and then when he commeth to plead against an evill he is not suddain, he is not rash, and he pleads not against every light evill neither, but when he comes he comes with a great deale of trouble in his spirit, and carrieth it with all quietnesse and humility, It is your rigidnesse, and that spirit which doth not befeeme a Christian, that is not the spirit of Christ in this thing, for to judge of this to be pride. For certainly under this false judgement the cause of God hath suffered exceeding much.

Object.

You will say, How can it bee imagined, that one man should see more then many, more then others that are able?

Answer.

To that I answer. In a community where there are many, though they should bee godly, yet many of them may have their spirits biased with prejudice, with selfe-ends, and so not come to see the truth though they be more able.

Again; perhaps though they may be more able in most things, yet in some one God may leave them. Yea, though they may bee more able at other times, yet for some one time God may leave

a man in a thing that he is very able in it another time. And perhaps a great many of them for the present may have so much distemper of spirit, as they may not speake according to what they thinke themselves. Therefore it may be usefull for some one man to be pleading with many others.

I beseech you consider of this, it is very usefull. Men must not thinke that God doth dispence the knowledge of his truth alwayes according to naturall abilities. For want of this consideration many are led into much evill. For thus they thinke with themselves, If a man have more abilities to understand naturall things then others have, therefore hee must needs have more abilities to understand spirituall things then others have. There is a mistake in this. A great learned man that hath great abilities, understands the rules of nature, yet a poore weake man may have the minde of Christ more then he hath. For the promise is to them that feare God. *Psal. 25. 14. The secret of the Lord is with them that feare him.* It may be another man hath more abilities, but his spirit may be more soild, may bee more distempered then the poore weake mans. *I thanke thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for it seemed good in thy sight.*

If multitudes had beene an argument against the truth, then in the Primitive times, when Christian Religion began, certainly very few should have followed JESUS CHRIST: Yea, and there is not more disadvantage and disproportion betweene one or two private members of a Church and the whole Church, then there was at that time disadvantage and disproportion betweene the whole Church then and all the world. And if we marke Saint John, *We know (saith he) that we are of God, and that the whole world lieth in wickednesse.* We know. What a singular spirit was here? here was singularity indeed, if you talke of singularity; you are afraid you should be counted self-conceited, and singular in differing from others. *We know that wee are of God, and that the whole world lies in wickednesse.*

Thus we see the thing a little cleared, as this point had need be,

Lect. I.

The truth is not alwayes seen but where there are greatest naturall abilities, no nor alwayes where there is most grace.

Mat. 11.
25.

1 John 5.
16.

Chap. 2.

but we have not yet done with it, we must not let it go so. There must be some rules given for this, or otherwise we should wrong the point in naming it.

Christians may plead, private members may plead with their Mother, yet they must observe these rules.

1.

Rules to be observed by private Christians who plead with the Church.

2.

First, they must not pleade with her for every light thing. For the Scripture giveth us this rule, That *Love covereth a multitude of infirmities*; We must not stand pleading for every infirmity with our brother, but rather passe by many and cover them, much lesse then with the Church. But if there be that which is notorious, or if I be called unto it, that I cannot have communion with them, but in my communication with them, I shall be wrapped up in the guilt except I testify the truth. Certainly then I am bound to plead.

The second rule is, It must be orderly done, that is, if possibly it may bee, you must make the Officers of the Church to be your mouth in pleading. I say if it can bee. If it come to such a way of rebuking or declaring the evil to the Church, it should rather (if it can be) be by him whom God hath appointed to be his mouth to the Church. For you doe it in Gods name, therefore the most orderly way to do it (if it may be done) is by him that is Gods mouth.

3.

Thirdly, It must be so as you must manifest all due respect to that society you are of, to that Church, shewing in your carriage, that you are apprehensive and sensible even at this time of that distance that is between you and that whole society whereof you are a member.

4.

Fourthly, You must do it in a very peaceable way, so as to manifest that you desire peace, and not to be the least disturbance to the peace of the Church, but that the peace of it is deare and precious to you. Therefore when you have witnessed the truth, and discharged your conscience in it, you must be then content to sit down quiet, for so the rule is, *That the spirits of the Prophets must be subject to the Prophets*, in that case: But if it should prove that the Church should continue, if the evil be notorious and great as requires departing, and the Church after all means used and all patience should continue in it, in such a case as this, you may desire to be dismissed from it and depart. But in as

peacc-

peaceable a way as poſſibly can be, yet continuing in due reſpect unto the Church for all that, though you ſhould depart, onely leaving your witneſſe behind you.

The Papiſts cry out againſt us for pleading againſt them, and ſay it is an ill bird that will deſile its own neſt, and they tell us the curſe of *Cham* is upon us for diſcovering our parents nakedneſſe. They are to know this, that there is more liberty for a member of a Church to plead with a Church then for a child to plead with his parent. Though there be liberty for a child, yet there is more liberty for the member of a Church. For a parent though he ſhould be never ſo evil, yet he doth not loſe his right over his child. Though your parents ſhould be very wicked, yet know, that their wickedneſſe doth not diſcharge you of your duty; that all children ſhould take notice of. But a Church may ſo fall off from God, as the members of it may be free from their duty to it, and therefore may have more liberty to plead then a child with his parent. That but onely in answer to them. And certainly ſo far have they fallen from God, as they have diſcharged thoſe that plead againſt them.

Well but if a member, a particular may plead with a Church, a whole Church, with their mother; Certainly then, there is no one Member of a Church ſo high but he may be pleaded withall by another; yea any that is an Officer of a Church may be pleaded withall, even by private people in that Church, *Coloſ. 4. 17. Say to Archippus, looke to thy Miniſtry,* It is an Exhortation to all the Church to ſay to Archippus and admoniſh him to looke to his Miniſtry. For though the officer of a Church be nearer to Chriſt the head (of which you heard before) then other members are, as the Arme is nearer the head then the hand; yet if the arme ſhall ſend forth any thing to the hand that it hath not from the head (as in a flux of putrid humours that reſteth in the arme) then it would be the ſtrength of the hand to reſiſt thoſe ill humours that the arme ſends forth. So if any officer of the Church ſhall ſend forth that which he did not receive from the head, to any Member, but ſome putrid humour of his own, It is the virtue of that Member to reſiſt the receiving of any ſuch humour.

Certainly it is the pride of many that think it ſcorne for any

Lect. I.

No Officer in a Church, no member be he never ſo great, but he may be pleaded againſt by a private member.

Chap. 2.

private people any way to have to do with them. It is I say a pride in men which thorough want of that right order that should be in all Churches is grown to that height, that those that take to themselves as proper the name of *Clergie*, they think it such a dishonour to them for any other that is not a *Clergie-man* (as they speake) to speake to them or admonish them of any thing, or to reason with them about any thing, or when they have preached, to come to them for further satisfaction in somewhat that they have delivered, or if they be negligent in their duty, to tell them of it though never so submissively and meekly, their pride makes them rise so high.

And for that observe, because they do it upon that ground that they are the *Clergie*, which signifies Gods *inheritance* and Gods *lot*, and so contemning others as inferiour. You shall finde in Scripture that the *people* are called *Clergie* in distinction from the Ministers, and never the Ministers in the New Testament in distinction from the people, the word *κλῆρὸς* is not attributed to them to my remembrance, but I am sure it is attributed to the Congregation, to the private members by way of distinction from them. That you shall see in 1 Pet. 5. 3. *Be not Lords over Gods inheritance. Do not Lord it over Gods Clergie, over Gods Lot*, so the words are. Now in that he saith *do not Lord it*, certainly that is spoken to the officers of the Church, and they must not Lord it *over Gods inheritance*, that is, *over Gods clergie*, for so I say the words are. The word *κλῆρὸς*; therefore, from whence *Clergie* cometh, is you see attributed to the people. And we shall finde in Scripture, *Act. 18. 25.* that *Apollos an Eloquent man and mighty in the Scriptures*, and a man of a *feruent spirit*, yet the Text saith, that *Aquila and Priscilla*, that were private people, *tooke him unto them and expounded to him the way of God more perfectly*. Where have you an *Apollos* now, an *Eloquent man*, a *Scholler*, a great *Clergie man*, but would scorne and contemne that a poore man and his wife should take him home and instruct him in the way of God more perfectly? Yet *Apollos* and *Eloquent man* and *mighty in the Scriptures* tooke it wel and was willing to receive further instruction from these people: And we finde *Cant. 5.* that in the time of reformation of the Church, the Church went to the *watch-men*, the *watch-men* beate her, she had more reliefe

εἰναι ὡς
κατακλιεῖ
δούτεσ ἀπὸ
κλῆρῶν

reliefe from the daughters of Ierusalem then from them.

But we muſt not leave this ſo neither. It is true, there may be a notorious abuſe of both theſe, and it is exceeding hard for a people to underſtand their liberty without abuſing of it, either againſt the Church or againſt the officers of a Church. This power may be abuſed in people very much in too much pride, arrogancie, malapertneſſe, a ſpirit of contention in ſome, taking a delight in contradiction. There are many people I ſay that are of ſuch a humour that it is their very delight to be in a way of contradiction, and they thinke they are nobody except they have ſomewhat to ſay againſt their officers or againſt what is delivered, and upon that very ground will goe quarrelling, not out of meere conſcience, but that it may appeare to others that for their parts they have a further reach than other men; It is true, ſuch things are delivered, generally they are received; yea, but men muſt know that they looke into things further then others doe: And if they be in a community, they conceive that every one would thinke them no body if they ſtand ſtill and ſay nothing, therefore that they may appeare to be ſomebody, they will ſpeake, they will have ſomewhat to finde fault withall, though they ſcarce underſtand what they ſay, or whereof they affirme, and ſnew it they will in a virulent ſpirit, in a domineering way, and brave it to the faces of thoſe that God hath ſet over them. Certainly this is a groſſe and abominable thing, giving it may be reproachfull termes to ſuch: Whereas the rule of Chriſt is, *Rebuke not an Elder, (1 Tim. 5. 1.) but intreate him as a Father,* doe not you thinke preſently that becauſe you may plead with them, that Gods cauſe may not ſuffer by your ſilence, that therefore you may rebuke them in an undecent and unſeemly manner. You may indeed in an humble way goe as acknowledging the diſtance betwixt you and him, he being an Officer, and ſo *intreat him as a Father.* Doe many of you ſo when you goe and reaſon the caſe with a Miniſter, whom you your ſelves wil acknowledge to be officers of Chriſt, yet it may be ſometime through bitterneſſe of ſpirit you will be caſting them off from being officers of Chriſt before you have ſufficient warrant for it: and therefore the Apoſtle ſaith in the ſame Chapter ver. 19. *Againſt an Elder receive not an accuſati-*

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Private people muſt take heed they abuſe not their liberty.

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on but before two or three witnesses; Marke, you must not receive an accusation, much lesse a condemnation, for the credit and honour of the Ministers of Christ are very deere and precious unto him, therefore take heed how through a violent & turbulent spirit you cast any dishonour upon those that Christ hath set over you.

Thus I have indeavoured to discover the truth unto you, and so limited as I hope it may be for edification, and not for hurt at all to any. *Plead with your mother.*

But what is this pleading? *Shee is not my wife, neither am I her Husband.*

It hath much bitterneffe in it indeed if it be considered of, yet it it is in as faire termes as can bee set out. *She is not my wife.*

He doth not bid them say to their mother shee is a whore, but *shee is not my wife.*

Obj.

You will say, why? what difference is there between her not being his wife & her being a whore? May we not cal things as they are?

Ans.

It is true, the thing is the same, but hence the Spirit of God teacheth us an excellent note, that those who pleade against others must not give ill termes, especially when those they pleade against are superiors, you may declare your mindes fully, but in as faire, modest, comely, the least provoking termes that can be. It is a foule evill in many if they see Ministers or Churches doe things they ought not, presently to give reviling speeches, nothing is in their mouthes but there is one of Baals Priests, and Antichristian, they cry out of every thing they dislike as Antichristian, whereas you are to study with your selves if there bee any terme more mollifying then other to make use of that terme, although the fault you pleade against might beare a harsher terme if rebuked by one in authority, yet you who are but private Christians should be very carefull in the fairest, gentlest termes that may be to reprove what you dislike.

Again, *Shee is not my wife.*

For that point, that a people that have been Gods people, may prove not to be Gods people, that we have already met withall in the former Chapter. We shall not speake of it as then we did. Onely now we have it more fully, that a Church may come to be un-churched.

Here is a difficult case, that is, when a Church may come not
to

to be a Church. It is through Gods providence more then I did make account of when I began this Prophecie of *Hofea*, though I had ſpent ſome time in it before, yet little thought to have met with ſo many things ſo fully preſented to me as I have found, that doth ſo neerely concerne us and the times. I would not violently draw on any thing but what is ſo preſented to us, as that I ſhould be injurious to the Scripture and to you not to take notice of it: We have already met with a ſtickle points as can be almoſt, and this alſo is exceeding difficult. I deſire in this to go as I have done, your own conſciences witneſſing with me as in the other, without the leaſt ſpirit of contention and di- viſion, or meddling with controverſies, but laying the truth in the principles of it plaine before you.

When may a Church come to this, that had God before to be her husband, now not to have God to be her husband?

I confeſſe for the Church of the Jews I cannot finde any thing to pitch upon certainly when they did ceaſe to be a Church but onely this; either when God did ſend them a bill of Divorce by ſome extraordinary men (as ever they had ſome amongſt them, ſome Prophets) or that they did wholly leave off from being under the pedagogie that God put them under: For I finde this that their Idolatry was not enough to cut them off from being a Church actually. It is true their Idolatry was that which did deſerve it. They broke the marriage bond by their Idolatry, but God did not alwayes take the advantage of that, he did not alwayes ſend them a bill of Divorce when they did commit Idolatry. Theſe ten Tribes had been Idolaters a long time before God had ſaid to them they were not his wife. Therefore barely Idolatry did not cut off, no not the Jewes. Neither do I think that all Idolatry (if it be through ignorance) cutteth off a Church now in the time of the Chriſtians. The Lutherans certainly are guilty of Idolatry by conſequence, and ſo other Churches may be through ignorance, and yet they not ceaſe to be Churches. Therefore in the time of the Jews, I ſay I do not finde any particular ſinne that did actually cut them off ſo long as they did keep under the pedagogie of the Law, unleſſe God by ſome extraordinary meſſenger ſent them a bill of Divorce, they yet remained the people of God. *Iſa. 15. 1. Where is your bill of*

Divorce,

Lect. I.

When a
Church
comes to
be un-
church.d.

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Divorce, saith God? It is true you have deserved it, but where is it? I have not given you a bill of Divorce, therefore they were a Church.

A Church may continue a true Church though with much mixture.

But for the time of the Gospel, this I think may very safely be asserted, that so long as there is a Communion of Saints imbodyed, holding forth the profession of all fundamentall truths, and joyning in all Ordinances, so far as they are convinced, so long there is a Church. Any communion of Saints imbodyed, holding forth the profession of all fundamentall truths, and are willing to set up ordinances so far as they know to be Gods mind they should set them up, this multitude though it should have abundance of corruptions, though many wicked be mingled amongst them, yet they are a Church of God, though they should not set up all Ordinances, though perhaps through ignorance they are not convinced that such an Ordinance is an Ordinance, yea though they be convinced that it is an Ordinance, and yet perhaps they are not convinced that it is Gods mind they should set it up, though this should be their error, yet this communion of Saints imbodyed, remaineth a true Church of Christ.

But thus. Though it be a true Church of Christ, yet it may be such a Church, that perhaps you, nor I, nor another cannot have communion withall.

A Church may remaine a true Church, yet so corrupt as in some cases we cannot have communion with it.

You will say, How is that possible for any Church to be a true Church of Christ, and yet we may not have communion with it?

So far communion we may have as to acknowledge it to be a Church, and to have communion in some duties, but it may be a true Church of Christ, and I may acknowledge it so, and yet not have communion in all ordinances. In what cases may that be?

First, If this Church shall so mingle any ordinance, any work of their publique communion, as I for the present cannot ioyne without contracting guilt upon me, as not seeing Gods wil in it, I cannot have communion with them now in such ordinances.

Yea secondly, If a Church shall require me to yeeld in my Judgement, and subscribe to such and such things that I cannot satisfie my conscience in, they put me off communion with them,

3. Cases.

1.

2.

it is not my fault, but they violently keep me off. That is a ſecond caſe.

Thirdly, When they ſhall not ſuffer me to do the duty that God requires of me, I cannot have communion with them there neither, becauſe if I ſhould joyne with them, not doing my duty which my conſcience tells me I am bound to doe, I thereby contract guilt.

Nay further, A man may be of a Church, and perhaps they may not be ſo ill, but it may be lawfull to have communion with them in many ordinances, and yet for thoſe that are free, and are not by any ſpeciall call of God tyed to ſuch a place, they are bound in conſcience in ſome caſes not to joyne with them as a member of them in a conſtant way. As thus.

Fiſt, when I cannot enjoy all ordinances with them, but God openeth a door to another place where I may have communion in all ordinances, I may receive Sacraments with them upon occaſion, and yet not be conſtantly with them as a member of that Church:

It is true, if God did ſhut the door that I could not enjoy all ordinances any where, then it were better to joyne with a Church that hath not all, though I do but enjoy ſome.

Secondly, when God offereth me elſewhere that I may enjoy the ordinances with more power and purity, and with more freedom of ſpirit, and I am not tied (I ſuppoſe one to be free and not to be tied) then if there be nothing but outward accommodations that ſhal caſt the ballance on the one hand, and the purity & power of the ordinances on the other, if I ſhal rather chuſe the one then the other, it will be apparant that I love my body better then my ſoule: In this caſe Conſcience biddeth me to ſhew more reſpect to my ſoul then my body.

This can be no controverſie, for it is generally acknowledged by all that if one will but remove his houſe from one pariſh to another, he may go and joyne with that pariſh. But that which I affirme is not ſo far as that, I do but ſuppoſe that a man is free & not yet actually joyned, he is then if he be free to regard more the purity and power of the ordinances then outward accommodations.

Let her therefore put away her whoredoms.

The end of all pleading and exhortation, is reformation, and not contention.

Lect. 1.

3.

In 2. caſes though I may have communion yet I may not joyne as a conſtant member.

1.

2.

Obſ.

Chap. 2.

Pleading must not be for contention but for reformation.

Quest:
This may be known.

1.

1 Cor. 5. 4.

2.

חשיבו

Plead with her; to what end? Let her put away her whoredomes. Plead with her that shee may reforme, doe not plead for contentions sake. There are many men that will rebuke others, and plead with others, but what for? meereley in a spirit of contention, meereley that they may brave it over them, that they may upbraid them, shame them, and not out of love to reforme them, they care not whether they reforme or not; if they have vented their gall & malice they have what they would have.

But how wil you know that? How can you know a mans heart?

Thus. You shall know that men come to pleade not for reformation but for contention, first, if they rather make it appeare that they are glad of the finnes of their brethren and doe not grieve for them. You shall have many a man come in a fury and rage to rebuke men they have advantage against, but not with a spirit of sorrow and mourning; if you came to plead and rebuke them for reformation, you should have come with a mourning spirit, *You should have mourned that such a one should be taken away from you*, saith the Apostle to the Corinths. You should mourne at your very hearts that the Church or the member of it hath offended.

Secondly, when men are partiall in their pleading, when they will rebuke others and that sharply too that are afar off, but such as are neere to them they are carelesse of.

Ezek. 18. 32. *Turne ye, turne ye that ye may not die;* (say your bookes there) *turne your selves and live.* Now the word is *Reverti facite*, for so it is in *Hiphil*, *Doe you make to returne*, and so it may well be read. So *Arias Montanus* reads it, *make others to returne.*

You must plead so as to desire reformation, not that you may get the victory and have the better of it by your pleading, but with bowels of compassion to seeke Reformation you must not cut as an enemy to conquer, but as a chirurgian to heale: Therefore before you goe to rebuke and to plead you must goe to prayer, that God would blesse your rebuking, and your exhortation to your brethren, and when you have done pray again to God for a blessing upon it. And looke after your reprehensions, and see what becometh of them; and if they doe not prosper to Reformation, then mourn, and cry to God for your brethren; and if

if it doe prosper, then bleſſe God that you have converted a ſoule. Thus it was with the Tribes on this ſide Jordan, when they pleaded with the Tribes on the other ſide Jordan, you ſhall finde in the ſtory that when *they heard the answer of their brethren they bleſſed God when they ſaw that their brethren were free from ſinne*: ſo you ſhould doe, you ſhould goe and plead with your brethren, perhaps your brethren may have the better of it and may convince you that that which you apprehende to be a ſinne is not a ſinne, now many men perhaps are angry and will not bee convinced that it is no ſinne, then I ſhall goe away with the ſhame, what doe I rebuke him of a ſinne, and is it no ſinne? Many a man holds on in an argument what he hath begun, and is loath to yeeld that it is not a ſinne, whereas hee ſhould be glad to yeeld it. If a Miniſter plead or preach that men doe any thing that he conceives is a ſinne, if another ſhould come and convince him that it was no ſinne, it is a vile ſpirit in any Miniſter not to bleſſe God that he is miſtaken, why? Becauſe now the guilt of his brother is removed in his heart. If I had not beene miſtaken, tis true, my credit had been ſomewhat, but I am miſtaken, the ſin is removed from my brother, Oh bleſſed be God that my brother is not guilty, though I am miſtaken; If we plead againſt others with ſuch a ſpirit as this is, God will bleſſe it.

Lect. I.

Joſhua,
22. 33.

The Second Lecture.

H O S E A 2. The latter part of the second ver. and ver. 3.

Let her therefore put away her whoredomes out of her sight, and her adulteries from between her breasts.

Left I strip her naked, and set her as in the day wherein shee was borne, and make her as a wildernesse, &c.



Lead with your mother, and plead so as to tell her plainly that she is no more my wife, she hath her bill of Divorce, she is now none of mine. Well it seemeth then there is no hope, no help, God hath left us, forsaken us, he hath said we are no more his wife, we have our bill of divorce and we must be gone. Not so neither, but now it followeth, Let her put away from her sight her whoredomes, and adulteries from between her breasts. Hereby insinuating at least, that her condition, yet not withstanding the greatnesse of her sin and the fearfullnesse of the threat, is not altogether hopelesse, but he would have those that plead with her, yet to exhort her and to bid her put away yet her whoredomes. It is true when a man putteth away his wife for whoredom and giveth a bill of divorce, he will never take her againe, upon no termes. *Jerem. 3. 1. Will a man when he putteth away his wife, returne unto her againe? As if he should say, no certainly, no man will do it; Yet returne unto me saith the Lord, and I will receive you againe.*

Obs.

Gods mercies are beyond mans. It is a most excellent and usefull observation that we have from hence, There is no such dreadfull threatning against any in the word of God for any of their finnes (onely we except that sinne against the holy Ghost) but there is a dore of hope left for those sinners. Here seemeth to be the greatest sinne, of Idolatry and forsaking of God as could bee, the most dreadfull threatning, *she is not my wife, she is divorced*

divorced from mee. Yet here is insinuated a hope of mercy.

I will give you one Text which is as notable for this as any I know in the booke of God, that is *Iudges 10. 13, 14* compared with *ver. 16*. In the 13. and 14. verses, saith God, *You have forsaken me, and served other gods, What then? I will deliver you no more.* I am resolved against you now, I have delivered you often, but now I will deliver you no more; *Go your wayes, Cry unto the gods you have chosen, let them deliver you in the time of your tribulation.* One would think this people to be in an ill case, of whom God saith thus much; For observe these four things here. First, God chargeth them with the greatest sinne that could bee, they had forsaken God and turned themselves to Idols. Secondly, This great sin is aggravated with the most aggravating circumstance almost that could be, implied here, this they had done notwithstanding God was wonderfull mercifull to them, and had often delivered them, yet they had still forsaken him and served other Gods. Thirdly, Here is one of the most peremptory resolutions against shewing mercy that we can imagine, saith God, *I will deliver you no more,* now I have delivered you so oft. Fourthly, Here is a most bitter Sarcasme, a biting, upbrayding, taunting speech for their serving other gods. As if he should say, what doe you come now? Now do you cry and howle to me now you are in your trouble, in your prosperity I was no God for you, you left me then for other gods, and now I will be no God to you, to other gods I leave you, go now and cry to those other gods, and see whether they will helpe you. Put these together and one would thinke this people were in a hopelesse condition. Is there any helpe for this people yet? Are they not a lost people? Is not repentance too late for this people? No, for all this, repentance is not too late for such a people as this, for marke, the Text saith in the 15. *ver. And the children of Israel said unto the Lord, we have sinned, do thou unto us whatsoever seemeth good unto thee,* and *ver. 16. They put away their strange gods from among them, and served the Lord.* They do not now lie down sullenly in their sinnes and say, there is no help, therefore we were as good go on in our sinfull wayes, but they venture to put away

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Hope for
mercy
even when
God seems
most to re-
ject.

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their strange gods, and cry unto the Lord, and tell him that they had sinned. What then? the Text saith, *The soule of the Lord was grieved for the misery of Israel.* Though he had thus pronounced against them, yet his soul was grieved for them, they were not the same they were before. It is true, *I will deliver you no more*, you impenitent ones, I will deliver you no more, but God did not say he would not give them repentance; but when they had put away their strange gods, though they had grieved Gods Spirit with their sinnes, yet God was grieved for their affliction now, and though God had thus threatned them, yet his bowels now do yerne towards them, and he comes in again with mercy, and subdues their enemies under them, the children of *Ammon* were conquered, and God giveth them twenty of their Cities, as *Chap. 11. 33.*

God never threatneth any people, but the condition of mercy upon repentance, it is either expressed, or implied. It is therefore the frowardnesse and the fullennesse of the hearts of sinners, to give over all upon the thought of the greatnesse of their sins, or the severity of Gods threatning against them. O no, you great sinners, that have been guilty of many horrible sins, come in and repent. I may say to you as *Shecaniah* did to the people in another case, of a grievous sinne, *Ezra 10. 2. There is hope in Israel concerning this thing.*

It is the cavil of many carnall hearts against many faithfull and Zealous Ministers, that they do nothing but preach judgement, and they threaten damnation, and say people shall be damned, and go to hell, and the like. This they speak against them, not mentioning at all the conditions upon which damnation and hell is threatned. Certainly there can scarce a Minister in the world be found that threatneth damnation or hell absolutely, but upon those terms of impenitency. I will give you one Scripture to shew you the most absurd perverse spirits of men in this kind; how they will take a piece of the words of the Prophets and separate the threatning from the condition, on purpose that they may cavil at the word, It is in *Ier. 26. 4.* saith God to the Prophet there, *Thou shalt say to them, Thus saith the Lord, If you will not hearken to me to walk in my Law which I have set before you, to hearken to the words of my servants the Prophets whom*

Peoples
pervertes
against
Ministers
threatning
Gods
wra'h a-
gainst sin.

whom I ſent unto you; then will I make this houſe like Shiloh, and will make this Citie a curſe to all the nations of the earth. See how fairly the words of the Prophet go, If you will not hearken to me to walke in my lawes, and the words of my Prophets whom I ſent unto you, then I will do ſo and ſo. The Prophet delivers his meſſage as fairely as can bee. But ſee now their perversneſſe in the 8. ver. It came to paſſe that when Ieremiah had made an end of ſpeaking all that the Lord commanded him to ſpeake unto all the people, that the Priests and the Prophets and all the people took him, ſaying, Thou ſhalt ſurely die. What is the matter? Why haſt thou Prophesied in the name of the Lord, ſaying, This houſe ſhal be like Shiloh? They leave out, [if,] whereas he ſaid, If you will not return and heare the words of the Lord, this houſe ſhall be as Shiloh; They come and lay hold upon him with violence, Why haſt thou ſaid this houſe ſhall be like Shiloh? and leave out the other. This is the perversenes of the hearts of men.

Well then, The concluſion of this Obſervation is this, that the worſt pleading againſt any for their ſinnes, it is not to ſinke their hearts in deſpaire, but to turne their hearts towards God that they may receive mercie; *Let her put away her whoredomes.*

Secondly, *Let her put away her whoredomes.* After ſuch a kinde of pleading that included a moſt dreadfull threatning in it, *Shee is not my wife*, yet God exhortheth. Hence the obſervation is this.

While God is pleaſed to ſpeake to a people and call upon them, and exhort them to turne unto him, the condition of that people is not deſperate. Exhortations from God doe argue that the condition of a people may be hopefull. So long as the King is but ſpeaking to a Traytor, eſpecially giving of him good counſel, there may behope: If he turne his back upon him, and will ſpeake no more, then he looks upon himſelfe as a gone man. Many people are troubled that God doth ſo continue exhorting by his Miniſters and others, and they cannot bee at quiet. If thou haſt ſuch a quiet as God ſhould leave exhorting and drawing thee from thy ſinnes, woe to thee, thou art a loſt creature. Make much of exhortations and threatnings.

Come we now to the Exhortation it ſelfe, *Let her put away her*

Lect. 2.

Obſer.

While exhortation continues there is hope.

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her whoredomes out of her sight, and her adulteries from betwene her breasts, It is in the plurall number, *her whose lomes*, and *her adulteries*. They were many, shee must put them away all. If a wife that hath beene naught shall be contented to forsake divers of her lovers and retain but one there is no reconciliation, all her adulteries must be put away.

But the words are not onely in the plurall number, but those that understand the Originall, well know, that there is somewhat in the words to extend the signification beyond the plurall number, and that is the duplication of the radicall letter, in the first word the second radicall Letter which is [כ] is double, and in the second word the third radicall letter [ח] that is double. It is the note of *Tarnovius* upon the place, saith he, the doubling of these radicall letters shew the exceeding multitude of those whordomes and adulteries that Israel was guilty of at this time. And indeed when once there is giving way to superstitious vanities there is growing to notorious whordomes and adulteries without measure, without number, *ubi sistendum*. We never know where to stop, if once our worship be corrupted.

Geminatio
apud He-
b. eos au-
get.

Let her put them away out of her sight.

The eye is the receiver of much uncleannesse into the heart, and by it the uncleannesse of the heart is much exprest. The Scripture speaks of eyes full of adultery, *Let her put her adulteries out of her sight*, let them be abominable now in her eyes, those things that before were delectable, let them now be detestable. Let them cast away their Idols as a *filthy menstruous cloath*, and with indignation say, *get yee hence*.

Or *from before her face*, so it is in the Hebrew, noting her impudency in her idolatry, that it appeared in her very face. Though men at first may be a little wary, yet at length they grow to manifest outwardly their Idolatry in their very face. But that we shall meet with afterward.

And because Israel did not according to the exhortation of those that pleaded with her, put thus her whoredomes out of her sight, God did put Israel out of his sight, for so we have it, *2 King. 17. 22, 23. The children of Israel walked in all the sinnes of Ieroboam which he did, they departed not from them.* Promises could

not

not draw them, threatnings could not deter them, *Until the Lord removed Israel out of his ſight.* They might have prevented this; If they had put their whores out of their ſight, God would never have put them out of his ſight.

And from between her breasts.

Whores uſe to diſcover their filthynes much in their breasts, either in the nakedneſſe of their breasts, or in thoſe ornaments that they hung about their breasts, as they were wont to do in thoſe Countreys, for the inticing of their lovers.

Her breasts. *Hypocrates* ſayes there are veines that goe from the belly to the breasts, and that is the reaſon he gives of the temptation to luſt that is in the breasts. The whores of the breasts in the nakedneſſe of them hath been condemned, not onely in the Churches of God, but amongſt the heathen. *Tertullian* in his book *de habitu muliebri* hath this expreſſion: Women a-

dorning themſelves immoderately with gold, and ſilver, and precious apparell, this is, ſaith he, *crimen ambitionis*, the ſin of ambition; but

Ille (cultus ſcilicet vel ornatus) in auro, & argento, & gemmis, & veſtibus deputatur; iſte in cura capilli & cutis, & earum partium corporis que oculos trahunt, alteri ambitioni: crimen intendimus, alteri proſtitutionis. Tertul. de hab. mul. c. 4.

Ibi venæ & viæ quibus ab utero ad mamillas acceſſio fit.

for them to ſeek to adorne themſelves ſolicitouſly carefull about their haire, and their ſkin, and thoſe parts that draw the eyes, this is *crimen proſtitutionis*, it is the ſin of a prostituted whore ſo to doe.

Yea beſides, *Tertullian* in another book of his, *De velandis virginibus*, brings the Heathen, rebuking Chriſtian women in thoſe times: The very women of Arabia, ſaith he, ſhall judge you, for they doe not onely cover their faces, but even their heads, rather

Judicabunt vos Arabiæ ſæminæ Ethnicæ, quæ non caput ſed faciem quoque ita totam tegunt, ut uno oculo liberato, contentæ ſint luce frui dimidia potius quam totam faciem proſtituere. Tertul. de vel. virgin. cap. 17.

then they will have their nakedneſſe appeare, they will let the light but into one eye. Now if the heathen did ſo, if they would not have their nakedneſſe in any thing appeare, much more ſhould Chriſtians cover thoſe parts that are incitements to luſts. That which is the Bedlams madneſſe, and the Beggers miſery, namely, Nakedneſſe, that is the whores pride, and the ſtrumpets glorie.

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Let her put away her whoredomes out of her sight, and her adulteries from between her breasts.

That which is intended especially here, is, that they should not be content meerly with change of their hearts, to say, Well, we will acknowledge the Lord to be the true God, and our hearts shall wholly trust in him, but for these externall things what great matter is there in them? Oh no, they must abstaine from all appearance of evil, from the badges of Idolatry, there must not be so much as the garbe and dresse of a whore upon them, they must take away their adultereyes *from between their breasts.*

The breasts of the Church are the ordinances that are there, for out of them do the Saints suck sweetnesse and spirituall nourishment. So they are called in *Isa. 66. 11. That you may suck and be satisfied with the breasts of consolations.* Now certainly it is an evil thing for any thing that is whorish to be upon the breasts, to be in the ordinances of the Church, to thinke to adorne them withall as whores do their breasts. No, the breasts are so neare the heart that it is pittie any thing should be upon them but Christ himselfe; it is most fit that he should lye there. *Cant. 1. 13. A bundle of myrrhe is my well-beloved unto me, he shall lye all night between my breasts.* Myrrhe we know is a bitter thing, but though Christ were as a bundle of myrrhe, and brought many afflictions that adde bitternesse to the flesh, yet the Church would have Christ lye between her breasts and she would rejoyce in Christ, Christ was sweet to the Church though with afflictions, *As a bundle of myrrhe is my welbeloved.* So many faithfull Ministers of God have been contented, yea joyfull to keep Christ between their breasts, and in the Ordinances, though as a bundle of myrrhe, though he hath brought some afflictions to them, yet rather then they would endure any expression of that which is whorish upon the breasts of the Church, upon the Ordinances, the Word and Sacraments, Christ Jesus a bundle of myrrhe between their breasts hath been delightfull to them.

I find another reading of the words in the Septuagint Translation.

tion. Whereas we reade it, *Let her take away her whoredoms from her ſight*, I finde that they reade it as a ſpeech of God, *I will take away her whoredoms from my face*. And Cyril reading the words according to the 70. he hath an excellent note from thence. God (ſaith he) threatneth that he will take away her whoredoms from his face; as when a member of a body is ſo putrified that it cannot be cured by ſalves and medicines, it is cut off, and ſo the diſeaſe commeth to be cured: ſo God laboureth to cure the people of Iſrael by admonitions, by exhortations, by threatnings, by promiſes of mercy, & when all would not do, then he threatneth cure to them by another way, that is, by cutting them off by the *Aſſrians*; I will ſend an enemy againſt them and he ſhall take them out of their owne land, and carry them into a ſtrange land, and then they ſhall be farre enough from their calves, farre enough from *Dan* and *Bethel*, ſo I will take their whoredoms from before my face. Thus many times doth God take away the finnes of a people or of a particular perſon from before his face. As for inſtance, Thou drunkard, thou unclean perſon, thou haſt had exhortations, threatnings, many mercifull expreſſions from God to draw thee from thy finnes, to take thy finnes from thee; that will not do; God commeth with ſome noyſome vile diſeaſe upon thy body that thou ſhalt not be able to act thy ſin any more, and God takes away the act of thy ſinne at leaſt that way in ſuch a violent manner by his judgements: and ſo ſometime men and women that have eſtates, and will be proud, and vaine, and make their eſtates the fuel of their luſts, when the word cannot take away their finnes and the expreſſions of their wickedneſſe, God by ſome violent judgement takes away their eſtates, that they ſhall not be able to commit thoſe finnes they did before though they would never ſo faine. This is a dreadful taking away of ſinne. Yea when God ſhall come ſo to take away the ſinne of men and women as to take away their ſouls together with taking away their ſinne: for ſo it is threatned, *Iob 27. 8. What is the hope of the hypocrite, when God taketh away his ſoul?* Thou that wouldeſt not ſuffer the word to take away thy ſinne, thou muſt expect that God will take it away another way, even by taking away thy ſoule. *Ezekiel*

Leſt. 2.

ἔξαίω ἐν
 πνεύματι
 καὶ τῷ πνεύματι

ὁ γὰρ γὰρ
 ἐστὶ τὸ ἐν
 τῷ σώματι
 ὁ ἀλλοιωτὸν
 τὰ δὲ τῶν
 ἢ σὺ γὰρ
 τῶν ἐν τῷ
 ἢ γὰρ τῶν
 τῶν πνεύματι
 &c. Cyril.
 in Hoſ. c. 2

Chap. 2.

21. 29. It may be said of some sinners as there God threatneth, *The time is come* (saith the Text) *when their iniquity shall have an end.* God will suffer them to live no longer to sinne against him: he will take away their sinnes, but so as to take away their soules, they shall not sinne any more against God in this world.

Lest I strip her naked, and set her as in the day wherein she was borne.

There is much in these words, and because they are so exceeding futable unto us (God still bringing points to hand futable to our times) so long as this is, you must give me liberty to insista while upon them, and not runne over them so fast as otherwise I would do. I must not slightly passe over those truths that are so clearly presented, and so nearly concerning us.

Lest I strip her naked, &c.

It seemes by this that Israel had once been in a very low condition when she was borne, a very pittifull estate. But God had put many ornaments upon her, and now he threatneth to bring her again into the same condition, and to strip her naked.

In the day wherein she was borne. This I finde Interpreters do referre to divers conditions of Israel, but most referre it to the time of their deliverance out of Egypt: that is called here by God, *the day wherein she was borne.* We must inquire first what was the condition of Israel in the day wherein she was borne. Secondly, What ornaments God had put upon her afterwards; and then we shall come to see the strength of the threat, that God would *strip her naked, and set her as in the day wherein shee was borne.*

For the first two we shall not need to goe farre, we have them fully and most elegantly set out unto us in *Ezekiel 16.* That Chapter may be a Comment upon this, what Israel was in the day wherein she was borne, and what ornaments God had put upon her.

In the third verse, *Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan, thy father*

father was an Amorite, and thy mother an Hittite. ver. 4. And as for thy nativity in the day thou waſt borne, thy navill was not cut, &c.

We muſt a little open the expreſſions there, or elſe we cannot open this Text in *Hoſea*.

Thy father was an Amorite, and thy mother an Hittite. When thou wert borne thou wert in this conditon. What, their father an Amorite, and their mother a Hittite? Abraham was their father, and Sarah their mother; why here an Amorite and an Hittite?

Secondly, becauſe there were other nations beſides Amorites and Hittites, there were the *Iebuſites* and the *Perizites*; why rather an Amorite and Hittite than a *Iebuſite* and *Perizite*? Theſe two queſtions muſt be answered.

Fiſt, Though Abraham was their father, yet becauſe they were in ſuch a diſpoſition, ſo like to the Amorites and Hittites, ſo vile and ſo wicked, now they deſerve not to have the honour of Abrahams being their father, but to be called the children of the Amorite and the Hittite. As *Iohn Baptiſt* calleth the Pharifees the viperous, the ſerpentine brood, ſo thoſe that are like the divel are called the Children of the Divel.

Secondly, Why the Amorite and Hittite rather then others?

For the fiſt, the Amorite; becauſe the Amorites were the cheifeſt of thoſe nations in Canaan that were driven out. All the five were called by the name of Amorite: The finnes of the Amorites are not yet full. Secondly the Hittite, becauſe they ſeemed to be the vileſt of the five, and for that, there is a Text of Scripture that ſeemeth to infer ſo much. Gen. 27. 46. I am weary of my life (ſaith *Rebekah*) becauſe of the daughters of *Heth*. She onely mentioneth the daughters of *Heth*, and thoſe that were now called Hittites were of the daughters of *Heth*: And ſaith ſhe, What good will my life do me, if *Iacob* take a wife of the daughters of *Heth*? Why, there were other daughters beſides them, but thoſe were the vileſt, therefore ſhee onely mentioneth them.

Yea, but what was *Iſrael* at this time when they were delive-

Lect. 2.

In what ſenſe *Iſraels* father is an Amorite and mother an Hittite.

Chap. 2.

red out of Egypt (for that is the time wherein thee was borne that is spoken of here) were they in so ill a condition, as that their *father* was an *Amorite* and their *mother* an *Hittite* at that time?

There are two most useful observations that flow from hence, before we proceed any further in the explication of the words.

Obs.

Israel though they had beene 400. yeeres in Egypt under grievous afflictions, yet they continued exceeding abominable and wicked. The fire of their afflictions did seeme to harden their hearts, as much as the fire of the furnace did harden the bricks: Their hearts were clay, soule, dirty hearts, and were hardned by their afflictions.

And secondly, when God came to deliver Israel out of Egypt, God found them to be in a very wicked condition then; then their *Father* was an *Amorite*, and their *mother* an *Hittite*, then they were thus vile when God came to deliver them, in the day wherein they were borne, (for their deliverance is their birth.)

Obs.

Oh the freeness of Gods grace! God often told them that his grace was free, and so indeed it was if he found them thus as he did, for so you shall finde if you read the story of the people of Israel, that when God sent *Moses* unto them, they were a very wicked and stubborn people, even at that very time when God came with his deliverance.

Let us then raise up our hearts and looke up to the free grace of God even toward us. We are vile, we are wicked, mercies, chastisements have hardned us; and yet all this hindereth not the free grace of God for the deliverance of a people. God hath begun in a way of deliverance to us; and when did he begin it? Certainly England was never since it was borne, since it was delivered out of spirituall Egypt, out of the bondage of Popery, it was never in a worse condition then when God came in with his mercies of late to us: Then if ever it might be said of us that *our father was an Amorite, and our mother an Hittite*, we were then in the very high way towards Egypt again when God came with his free grace to deliver us. As he dealt with his own people, so he hath dealt with us, magnified be the free grace

of

of God towards us an unworthy people.

Further, *Thy navill was not cut.* That is the expreſſion how hee was in the day wherein he was borne.

First, *Thy Navill was not cut*, The loathſomenesse of their condition is set out by that. Naturallists observe that the nourishment that the childe hath from the mother, it is by the navill: as afterward the childe sucks of the breasts and so is battned, but all the while it is in the wombe, it is nourished by a string in the navill that draws nourishment from the mother. Now Israel even when God did deliver them from Egypt, had not their *navill cut*, that is, they did even still seeme, nay, not onely seeme but still they did draw their nourishment from Egypt; they did batten themselves and suck out the Egyptian manners, and customs, and superstitions; and in their growthup they did seeme rather to have their nourishment from Egypt then from God, so God himselſe chargeh them, *Ezek. 23. 8.* *Neither left ſhee her whordomes brought from Egypt, ſaith the Text, her navill was not cut,* theee drew, theee sucked still the Egyptian manners, customes, and superstitions.

Is it not thus in part with us? Let me a little speake of this by way of alluſion at least. Is our navill cut to this very day? It is true, God hath delivered us from popery, from Egypt, as he did Israel, but stil doe not we continue sucking, drawing nourishment from our old superstitious wayes of Popery? we seeme to live still upon them, and to have our hearts delighting in them. Oh how just were it with God to come in a violent way and cut our navill, even by the sword! it is mercie hee commeth not thus to cut it, and so to take from us all those secret hankerings that we have after the old Egyptian customes.

Yet again, seeing it is such a full alluſion, we may apply it to those that seeme to have a new birth to bee borne again, those that seeme now to make very faire profession of Religion, and to forsake many evill wayes that formerly they have delighted in: but yet their navill is not cut neither; they doe secretly suck sweetnesse and battning from their former lusts; the *curſe of the ſerpent* is upon them, *upon their bellies they doe goe and dust they*

Lect. 2.

Thy navill was not cut, what is the meaning of that.

Chap. 2.

ἀματι πε-
 ρυρωθε-
 κ; λυθρου
 περιπλεως,
 κ; τοι δω-
 μω ωμιλη-
 λον η γεν-
 νωμωρα
 εοικως εθε-
 νος εστιν
 ειναι ος η τε
 ρεσει ριλιε-
 τ. Plut.
 de amore
 prolis.

they doe eat, their bellies doe even cleave to the dust.

Neither wast thou washed in water. This also sets forth the wofull condition of Israel when he was borne, he was not washed. The infant when it commeth first into the world, commeth from bloud and filth in which it was wrapped, that (as *Plutarch* saith) it is rather like a child killed, then a child borne: so bloody and polluted it is, that were it not that there were a naturall affection stirring in parents, they would even loathe the fruit of their wombes. It is true, parents may see that with their bodily eyes, but there is more pollution in their foules; they are wrapped up in originall sin and filth, more then their bodies are wrapped up in blood and filth in the wombe.

Therefore Infants are washed, but *thou wast not washed*, thou wast let goe in thy filth. I have read of the Lacedemonians, that when their children were borne, they used to throw them into the river, to consolidate their members and parts of their bodies, as they say, to make them strong, that was the custome of that barbarous people.

Thou wast cast out in the open field. What is the meaning of this? We cannot understand it fully without examining what the custome of the people was in those times. We find in Histories that the custome of divers of the Heathen was, when their children were borne, to observe by their countenance, by the making of their members, whether they were like to be usefull to the Common-wealth or not; and if not like they threw them away, and if they were like to be usefull they nourished them up. They nourished up no other children but those that they judged by their countenance or making, would doe good to the Common-wealth: We finde it in divers Histories. *Strabo* tells us that the Indians and Brachmanes had certaine Judges appointed for that very end; their office was, that when any child was borne, to judge by the countenance and parts of the body of the child, whether it were like to doe any good in the Common-wealth, and so either to save it or cast it out. So likewise *Alian* in his *Various Histori* stelleth us of the Thebanes, that there was an expresse Law made among them in these words, That none of them should cast out their children, noting thereby that it was

Strab. l. 15

Alian var-
 riar. Hist.
 l. 11.
 Ne cui
 Theban
 liceat in-
 fantem ex-
 ponere.

wont

went to be the cuſtome amongſt them. So *Clemens Romanus* telleth us, that indeed the Jews, as a thing peculiar to them, amongſt them the children are not caſt out.

So that the holy Ghoſt alludeth to the way of the Gentiles and barbarous people, and telleth Iſrael that they were as a child caſt out, ſuch a one as the countenance and feature promiſed no good. *Thou wert caſt out in the open field*, becauſe they never hoped to have any good of thee, and indeed (as if God ſhould ſay) if I had regarded what I ſaw in you, I might have paſt this judgment upon you too, there was little hope of good from you.

But what though the child be caſt out in the field, yet there may come ſome by, accidentally (as *Pharaohs* daughter did) that may pity the child, and have compaſſion on it. No (ſaith God) thou waſt not onely *caſt out*, but worſe then ſo, thou waſt caſt out, and ſo caſt out as *no eye pityed thee*. You have ſometimes baſtards and poore children laid at your doores, and left there, ſome in baskets or other wayes, yet when you open them and ſee a child, and a child weeping, there is ſome pity in you, and you will take care ſome way or other that it may be fed and brought up. But ſaith God to Iſrael, *You were caſt out in the open field, and no eye pityed you*, that is, all the heathen were againſt you, and others in the land roſe againſt you, the Egyptians they came out to deſtroy you, you had the ſea before you, and them behind you, none had pity upon you. This was the condition wherein you were borne.

Now ſee what ornaments God had put upon them. They were in a ſorry condition you ſee when they were borne. But marke, that fore-named place of *Ezekiel*, verſe 8. *I took thee (ſaith God) and entred into covenant with thee, and thou becaſt mine*. That is the way of a peoples becomming Gods, his *entring into covenant* with them. The Lord hath begun to enter into Covenant with us, and we with him in former *Proteſtations*, and if any farther Covenant binding us more ſtrictly to God be tendred to us, know that God in this deals with us as he did with his own people. We are as children caſt out in the open field, and no eye pityeth us; but many plot againſt us, and ſeek our ruine. If God will be pleaſed now to enter into Covenant with us, and give all the people of the Land

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*Nunquam
apud eos
inſans na-
tus exponi-
tur.*

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hearts to come closer to the Covenant, to renew their Covenant with him, and that to more purpose then in former Covenants, The Lord yet will own us. The Covenant of God was the foundation of all the mercie the people of Israel had from God, and we are to look upon it as the foundation of our mercy; and therefore as in the presence of God willingly and cheerfully to renew it with him.

After Gods taking this people to himselfe as his own, it followes, *ver. 11. 12. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chaine on thine necke; And I put a jewell on thy forehead, and eare-rings in thine eares, and a beautifull crown upon thine head. Thus wast thou decked with gold and silver, and thy rayment of fine linnen, and silke and broydered worke, and thy renown went forth among the heathen for thy beauty.* Thus God did with the people of Israel, he had added to what they had when they were borne. Miserable they were when they were borne; but the mercies of God toward them are thus set out. And now he commeth to threaten that he will strip them naked and set them as in the day wherein they were borne.

Yet further for the opening of this, we must know that it was the custome among the Jews, when any marryed, what they brought to their husbands, and their dowry was written down in a table: and if afterward he should divorce his wife, except there could be proved some grosse and vile thing against the woman, though she should go away, yet she was to goe away with her Table, with her dowry and what she brought, she must not go away naked. But if there could be proved some notorious vilany that she had committed, then she was sent away *Sine Tabulis*, naked without those tables wherein her dowry and other things were written, and destitute of all things, as being unworthy of them, because she had played the harlot. Thus God threatneth this people. *She is not my wife, but unlesse she put away her whoredomes from before her face, and her adulterie from between her breasts, I will strip her naked as in the day wherein she was borne.* Shee shall be sent away without any tables, naked and wholly destitute. And thus you have the opening of the words.

The

The obſervations follow.

The firſt is, The beginnings of great excellencies are ſometimes very low and meane. This plainly riſeth up from the oppoſition of her condition when ſhe was borne, and what ſhe had gotten from God after ward, *I will ſtrip thee naked and ſet thee as in the day wherein thou wert borne.* Therefore it is cleare ſhe was borne in a very mean condition, and gotten up to a very excellent condition, though now they be high and glorious, yet once they were very low and meane. God many times raiſes up golden pillars upon leaden Baſes, & the moſt glorious works of God have had the loweſt beginnings. This beautifull frame of heaven and earth was raiſed out of a Chaos of confuſion and darkneſſe.

This is true, perſonally, or nationally, and that in regard of outward conditions or ſpirituall.

How poore, and low, and meane, have many of your beginnings beene even in the world? who could ever have thought that ſuch low beginnings could have beene raiſed unto ſuch high things as ſome of you have beene raiſed unto in the world? It was not long ſince when you came hither to this City (which may be ſaid to be the day wherein you were borne for your civil eſtate, though not for your naturall) you were low enough, meane enough, you had but little to begin withall; you came hither *with your ſtaffe, and now behold two bands.*

It is ſometimes ſo likewise in regard of the ſpirituall eſtate. You may remember not long ſince, oh what darkneſſe and confuſion was there in your mindes and hearts; what poore, low, and meane thoughts had you of God and the things of his Kingdome, what unfavory ſpirits, when at firſt God was pleaſed to worke upon you? Oh what a poore condition were you in then? though you had ſome light put into you, yet you were as a childe new borne wrapped up in filth and bloud, many noyſome diſtempers and boiſterous luſts there were in your hearts, as it is uſuall with new converts, like a fire newly kindled where there is a great deale of ſmother and ſmoke that afterward weareth away. But now behold the ſhining of Gods face upon your ſoules, oh the abilities that God hath given you to know his minde and doe his will! oh the bleſſed communi-

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on that you have with God, and the sparkling of that divine nature! the glory and beauty of the divine nature is put upon you.

So for Nations, we will not goe further then our own. How low and meane were we at the first? we were a most rude, barbarous, and savage people, almost as lived upon the earth. *Britons* had their name from hence, in the old *Brittaine* language, *Britb* signifieth *blew coloured*, because those that lived here, in stead of brave clothes, as you have, they with woade besmeared their bodies with blew, they were from thence called *Brittains*; for [*tania*] was added as it is usuall in other Languages for the signification of such a Region or Countrey, as *Mauritania*, *Lusitania*, *Aquitania*, &c. so that *Brittania* is as much as to say, *The Region of the blew coloured people*, so called because they were thus painted: The best foode that they were wont to eat (Historians tell us) was barks of trees and rootes. *Hollinshed* in his *Chronicle* sayes there were old men that hee knew who told of times in England; that if the good man in the house had a matteres or flock-bed, and a sack of chaffe to rest his head on, he thought himsele as well lodged as the Lord of the Towne, for ordinarily they lay upon straw pellets covered with canvace, and a round log under their heads instead of a bolster, they said pilows were fit onely for women in childbed, and in a good farmers house it was rare to finde foure pieces of pewter, and it was accounted a great matter that a farmer could shew five shillings or a noble in silver together.

And *Camden* in his *Britania* tels of Ailesbury a Towne in Buckinghamshire, that there was in it a Mannour of the Kings, and the condition upon holding certain lands there, was, that the possessor, or holder of them should finde straw for litter for the Kings bed when he came there. And *Latimer* in a Sermon before King *Edward* tels of his father whom he sayes kept good hospitality for his poore neighbours, and found a horse for the Kings service, brought him up at learning, and married his sisters with five pound or twenty nobles a piece for their portions. This was the poore and meane condition of these times. And *Ierome contra Iovinianum*, and *Diodorus Siculus* tells us concerning the people in Ireland, our neighbours, that the best de-
live-

licates they uſed to eat in former times, were the fleſh of young children, and the paps of women; and the ſhips they uſed to have were fallows wreathed together, and boughs twiſted, and covered with the hides of beaſts, and the wives they had were common to all their brethren and parents. As for their Religion, they offered to the devill mans fleſh, they worſhipped *Apollo*, and *Iupiter*, and *Diana*. And *Gildas* one of the ancienteſt Hiſtorians that relates the conditions of theſe *Brittiſh* people, hee ſayes the Idols they had were ſuch horrible, devilish, monſtrous things, that they did even overcome the Egyptian Idols in number; and no people had ſo many Idol-gods, and ſo monſtrous as the Egyptians, and yet theſe went beyond them. So ſaith he.

Afterward, no people in the world more rent and torn with Civil war then England hath been. And in the times when Popery was here profeſt and eſtabliſht, oh the bondage we were under then! outward and ſpirituall bondage. Our bodies, our ſoules, our eſtates, our conſciences were in miſerable thraldome.

It is the moſt ſordid, miſerable ſlavery that it is poſſible for a ratioll creature to be under, not onely to be bound to practice, but to be bound to beleve for truth the dictates and determinations of men, yea and that upon paine of eternall damnation, to beleve what they ſay, as the Articles of Faith upon which Salvation or Damnation depends, for Conſcience to be under them, ſo as I muſt not queſtion or ſcruple any thing; if any man that is a ratioll creature ſhould think there is any ſuch diſtance between man and man, he debaſeth himſelfe beneath a man, and advanceth the other above a man. Better it is to be in ſlavery to another to ſcrape kennels, then to be in this ſlavery. And to have the Scriptures kept from us, the Epistle that God hath ſent from heaven to us, that which enlightens the world, revealing the great counſels of God concerning eternall life, this is worſe bondage then to be chained up in dark holes all the dayes of our lives, to have no ordinances but according to the luſts and humors of vile men, how great a ſlavery is this? The manifeſtation of the leaſt ſuſpicion of the falſneſſe of the vileſt errors, diſlike of the baſeſt practices, was enough to conſiſcate eſtate, to imprifon, yea to take away life. Was not this a low condition, a baſe ſlavery that England was in? could any beare

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*Portenta
diabolica
pene nune-
io Aegypti-
aca vin-
centia.*

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it but such as were slaves to their owne lusts?

But now what ornaments hath God put upon us! No Nation under heaven more renowned then we have been, our renown hath gone thorough the earth. England, O *Angli quasi Angeli*, and *Albion*, from our happineſſe, wee ſee now (by our ſelves) that glorious excellencies have many times low beginnings.

Obſer. 2.

A ſecond obſervation hence is, when we have any excellency, any beauty upon us, it is Gods mercy that is all our beauty. *I will ſtrip you naked and ſet you as in the day wherein you were born.* If you have any excellency it is my mercie. Gods mercie is a peoples beauty and glory. We have nothing belonging to us but ſhame and confuſion, but miſery, if we have any ornaments, it is mercy, free mercy: therefore in the 14. ver. of that 16. *Ezek. Thou wert perfect in beautie, How? through my comelines which I had put upon thee, ſaith the Lord.* Let God take away but his mercie, we are quickly left naked, and poore, and miſerable; like the ragged walls in the Court when the King goeth away, and all the rich hangings are taken down, what a difference is there in their look from what was formerly? the beauty of the walls were the hangings when the King was there. So if we have any thing that makes us beautifull, they are the hangings that God hath put upon us; his mercies are thoſe hangings of gold, and ſilver, and needle-work, and when they are gone, we are poore, and ragged, and miſerable.

Thirdly, *Left I ſtrip her naked, &c.* God had ſaid before that ſhe was not his wife, ſhe was guilty of whoredoms, yet it ſeems ſhe was not yet ſtripped naked; ſhe was yet left with Gods ornaments upon her, not withſtanding her whoredome.

Obſer. 3.

Hence the third Obſervation is, Though ſinners deſerve great evils, to be ſtripped of all comforts, yet God in patience and clemencie continueth them a long time. They may be under fearfull threatnings, and yet retain many comforts; yea the truth is, it is poſſible for a people to be caſt off from God, and yet to continue for a while in outward proſperity. The tree that is cut up by the roots, yet may have the leaves green for a while. *Saul* who was rejected of God, 1 *Sam.* 13. 14. yet after that (if you reade the Story you ſhall finde it) that God ſuffered *Saul* to prosper

proſper exceedingly in overcoming the *Philiftines* and the *Amalekites*.

Fourthly. The mercies that God beſtoweth upon a Nation, the ornaments that God putteth upon a people that are but common favours, not ſpirituall graces, they are ſuch as a people may be ſtripped of. Great mercies that a people have, they may wholly looſe. Here is the difference between true ſpirituall graces, whereby **J E S U S C H R I S T** doth adorne his ſpouſe, when Chriſt, not onely takes in an outward way a people to himſelf, but marryes them to himſelf in a ſpirituall way, he decketh the ſoule with ſuch ornaments, beſtoweth ſuch mercies upon them, as ſhall never be taken away. Such a ſoule hath no cauſe to feare that ever it can be ſtripped as in the day wherein it was borne, you need not feare that you ſhall ever loſe the jewels given you at that marriage day. It is true, common graces and gifts you may be ſtript of and made naked; as it is uſual in many profeſſors that have not truth at heart, yet have excellent gifts, as of prayer and the like, but afterward they prove naught, God takes away their gifts from them, they have not that gift of prayer they were wont to have, though they have excellent words, yet a man may perceive a ſhuffling in them, and ſuch an unſavorines mixed with their gifts, that it breeds loathing in others to joyne with them. As when the King goeth away from his Palace, the hangings are taken down; ſo when God departeth from a ſoule (as from ſuch he may) then their hangings, thoſe excellent gifts are taken from them. But thoſe gifts that are ſpirituall they are never ſtripped of them. We read in *Ezek. 46. 17.* when a King gave gifts to his ſervants, they were to returne to him againe at the yeere of Jubilee, but when he gave them to his ſonnes, they were to be their inheritance. There are many that are outwardly in the Church Gods ſervants, they have many gifts, but God will take them away and ſtrip them naked of thoſe gifts: but then there are his children, they ſhal have their gifts as an inheritance for ever. It is true, God may ſtay a while, as when the King is gone from Court, if there be any thought of his return againe the hangings doe continue, but if the meſſage come, the King will not be here this twelve moneths, or a long time, or it may be never any more, then the hangings are

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Obſer. 4.

Gifts of hypocrites wil vaniſh

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Obser. 5. The fifth observation. Continuance in sinne, and especially the sinne of spirituall whoredome, is that which will strip a Nation from all their excellencies, from all their ornaments and beauty; the continuance in that sinne especially; for so the words imply, *Let her put away her adulteries from between her breasts, lest I strip her naked, &c.* If she continue thus, certainly naked shee shall be. This alwayes brings nakednesse meritoriously, but if continued in, effectually, it makes them naked. *Exod. 32. 25.* You may see there what made the people naked at that time, the Text saith, that *Aaron had made the people naked*, that is, *Aaron* by consenting to the people to make the Cause had made the people naked: *naked*, that is destitute now of Gods gracious protection, deprived of those favours from God that formerly they had. And as the Priest had made them naked, so you may finde it in *2 Chron. 28. 19.* that the King made them naked too. *The Lord brought Iudah lowe, because of Ahaz King of Israel, for he made Iudah naked and transgressed sore against the Lord. He made Iudah naked*, that is by countenancing Idolatry, by syding with those that were Idolaters, even he made Iudah naked at that time.

Who they are that bring evil upon the nation.

Here we may see who they are that are like to strip us, if ever God should come to strip us. We have many amongst us that see false burthens of all the miseries and troubles that come upon the nation; they cry out presently of the Puritans, and of others that they say are factious and seditious spirits, and turbulent, and all must be laid upon them. Certainly whosoever hath eyes in his head may easily see who makes us thus naked as we are, and if we be made more-naked, who will be the cause of all? Those that stand against the way of reformation; those that will keepe their whordomes in their sight, and their adulteries between their breasts, those that will not be willing that the Church should be purged from that filth and whorish attire that it hath; these are they that make us naked. We reade in *Lamen. 2. 14.* *Thy Prophets have seene vaine and foolish things for thee; and they have not discovered thine iniquity to turne away thy captivity; but have seen for thee false burthens, and causes of banishment*

ment. Marke it, *the Prophets have ſeene vaine and fooliſh things, they have not diſcovered thine iniquity, they have not dealt plainly with thy people, neither have they told them the reaſon of their captivity, but they have ſeene for them falſe burthens and cauſes of baniſhment.* The Prophets ſay it is a company of theſe precise and ſtrict ones, that will not be obedient to authority, and will not do what is commanded in ſuch and ſuch things, and (when there were wayes of corruption in Gods worſhip) they would not ſubmit to ſuch and ſuch orders. The Prophets lay the blame upon them, but *they ſee falſe burthens, ſaith the Text, and falſe cauſes of baniſhment.* Wee have many ſuch Prophets amongſt us who ſee falſe burthens and cauſes of baniſhment, and they cry out of thoſe that certainly are the cauſes of our peace and of the good of the kingdom. *Tertullian* tells us that in the Primitive times, if they had but any ill weather, or any trouble at all, they would cry out of the Chriſtians as the cauſe of it, and preſently the voice was, *Ad leones*, let the Chriſtians be dragged to the Lions, and devoured by the lions; it hath been ſo amongſt us. But may we not answer as *Elijah* answered *Ahab*, when *Ahab* told him that he was the man that troubled *Israel*, *I have not troubled *Israel*, but it is thou & thy fathers houſe.* May we not well ſay to them as *Iehu* to *Iehoram* when he asked him whether there was peace, *What peace ſo long as the whordomes of thy mother *Iezebel* and her witchcrafts are ſo many?* Thoſe that have bene popiſh, certainly they have endangered us of being ſtripped of all. Who were the cauſers of the firſt diſturbances amongſt us, even of all the perſecution here of Gods Saints, and of all the diſcontent among the people? who were they that perſwaded the bringing in of an Arbitrary way of government? who were the cauſe of laying ſuch things upon the people that they could not beare? who were the cauſers of the troubles in Scotland, and ſending of bookes thither full of ſuperſtitious vanities? was it not that Prelaticall faction? who are thoſe that hinder the Reformation at this day? Certainly, if it were as apparent that they that are called Puritans had been the cauſe of ſuch charge to the Kingdom & diſturbance to the State as the Prelaticall faction hath been; it had bene impoſſible for them to goe in the ſtreetes but they

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would have beene stoned to death. I speake not this as though we should doe the like, but I speake it to shew what the virulencie of their spirits would have beene to them if it had beene apparent that they had beene such charge to the Kingdome, and such disturbers of the State. The truth is, wee may charge our Papists, and charge others that are of that way (and we know who are next to them) we may well charge them as the cause of stripping of us naked as we have been. It is cleere enough, those that put not away their whoredomes from them, but continue still superstitious and Idolaters, they are they that indanger a people to be stripped naked.

Obfer. 6.

A sixth observation that presents it selfe fully and cleerely without any the least straining, is, That it is time for people then to pleade, when there is danger of desolation. *Plead with your mother, plead;* why so? why should we not be quiet? *Left I strip her naked and set her as in the day wherein shee was borne.* What, you are in such a condition as you are in danger to bee stripped naked and to be left desolate as a *wildernesse* (as it followeth in the Text) Is it not time then to pleade? Oh pleade with God, and plead with those that are in authority, and plead one with another, and plead with all, stirre up your selves and doe what you can; let there be no sluggith spirit, no neutralizing spirit. It is no time for any to be newters now. It is time now for all to come and plead, not so much time now to dispute of things, but time now for every one to stand, and appeare, and plead, not onely verbally, but otherwise as God calls them to it. *Luke 3.9.* When *Iohn* saith, *The axe is laid to the roote of the tree,* what ther? then every one commeth and saith *what shall we doe?* you (saith he to some) *that have two coates impart to him that hath none:* and to the *souldiers* when they say *what shall we doe?* doe you no violence to any man, and be content with your wages. Mark, when the axe is laid to the roote of the tree, every one then comes in and saith *what shall we doe?* You that are women and inferiour, doe you pray, and cry, and further your husbands in all good, be not you backward, doe not you draw them away when they would be liberall and forward, and adventure themselves, thorough your nicenesse and daintinesse. And you that are men of estates

It is time for every one to appeare in times of danger.

estates, if you aske what you should doe? It is apparent, *He that hath two coats let him impart to him that hath none*, be willing to part with much of your estates in such a cause as this. And so souldiers, if you aske what you should doe, behave your selves so as you may convince others, *offer no violence*, but according to an orderly way, and *be content with your wages*, perhaps it may not come in so fully afterwards, yet let it appeare that it is the cause that strengtheneth you rather then your wages. Thus every one should be of an inquiring spirit *when the Axe is laid to the roote of the tree*. When we are in danger to bee stripped of all, it is not time then to stand about curiosities and niceties.

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Seventhly, *Left I strip her naked, &c.* I have sent my Prophets already before, and they have offered mercie and denounced threatnings: well, I will now come another way, *I will strip her naked, &c.* The observation is, That those that will not be convinced by the word, God hath other meanes to convince them, he hath other wayes then the word; if the word will not convince them, pleading will not doe it it seems, and convincing arguments will not doe it, well then, stripping naked shall doe it: As the expression is usuall in the Scripture, *Then you shall know that I am the Lord, when I doe thus and thus.*

Obser. 7.

As you use to doe with those that are of a sleepy disposition, if you call up a servant that is sluggish and sleepy, he answereth *Anon*, and then falls down and sleeps again, you call him again, and he answers and then sleeps again, at length you come up and pull the clothes off him and leave him naked, and that will awake him. So God, he calls upon them to leave their whoredomes and Idolatries, and to repent, he threatneth, and he offers mercie, and they seeme a little to awake, but to it again. Wel, saith God, I will come another way, and strip you naked, and that will doe it.

GODS
works will
convince
when his
word will
not.

Eighthly, *Left I strip her naked, and set her as in the day wherein shee was borne.* Left I doe it. Whatsoever the meanes bee of stripping a Nation naked, it is God that doth it. It is God that gives, and it is God that takes away. But let that passe.

Obser. 8.

9. It is a grievous Judgement for one that is advanced from

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a low degree to an high to be brought thither again. *Lest I strip her naked and set her as in the day wherein shee was borne.* Thus *Iob* aggravateth his misery. You have it in the 29. and 30. Chapters of *Iob*, *The candle of God shined upon my head, I washed my steps in butter, and the rock poured me out Rivers of foyle, my glory was fresh in me, and my bow was renewed in my hand; &c.* But now (saith he) *they that are younger then I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock, &c.* Thus he aggravateth his judgement because he was brought into a low condition having once beene in a high one. The like aggravation of misery have we *Lament. 4. 2. The precious sonnes of Zion, comparable to fine gold, how are they esteemed as earthen pitchers? and ver. 5. They that did feede delicately are desolate in the streetes, they that were brought up in scarlet embrace dunghils:*

Thus the Scripture is cleare in it, and your experience is enough to confirme it. For a man that hath beene a bondslave in the Gallies, and after he should be ransomed by the liberality of his friends here in England, if he should be taken and brought back again to the gallies, oh how tedious and grievous would it be! but if he had lived long here, and flourished, and gotten preferment and lived bravely, and had grown a great Marchant, and then after this to bee brought againe to the gallies, how sad a thing would this be! it would be very terrible to him. If some of you that have beene beggars heretofore, if God by some way or other should bring you to the same povertie you were in before, oh how tedious would it be! you would rather venture the losse of your soules and God and all, then be brought into such a condition, and we see it that many men that have beene raised from a low estate to an high, are so afraid of returning to a low estate again, that they will venture soule, and conscience, and God and all, rather then they will endanger themselves in the least degree in their estates:

Hence it is very observable that the chiefe curse that God threatneth the people of *Israel* with, is that they should returne to *Egypt* again, that the Lord would bring them back to the condition wherein once they were. You shall finde that whole

Chapter

A sad condition for one advanced high, to be brought down low.

Chapter, *Dent.* 28. is ſpent in denouncing moſt dreadfull curſes upon the people; now for the concluſion of all, as the chiefe curſe of all the reſt, ſaith the Text, there *ver.* 68. *The Lord ſhall bring thee into Egypt again, with ſhippes, by the way whereof I ſpake unto thee, and there you ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy you.*

Were it not a ſad thing for us who have been acquainted with the glorious light of the goſpel, and with the bleſſed priviledges that come in thereby, for us to be brought into Popiſh bondage and thraldome again? As *Ezra.* 9.8. we may uſe his words, *Now for a little ſpace grace hath beene ſhewed from the Lord our God, to leave us a remnant to eſcape, and to give us a nayle in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage; And ſhall we (as in *ver.* 14.) again breake thy commandements, and joyne in affinity with thoſe abominations?* As for our ſelves who have had now of late a little taſt of the ſweetneſſe of our outward priviledges and our liberties, for us to be brought into the bondage that we not long ſince were in, it would be a very ſad thing. Who could endure to be under that bondage that he was in three or four yeers ago, under every Parator, Promoter, Purſevant, Commiſſary, Chancellor, and tyranicall Prelate as formerly? we could not have met together and enjoyed the liberty of ſuch exerciſes as theſe; no, you could not have met in your families to pray, but one or other would have been upon you and indangered your eſtates. The bondage was intolerable, we may well complaine it was a yoke that neither we nor our fathers could beare.

The laſt obſervation, and the way to prevent all is, When God hath delivered a people out of miſery, and beſtowed upon them great mercies, it is their duty often to thinke of the poore condition which once they were in, and to uſe all the means they can that they may not be brought thither again. God loveth this, that we ſhould remember and ſeriously take to heart, what once we were, ſo it is here, *Leſt I ſtrip her naked and ſet her as in the day wherein ſhe was borne;* as if he ſhould ſay, I would have you conſider what condition you were in when you were borne, what a low condition it was, and conſider of the danger you are in to be brought thither again, and to look about you, and to ſeek

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We must lay to heart our low condition we once were in.

*Asperius
nihil est
humili
cum sur-
git in al-
tium.*

to prevent it if you have the hearts of men in you. This we shall finde in *Deut. 26. 1. 2.* *When thou art come into the land which the Lord giveth thee for an inheritance and possessest it, thou shalt take of the first of all the fruite of the earth, and thou shalt put it in a basket, and shalt goe unto the place which the Lord thy God shall chuse; and ver. 5. Thou shalt speake and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and became there a nation, and the Egyptians evil intreated us, and afflicted us and layed upon us hard bondage. And Isa. 51. 1. Looke to the rocke whence you are hewen, and to the hole of the pit whence you are digged.* It is very usefull for us to consider of our former low condition. It was a speech of Master Deering in a Sermon that he preached before Queen Elizabeth, he hath this bold expression to her, If there were a time that you thought your selfe *Tanquam ovis*, as a sheepe ready to be slaine, take heed that the words of the Prophet be not now true that you be not *Tanquam indomita Iuencula*, as an untamed heifer. You may note the difference between the spirits of men in former times in their plainnesse and boldnesse; and if there were an excesse that way, how far the other way are our Court Sermons now? Queen Elizabeth was once in a very low condition indeed, and she thought her selfe to be as a sheepe appointed for the slaughter. It is usual for men raised up from a low condition to forget God and themselves, and to grow proud and scornfull. Nothing is more sharpe then a low thing when it getteth up high; so there is none that have more proud and scornful spirits then those that are raised from the dunghil and gotten up high, they know not then where they are; As the proverbe is, *Set a beggar on horse backe and he knowes not how nor whither to ride.*

Thus it was with *Saul*, the vway to humble *Saul* was for him to consider what he once was, & that is the way to humble us all who are subject to be proud of our prosperity that God hath raised us unto. *When thou wast little in thine own sight*, then thou wert made the head of the tribes of Israel. There was a time that he was little in his own eyes, and I beseech you observe the difference between the spirit of *Saul* when he was in a low condition, and his spirit when he vvas raised. When *Saul* was in a low condition

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dition his ſpirit was low, therefore 1 *Sam.* 10. 27. you ſhall find that though there were ſome *children of Belial* that would not have *Saul* to reigne over them ; What ? (ſay they) *how ſhall this man ſave us ? and they deſpiſed him and brought him no preſents. But Saul* (the Text ſaith) *held his peace.* And *Chap.* 11. 12. When *Saul* had gotten ſome credit and honour by his victories, ſome of the people ſaid, *where are they that ſaid, ſhall Saul reigne over us ? Bring the men that we may put them to death.* No, ſaith *Saul,* *There ſhall not a man be put to death this day.* O how meeke was *Saul* ! what a quiet ſpirit had he before he got up high ! But afterward when he got up and had many victories, then what a furious and outrageous ſpirit had *Saul* ! You know the ſtory of the foure ſcore and five Priests that muſt be ſlain in the City of *Nob*, and the whole Citie, men, women, and children, ſucklings, oxes, aſſes, and ſheep muſt be put to the ſword, Why ? becauſe one of them did but give a little refreshing unto *David.* What a ſtrange ſpirit is here in *Saul*, different to that he had when he was low !

Is it not ſo with many of you ? when God hath brought you low, you ſeeme to be humble, and meeke, and quiet then, and then you are content with every thing, and prize every little mercy. Oh the tenth, the hundreth part of that mercy that will not ſerve your turne now, you would have been glad of then, and bleſſed God if you had had it ; But now you know not your ſelves, your hearts are raiſed up as your eſtates are. Well it is good for you to look to the condition that once you were in, when you were low ; As we read of *Agathocles*, that King, that was a Potters ſonne, and after advanced to a kingdom, he would alwaies be ſerved at his table in earthen veſſels, to put him in mind of that condition he was in before : certainly if in any place in *England* it be reaſonable to ſpeak of this, it is here in *London*, where many that have been potters children, & in a low degree, have bin raiſed up high, and have gotten great eſtates. Let them remember in what condition once they were, that they may be humbled, & ſo may prevent that danger of being brought thither again. Many put others in minde of it in a taunting way, I know what you were not long agoe,

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agoe, I know what your father was, &c. But do you put your own soules in minde of this in an humbling way? this is the way to continue mercies.

But now apply we it a little to our selves for the generall and then we shall conclude all. Let us worke this upon our hearts. Look we backe to what we were lately, and let us check our hearts for any discontent in our present estate. Not long since would not many of us have been willing to have laid down our lives to have purchased that mercy we have had this yeer or two? God hath granted to us our former mercies, and raised us from our low condition of free cost hitherto. God hath been afore-hand with us; and what if those mercies that are to come will be at somewhat a dearer rate then those we have had already? Those mercies we have had already have been very precious and sweet; but surely they that are to come are more precious and sweet, and therefore we may be content though they cost us deare. Yet how vile are the spirits of men in forgetting the condition, the sad condition they lately were in, forgetting the Taxes and Monopolies, and uncertainty of enjoying any thing that was your own; and now if there be but a little charge comming, you presently fall a murmuring and repining, oh these are heavy burthens, the Parliament burthens the kingdom and the Countrey, and as good have ship-money and other taxes as these burthens. Oh unworthy, unworthy are you to live to see the goodnesse of the Lord in these dayes: unworthy to have thine eyes open to see what God hath done, and thus to murmur. Thou shouldest magnifie Gods mercies, and not murmur at his proceedings.

We have a notable parallel to this, *Numb. 16.* in the story of *Corah*, *Dathan* and *Abiram*, those murmurers, when they were but in a little strait, they come to *Moses*; and say, *verse 13.* *Why hast thou brought us up out of a land that floweth with milke and honey? What land was that, that Moses brought them up out of, that they said flowed with milke and honey? It was the land of Egypt, the land of their bondage: indeed they were promised a land of Canaan that should flowe with milke and honey, and they put that upon the land of Egypt; though they had been in bondage and slavery in*

Egypt

Egypt and were now going to Canaan, yet when they did but indure ſome trouble in the way, and had but ſome oppoſition, and were put to ſome ſtraits, then Egypt was the Land that flowed with milke and honey, and who would come out of Egypt? So though God be bringing us to Canaan, to a bleſſed Land that floweth with milke and honey, yet becauſe there are ſome ſtraits in the way, ſome difficulties, ſome oppoſitions, that may coſt us ſomewhat; now how do men cry out we were better before, you talke of Reformation and ſuch and ſuch things, but for our parts would we might have but what we had before & be as quiet as we were then, why will you bring us out of a Land that floweth with milk and honey? Oh baſe murmuring and diſcontented ſpirits that forget what once they were, and rather prize the bondage they were in before, then are thankfull for Gods preſent mercies.

For us not to look back to Gods former mercies, it goeth to the very heart of God. God hath an expreſſion that it frets him to the very heart: You have it in *Ezek. 16.43. Becauſe thou haſt not remembered the dayes of thy youth, but haſt fretted me in all theſe things.* It is a thing that frets God at his heart to ſee a people ſounworthy of mercie, when God commeth in ſuch wayes of mercie to them as he doth. My brethren, God hath done great things for us whatſoever others ſay and thinke: Let let them murmure, and repine, and ſay what they will, let us ſay God hath done great things for us: Let us lay to heart the condition we lately were in, that ſo we may be ſtirred up now to ſeeke after God, that we may never be brought into that condition any more, if they would have it again, much good may it doe them, but for us let it be our care to ſeeke God, and to uſe all lawfull meanes to prevent our bringing back to it again.

For even the very ſtraits we now are in are an aggravation of our former miſery and preſent mercie, it ſhould not therefore make our former miſery or preſent mercie ſeeme leſſe, but greater.

How is that you will ſay?

Thus, if now we having ſo much helpe and power to hinder a malignant party that ſeeke our ruine, yet they have ſo much ſtrength and reſolution, what would have become of us if this

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had bene before, when we had no way nor no meanes to help us? If men complain now, what would they have done then? Therefore whereas vve make use of our straits, to make us thinke that our former misery vvas lesse, and vve are novv in a sadder condition then before, rather let us make it an aggravatiō of Gods mercie tovwards us, and if wee be in such straits novv vwhen God hath raised up such meanes beyond all our thought to resist the flowing in of misery upon us, Lord vvhither vvvere we a going? what would have become of us if the streame which hath been so long a swelling had broke in upon us when there was no meanes to have resisted it? We may well see now that if their intentions and resolutions be so strong for mischief as will not be hindered, notwithstanding the present strength God hath granted us to oppose them, surely they had most vile intentions, and dreadfull things were determined against us, which would have brought us low indeed, and have made us the most miserable people upon the earth, if God had not come in so miraculously for our helpe as he hath done at this day.

Therefore as we read of *Jeremiah, Chap. 37. 18.* *Let my supplication, saith he to the King, I pray thee be acceptable before thee, that thou cause me not to returne to the house of Jonathan the Scribe, lest I die there.* So let us present our supplications to the King of heaven, that we may not be sent back to that condition we were once in, that God may not strip us and leave us naked. We have many blessings, Lord doe not strip us, doe not strip us of all the ornaments thou hast put upon us.

And would you not have God strip you of your ornaments? be you willing to strip your selves of your ornaments. *Exod. 33. 5.* God call th upon the people there, *Put off your Ornaments from you that I may know what to doe unto you.* This is true and seasonable at this time in the literall sense, you are called now to strip you of your ornaments. Strip from your fingers your gold rings now when there is neede of them, perhaps one gold-ring that you have upon your finger would serve to maintain a souldier a moneth or five weekes or more, and yet you may have the benefit of it again afterward. Strip your Cup-boards from that pompous shew of plate that was wont to be upon them. It is much if you should not be willing to have your

your fingers ſtripped naked when we are in danger to have the State ſtrip naked of all our comforts and ornaments: Is it ſuch a great matter to have your cup-board naked of plate now? what if a white cloath were upon it, & al that glistering ſhew taken away, were that ſuch a great matter now when God is about to ſtrip us naked, and ſet us as in the day vvherein vve were borne? certainly all of you that ſhal keep your plate now for the pompous decking and adorning of your cupboards, you cannot but be aſhamed of it in theſe times, ſurely you muſt rather keepe it up in your trunks and hutches, it cannot but bee both a ſinne and a ſhame to ſee ſuch glistering pompe and glory in ſuch times as theſe are.

Strip your ſelves of your ornaments that God ſtrip you not; & not only outwardly, but ſtrip your ſelves of your ornaments by your humiliation, for that is the meaning of that place in *Exodus*; Oh come and humble your ſelves, and come now with naked hearts before the Lord, open your hearts before God, bring them naked and ſincere before him, leſt hee ſtrip you and the Kingdome naked! Cry unto God for mercie, O Lord thou knoweſt what a vile heart I have had, a baſe time-ſerving heart, yet Lord I deſire to take away all thoſe clokes now, and to rend and bring this heart naked before thee, though it bee a filthy heart, yet open it, Lord thou knoweſt thoſe vile things, thoſe innovations, thoſe ſuperſtitions, thoſe horrible wickedneſſes that vvere in danger to be let into the Church and Common-wealth, yet they vvere things that could goe dovne very vvell vvith me, I could make ſhifts to ſvvallovv them, and I had diſtinctions to colour them, but Lord it vvas my baſe heart that I could not truſt thee, but novv here I open it naked before thee.

O Lord for theſe ordinances of thine in the purity & power of them that others ſpak ſo much of, they have bin things unfavoury to me, I had no ſkill in ſuch things. Thou knoweſt I had a neuterizing ſpirit, I looked which way the wind blew; how juſt were it for thee to give me up to be of a deſperate malignant ſpirit! Now Lord I come as a naked wretched creature before thee, in the ſhame and guilt of my ſin, and here I acknowledge thou mayſt juſtly ſtrip me naked of all the comforts of my eſtate,

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and leave me in the most miserable condition that ever poore creature was left in; And now my heart is open before thee, doe but shew me what I shall doe, and if thou dost reserve any of my estate and comforts which I have forfeited, in testimony of my humiliation for my former sins I bring it before thee, and am willing to give it up for the publique good, and to prevent that evill and mischief that I am sure my sins call for, for my sins cry for wrath against the Land, that thou shouldst strip it naked; and if all had been such base spirits as I have been, what would have become of the Land by this time? In testimony therefore of my humiliation for my sins, here I bring in this of my estate, though indeed if I had not been guilty of such sins, yet out of common prudence, and respect to my own security, I might bring some part in, but here is so much the more of my estate, because my conscience tells me of my former guilt. And Lord for the time to come I am resolved to doe the uttermost I can for Thee and thy Cause. And those Worthies that carry their lives in their hands for me, God forbid that I should have the least hand in betraying them, in withdrawing my hand and assistance from them. Lord here I give up my selfe to thee, and my estate, I surrender it to thee in an everlasting Covenant. This is to come with a naked heart indeed before the Lord.

Were it not better that we should be willing to strip our selves naked, then that God should doe it by violence, that God should send Souldiers into our houses to strip us naked, as they have dealt with our brethren in Ireland? they took not away their estates onely, but all their clothes, and sent them in droves as naked as ever they were born. We know we have deserved the like. If you will not strip your selves of your superfluities, God may justly by them strip you naked as ever you were born; and not onely bring you into the same condition you were in, but into a far worse, for so he threatneth in that 28. *Deut.* You shall not onely be carryed back againe into Egypt, but there you shall be sold for bond-men, and no man shall buy you; they should be in a worse condition then when they were first in Egypt. So if there be any of you that are willing to sell your consciences in hope of preferment; Oh the other side may get power and prevaile,

vaile, and ſo out of hope to be preferred, to ſell your conſciences, you may be diſappointed, not orely be brought into as ill, but into a far worſe condition; and perhaps though you would have ſold your ſelves, yet no bodie will buy you; if the Papiſts come to have the power of your bodies and eſtates, you may miſſe of that preferment that you think of. So ſaith *Ezra, Chap. 9. 14.* after he had ſpoken of Gods mercie in giving them liberty, and remitting their captivitie, *Shall we (ſaith he) yet continue in ſin, and break the commandements of the Lord, would he not be angry with us till we were utterly deſtroyed?* And certainly if God doe not awaken the hearts of people now, if God doe not give the people throughout the Kingdome a heart to ſtick to the Cauſe of the Truth, and to thoſe whom they have intruſted with their eſtates, liberties and lives in every good way, it were the heavielt judgement of God that ever was upon a Nation ſince the beginning of the earth, it would never be paralleld, that ever a people ſhould have ſuch an opportunity put into their hands to help themſelves, and to vindicate themſelves from ſlaverie and bondage, yet out of I know not what reſpects to betray all thoſe that have ventured their lives for them, and to have their blood ſhed; I ſay it were ſuch an example as were not to be paralleld ſince the beginning of the world. Therefore I beſeech you my brethren let us lay this to heart, and the Lord make known to us all what is to be done in ſuch a time as this, that we may not be *ſtripped naked, and ſet as in the day wherein wee were borne.*

The Third Lecture.

H O S E A 2. part of the 3. verſe, and verſe 4.

And make her as a wilderneſſe, and ſet her like a drie land, and ſlay her with thiſt.

And I will not have mercie upon her children, for they be the children of whoredoms.



IN the firſt part of this ſecond Chapter, vve have already ſhewed part of Gods threatning, even to ſtrip his people naked as in the day wherein they were borne, to bring them into as low and mean a condition as ever they vvere in. Now that vvhich vvas more generally expreſt the laſt day, vve have in the latter end of this third verſe more particularly ſet forth unto us, *And make her as a wilderneſſe, and ſet her as a drie land.*

God vwould bring this people that dwelt *in the land of Canaan flowing with milke and honey*; that vvere in regard of the beautie that God had put upon them, excellent for beautie, now to be as *a wilderneſſe.*

In the former Chapter you heard that the ſtate of the Ten Tribes was ſet out by *Hoseas wife*, her name was *Gomer*, and this *Gomer* was the daughter of *Diblaim*. *Gomer* ſignifieth perfection, and what *Diblaim* ſignifieth, I told you then. But now there is another ſignification of this *Diblaim*, that we are to refer unto this expreſſion of the Lord in this place, that he will *make her as a wilderneſſe*, for you ſhall finde, *Ezek. 6. 14.* that there is mention made of a *deſolate country* and a *wilderneſſe* that was towards *Diblath*, to which this that the Prophet ſpeaks of the mother of *Gomer* may ſeeme to have reference.

Diblath hen, it appeareth, was a place where there was a very deſolate, waſte wilderneſſe, and *Gomer* was the daughter of this *Diblath*, from whence *Diblaim*, that is, Though the ten Tribes

Tribes were as *Gomer* in regard of their beauty, *perfect*, for ſo they were; yet ſhe was *the daughter of Diblath*, or *Dibleim*, that is, ſhe came forth out of a low and meane condition, and was even brought out of a wilderneſſe, now ſhe ſhall be brought againe into the ſame eſtate wherein ſhe was, for I will ſet her as *a wilderneſſe*.

As a wilderneſſe.

The Church of God is in it ſelfe Gods *garden*, a garden *incloſed*; and ſo it is called *Cant. 4. 12. As a garden incloſed is my ſiſter, my Spouſe.* It is the place of Gods delight, not a place for beaſts to come into, but *incloſed*, they are to be kept out of it; a place where very precious fruits doe grow, that are ve.y pleaſing to God, a place that hath the dew, the ſhowers of Gods bleſſing, *the dew of Hermon, the dew that descendeth upon the mountains of Zion, there God commandeth his bleſſing, even life for evermore.* But now ſhe muſt come to be *a wilderneſſe*.

For firſt, the hedge, the pale, the wall of Gods protection ſhall be taken way from her, and ſhe ſhall be laid open, lyable for all wilde beaſts to come in and to devour her. They loved liberty, and were loth to be incloſed, though it were in Gods garden, though it was with the pale and wall of Gods protection; well, ſeeing you will have liberty, you ſhall have liberty, and this pale and wall of my garden ſhall be taken away, and your condition ſhall be like the condition of the beaſts in the wilderneſſe.

Againe, you ſhall be *as a wilderneſſe*. There ſhall no good grow amongſt you. There was no good grew amongſt you, that was your ſin; and there ſhall no good grow amongſt you, that ſhall be your plague and puniſhment. The bleſſing of God ſhall be taken away from you, you ſhall not have thoſe ſhowers of bleſſing as formerly you vvere vvent to have, but you ſhall be *as a wilderneſſe. Ier. 17. 5, 6. Cursed be that man that truſteth in man; and maketh fleſh his arme, and departeth from the Lord: Why? For he ſhall be as the heath in the deſart, and ſhall not ſee when good commeth, and he ſhall inherit the parched places of the wilderneſſe in a ſalt land.* Vatablus interprets this judgement upon the hearts of Idolaters; they are dry, unfavourie; they are deſtitute of all ſpiritual good.

And

Leſt. 3.

Pſa. 133. 3

Anima idolatrie dedita, nullos profert fructus, eſtque inutilis proſus ut deſertum in quo nihil ſciunt vtab.

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תעשׂו אד-
 רתו װס ג'ו'ו
 אדוּשׁ:ׁוּר.
 Pſal. 1. 3.

And I will ſet her as a dry land.] So the Septuagint read it, I will order you ſo. Your ſinnes bring you out of order, but Gods plagues order that which ſinne doth diſorder. *As a dry land.* This is contrary to the bleſſing of the Godly man, for he is ſaid to be *as the tree planted by the rivers of water.* The graces and comforts of Gods ſpirit are compared to *waters* in the Scripture, *Pſal. 87. 7. All my ſprings are in thee,* All my comforts, all the gifts that I have, all the graces that I have are in thee. But now God will ſet them as a *dry land*, he will take away his gifts, and take away their comforts from them, and ſo leave them waſt and deſolate.

Obſ.

Sin layes
 waſt
 Coun-
 tryes.

The obſervation then from hence is, That ſinne is of a waſting nature: ſinne layeth waſte Countreys and places that people live in. We have a moſt remarkable place of Scripture for that, *Zach. 7. 14. They laid the pleaſant land deſolate.* They, who are they? you ſhall finde it *ver. 12. Thoſe that made their hearts as an Adamant ſtone, left they ſhould heare the law, and the words which the Lord of Hoſts had ſent in his ſpirit by the former Prophets, They made the pleaſant land deſolate.* We cry out of thoſe that make ſtripe & waſt, and there are actions commenced againſt them. O! not us lay waſt this pleaſant land, this good land of ours, this garden of the Lord. It is indeed as an Eden, as a Paradiſe, our fore-fathers have left us this our land as Gods garden; let not us through our ſinnes leave it to our poſterities as a wilderneſſe and a dry land. *Pſal. 107. 34. there is a threatning that God will make a fruitfull land barren for the wickedneſſe of them that dwell therein.* Sinne hath heretofore laid waſt as pleaſant and fruitfull Countreys as ours. Thoſe that travell in Germanie, their hearts even bleed within them ſometime to ſee where famous Townes have ſtood, now the places are over grown with nettles, they are laid waſt as a wilderneſſe. And in this God threatneth after the manner of great Kings, who vvhhen their Subjects obey them not, threaten to lay their Countreys vvaſt and to deſtroy their Cities: as Eccleſiaſtical Stories tell us of *Theodoſius*, that had layed great taxes upon the City of Antioch, at vvhich they vvere much grieved, and imagining it ſeemes that the Queen had a ſpeciall hand in it, they pulled down the braſen ſtatue of the Queene that was in the Citie

Citie in a kinde of anger upon this, *Theodoſius* threatned to lay the City and Country waſt as a fruit of his diſpleaſure. It is a fruit of the anger of Kings according to their power, to manifeſt it that way, not onely upon particular men, but to lay whole Countreyes waſt. God is the great King, and he threatneth this againſt his people for their finnes, that he will lay them waſt as a wilderneſſe. God had rather that the wilde beaſts ſhould eate up the good of the land, then that wicked ſtubborne ſinners ſhould enjoy it: God had rather have a land under his curſe, to have nothing but thornes and bryars brought forth of it, then that wicked wretches ſhould partake of the ſweetnes and fruit of it, for ſinne doth not onely pollute the ſinner, but the land, and putteth both the ſinner and the land under a curſe.

And ſlay them with thirſt.

In the 36. *Pſal.* ver. 8. we have a full expreſſion of the plenti- full proviſion of Gods people that dwell in the houſe of the Lord. The Text ſaith, *They ſhall be abundantly ſatisfied with the fullneſſe of thy houſe, and thou ſhalt make them to drinke of the river of thy pleaſures.* O what a ſweet promiſe is here to thoſe that dwell in Gods houſe, and walke with God as beſeemeth thoſe that are in his houſe! they ſhall have fatnes, and drinke of the river of his pleaſures: but here is threatned *ſlaying with thirſt*, that God will not onely take away thoſe rivers, but even drops of water, they ſhall not have a drop to coole their tongues, but ſhall be ſlaine with thirſt.

There was a time wherein God had ſuch pity upon his people, that he would cauſe water to gush out of the rock, rather then their thirſt ſhould not be ſatisfied: But now God threatneth that he will make *the heavens as braſſe, and the earth as iron*, and though a little water might ſave their lives, they ſhould not have it, *He will ſlay them with thirſt.* Oh what an alteration doth ſin make in Gods adminiſtrations of his wayes towards us!

It is a great judgement thus to be ſlaine with thirſt. I knew my ſelfe a man once that lying in a burning feaver, profeſſed that if he had all the world at his diſpoſe, he would give it all for one draught of beer. At ſo low a rate is the world at ſuch a time as

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that is. If the want of a little beer or water to satisfy thirst for a little while be so great a judgement, oh what is it then for all good to be eternally withdrawn from all the faculties! I have read of *Darius*, that when he fled from his enemies, and being in great thirst (though those Kings had a delicate drink that was peculiar to them which they called *Coaspis*, & others *ἕδος βασιλικόν*) he met with a dirty puddle of water with carrion lying in it, and he sucked in that and drank very heartily of it, and profest, that it was the sweetest draught that ever he drank in his life.

This meditation may be very useful upon this evil of thirst, that if a little puddle water can afford so much comfort when the faculties are in such a disposition as they are fit to draw out that comfort that is in this puddle water, oh then what comfort and goodness is there in an infinite God when he shall communicate to his creature all that good that is communicable, and when all the faculties of soule and body shall be in a full disposition to receive all the good that is communicated, and not put into a disposition by reason of want, but by reason of the excellency of the faculty raised to such a height, and enlarged to receive what good God himself hath to communicate to his creature?

But further, it is observable. Though God did bring them into a wilderness, and set them in a dry land, yet if they might have some drink, though but water to refresh them in this wilderness, and in this dry land, it were not so much. Though they were in a scorching Country, in the wilderness, parched with heat, might they have but some refreshment there, the judgment were not so great: but they shall be in a wilderness, in a dry land, and there they shall be scorched with heat, and then God shall deny them all succour, all helpe. He will *slay them with thirst*.

God useth thus to deale with wicked men, to bring them into extremity, and there to leave them destitute of all succour, of all helpe.

We have an excellent Scripture for this, *Ezek. 22. 20. I will gather you in mine anger, and in my fury, and what then? I will leave you there and melt you, saith God.* This may be a comment upon this Text, *I will bring into the wilderness and set them in a dry land and slay them with thirst.*

*Cum in f. -
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t. u. bidam
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Obs.

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The Saints may be brought into great extremity, but God leaveth them not there. God makes their extremity his opportunity for mercie, he bringeth refreshing to them then, they never have more sweet refreshings from God, then when they are in the greatest extremities in regard of trouble and affliction. God promiſeth, *Eſay. 4. 6.* that he will be a shadow for them in the day time from the heat, and a covert from ſtorme and from raine. This is Gods peculiar mercie to the Saints; perhaps they have no shelter now, but when the ſtorme commeth they have a shelter then, and they have a shadow when the heat commeth; in their extremity they have comfort. But it is otherwise with the wicked, the wicked perhaps may have many shelters before the ſtorme commeth; but when the ſtorme commeth, then they are deſtitute, they may have many shady places before the heat commeth, but when the heat commeth, then they are left ſuc-courleſſe, then they are ſlain with thirſt. When wicked men are in proſperity, then there may come one bleſſing after another (I mean that which is in it ſelf a bleſſing) heaped upon them, but when they come into adverſity, when they have moſt neede of comfort, then they are left deſtitute.

This *ſlaying with thirſt* is applied by ſome ſpiritually; I will bring a ſpiritual famine upon them. When they ſhall bee in a wilderneſſe, in a dry land; when they ſhall have moſt neede of comfort for their ſoules, they ſhall bee deprived of it. Many men in the time of their health and proſperity have many ſweet promiſes of the Goſpel revealed unto them, many bleſſed manifeſtations of Gods free grace and goodneſſe in his Chriſt made knowne unto them; but they ſlight and diſregard them: But when God ſhall bring them into the wilderneſſe, when God ſhall cauſe them to bee under the torment of a ſcorching conſcience; when conſcience ſhall be burning, and ſcalding, then perhaps they may ſay, Oh that I had one drop of water, one promiſe out of the Word to comfort me! Oh that I might have but never ſo little refreshing! Oh that I might heare again thoſe things I have heretofore heard and neglected! But then, God may deny one drop of water to cool their ſcorching conſciences and ſlay them with thirſt, ſlay their ſoules with thirſt

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thirst at that time: And thus many poore creatures are slain with thirst, that did so little regard those rivers of consolation, that in the time of their prosperity they might have had.

Ver. 4. *And I will not have mercie upon her children, for they be the children of whoredomes.*

I confesse at the first view, looking upon this verse I thought I might quickly passe it over, the rather because wee had some such expressions in the former Chapter, where God threatned that he would *have no mercie upon them*: But the Scripture is a vast depth, and there are many excellent treasures in it, there is alwayes *aliquid revisentibus*, something for those that come to see again and looke again, and this something will appeare to be much, that we shall see out of these expressions further then before hath beene observed.

And I will not have mercie] This Particle [*And*] hath much in it, it is a most terrible *And*. This conjunction many times in Scripture is as a pleonasm, and doth not serve for much use, but here in this place it is of great use, and it is filled with terrour as full as it is possible for such a little particle to hold.

I know there may be many curiosities sometimes in observations of particles, of conjunctions: but wee shall not meddle with any curiosity, but speake of that which is plain, and the intention of the Holy Ghost here. I say this *And* is a most dreadful *And*; marke the conjunction, you had foure *And*s before, saith God, *I will strip her naked*, [*And*] *set her as in the day wherein shee was borne*, [*And*] *make her as a wildernesse*, [*And*] *set her as a dry Land*, [*And*] *slay her with thirst*. Is not here enough? Oh no, there commeth a fifth *And*, and that is more terrible then all the former foure [*And*] *I will have no mercie upon her children*. This addeth terrour to all the rest. Suppose that all the other foure had beene, and if this had not come, there had not beene such a grievous threatning; If God had said, *I will strip her naked and set her as in the day wherein shee was borne, and I will make her as a wildernesse, and set her as a dry land, and slay her with thirst*, yet if there might be mercie in all this, their condition had not been so miserable, but (saith God) I will do all these, *And I will have no mercie upon them*. Oh this hath that terrour in it, that it is impossible for the heart of a man that apprehends it to stand under it.

And

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And for the opening of this I ſhall ſhew you how that all the former foure not onely may ſtand with Gods mercie, but they have ſtood with Gods mercie; that God had heretofore ſhewed mercie to them when they were in ſuch a *low condition in which they were borne*, when they were in the *wilderneſſe*, when they were in a *dry Land*, yea when he did *ſlay them*, he ſhewed mercie unto them. But now he ſaith, he will doe thus and thus, and ſhe w *no mercie* unto them. So that then though this *And* be conjunctive in Grammar, yet here in Divinity it is a diſjunctive, and a moſt dreadfull diſjunctive to part them and mercie aſunder, yea and to part many of them and mercie eternally aſunder. To ſhew you therefore the foure former, that though they were in ſuch a condition heretofore, yet God did ſhew them mercie; now what a condition this is that God will ſhew them no mercie. As

I. *First, In the day wherein they were borne*, that (as you may remember) I ſhewed you out of the 16. *Ezek.* what a low and pittifull condition the people of Iſrael were in, they were *caſt out into the field*, and they were *in their blood*, and *not waſhed*, and the like: But marke in the 8. *verſe*, *I paſſed by thee and looked upon thee*, *behold the time was a time of love*, and *I ſpread my ſkirt over thee*, and *covered thy nakedneſſe*, yea, *I ſware unto thee*, and *entered into Covenant with thee*, and *thou becameſt mine*. Here are the higheſt and the fulleſt expreſſions of Gods grace that could be, *First, I looked upon her*, and then *the time was a time of love*, and then, *I ſpread my ſkirt over thee*, and *I entred into covenant with thee*, and *thou becameſt mine*: here are all theſe expreſſions of mercie even at that time when they were caſt out as forlorne in the open field, and no eye pittied them: but now they are threatned to be caſt out into the field again, & no eye to pittie them in heaven or in earth, no, nor the eye of God to pittie them: now God threatneth to caſt them off for ever, ſo as he will ſee them in their blood, but it ſhall be no more a time of love, but a time of wrath, and hee will no more enter into covenant with them, neither ſhall they be his.

Secondly, when God brought them into the *wilderneſſe*, God there ſhewed them mercie, for that you have a marvellous

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full Text. *Deut. 32. 10. He found them in a desert land, and in the wast howling wildernesse; but marke, he led them about, he instructed them, he kept them as the apple of his eye. Though they were in a wast howling wildernesse, yet they were as deare to God as the apple of his eye. Yea further, ver. 11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead them.* It is the note of *Paulus Fagius* citing for it *Rabbi Solomon* upon this, as the Eagle carries her young ones, not as other birds, for other birds it is observed carrie their young ones in their claws, the eagle bears hers upon her wings, and this is the reason that is observed, because the Eagle is more tender of her young ones then other birds are, why? for the other birds carrying their young ones in their claws, if any shoote at them they hit the young ones and kill them first, and may misse the old one, but the eagle carries hers upon her back, upon her wings, that whosoever shoots at her young ones, they must shoote through her first: So saith God, I carried you in the wildernesse as the Eagle carries her young ones upon her wings, that if any shoote at you to hurt you, they must shoote through me first before they can come at you. This was Gods mercie to them when they were in the wast howling wildernesse, here is not such an *And*, they were in a wildernesse, yet God had much mercie upon them.

3.

Thirdly, Cod brought them into a dry Land, in this wildernesse they wanted water, yet (though they were ready to murmure) *he made them suck honey out of the rock, and oile out of the flinty rock; Deut. 32. 13.* You will say; when did God make them suck honey out of the rock? we read indeed that water gushed out of the rock in a dry land, but here the Scripture speaks that *he made them suck honey and oile out of the flinty rock.* It is a note of *Chrysostome* speaking upon this very thing of Gods making them *suck honey and oile out of the rock*: Not, faith hee, that there was indeed honey or oyle came out of the rock, but because they being in the wildernesse, and in such great want, the water that came out of the rock was to them as sweet and delightfull, as if it had been honey or oyle. Thence he gathereth that note, that want and necessity will make

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make every thing very ſweet and comfortable, water will be as honey and oyle to them that want. When you are at your full tables, This wine pleaſeth you not, and that beere pleaſeth you not; but if you were in neceſſity, water would be as wine, it would be as honey and oyle to you.

Yea but what ſay you to the fourth *And, He will ſlay them with thirſt?* Can you ſhew us any place wherein God did ſlay his people, yet ſhew mercie to them? Yes, I can. There is a place where it is ſaid, *God ſlew his people*, yet for all that at that very time he ſhewed abundance of mercie to his people; when God did come with his ſword in his hand, yet with abundance of compaſſion in his heart. The Scripture is in *Pſal 78. 34.* Mark what the Text ſaith there, *When he ſlew them, then they ſought him, and they returned and enquired early after God, and they remembered that God was their rocke, and the high God their Redeemer.* Well, *they ſought him*, and they remembered this, *that God was their Redeemer*, but did God redeeme them at that time? Yes, verſe 38. *He being full of compaſſion, forgave their iniquitie, and deſtroyed them not, yea many a time he turned his anger away, and did not ſtir up all his wrath, or as the Old Tranſlation hath it, He called back his anger,* which here he will not doe: He was full of compaſſion, and forgave their iniquitie, and called back his anger, though he did ſlay them at that time. He denyeth to doe it here, he letteth out his anger here to the full, and will not call it back, *I will have no mercie upon them:* And it is obſervable in this Scripture that yet the Text ſaith before that, *they did but flatter God with their mouth:* though they did but flatter God with their mouth, yet ſuch was Gods mercie toward them, that he called back his anger. My brethren, God hath a high eſteem of his worſhip in a Nation; though it ſhould be but externall (but we muſt not reſt in that) yet many times externall humiliation and worſhipping of God in a Nation hath been effectuell to deliver them from external judgments. Therefore we have much cauſe to be encouraged, in that God doth ſtir up our Nation at this day, yea and thoſe particularly that are going in that expedition and ſervice for the Kingdome, that God doth ſtir them up to goe forth worſhipping of him. Our adverſaries come againſt them with oathes and curſes, and they goe againſt

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against them with fasting and prayer, not externally onely, but we hope internally many of them; and thousands that joyn with them in our Nation. And if God will shew so much mercie to them when they did but flatter him with their mouth, surely then when as there are so many true worshippers of him, yea those that are the instruments of the work; we have much cause to thinke that God will shew mercy to us, and that if anger were come out against us, yet God will call it backe.

Thus then we see that so long as Gods people be Gods people, though they may be brought to great troubles (we cannot be secured from troubles) yet still there is mercy for them; so long as they are his people, so long as the knot is between God and them, and they are in Covenant, there is mercy for them. But now when they are cast off, now there commeth an *and*, I will do thus and thus, bring them into these extremities, and I will shew no mercy to them, there shall be judgement without mercy.

Obs.

The observation then from hence is, when God commeth upon the wicked with wrath, he commeth with pure wrath. Wrath without mixture of mercy, and this is intolerable. We have a remarkable place for this *Isa. 7. 5. An evil, (saith the Text) an onely evil, behold it is comming.* Marke, there may come an evil to the people of God, that which materially is evil, but it can never be said of Gods people that an evil, an onely evil is comming: If an evil come, there commeth a great good together with that evil: but now it is upon the wicked, an evil, and an onely evil is comming. God threatneth *Psal. 75. 8.* that he hath a cup in his hand, full of mixture, the mixture of that is an aggravation of the wrath that is in it: but here there is a cup in Gods hand without mixture, and the want of mixture is the aggravation of the evil of this cup.

Wrath upon the wicked is pure wrath without mixture of mercy.

I.

When vvrath is pure, then it is grown beyond anger, and grown to hatred: so long as it is but meere anger, it admitteth of mixture of love, but vwhen once it is (as vve may speak) grown to that height of sowernes that all the mixture of love is gone, then it is turned to hatred. There vvas a time vwhen Israel spake in a *murmuring* vway that *God brought them into the wildernesse because he hated them. Deut. 1. 27.* But novv God threatneth to bring

bring them into the vvilderneſſe and to hate them indeed, according to that *Hofea 9. 15. All their wickedneſſe is in Gilgal, for there I hated them.* David prayeth *Pſal. 6. 1.* that God would not rebuke him in his wrath, neither chaſten him in his hot diſpleaſure; but what then? *Have mercy upon me O Lord:* So long as God ſheweth mercy he doth not chaſten in his ſore diſpleaſure: but when God commeth with afflictions and denieth mercy, then he commeth in ſore diſpleaſure indeed, it is hatred.

Secondly, when God commeth without mercy he commeth upon the wicked in the moſt unreaſonable time for them that can be. That is the difference betwixt the evils that come upon the godly and the wicked. There may be evils (that materially are ſo) upon the godly, but yet they ſhall come upon them when it ſhall be reaſonable for them: but when they come upon the wicked it ſhall be when they are moſt unreaſonable for them: As a husband-man if he would cut his Tree ſo as onely to lop it that it may grow and flouriſh again, he will be ſure to do it in due time, as in *January* or *Feburary*, but if he would cut it that ſo it may die, he will lop it when it flouriſheth moſt, at Mid-ſummer. God indeed letteth wicked men grow up and flouriſh to the height of their proſperity, and then he commeth and loppeth them becauſe then he knoweth they muſt die and periſh. It were better to be lopped in *January*, in winter time before you flouriſh, then you may live for your good; but if you ſtay till the ſummer, you die for it. You have an excellent Scripture, *Zepha. 2. 4. They ſhall drive out Aſhdod at noone day.* In thoſe Countreyes that were exceeding hot and ſcorching, ſhepherds and others that had their buſineſſe abroad, uſed to keep their houſes at noone day, or get into ſome ſhady places and ſleepe. Now when God threatneth a judgement in wrath, and denyeth mercy, ſaith he, *they ſhall drive out Aſhdod at noone day*, in the worſt time that poſſibly *Aſhdod* can be driven out, in the middeſt of ſcorching. Becauſe God intended to deſtroy them, he drives them out at noone day.

Againe, thirdly, When God commeth upon the wicked and denyeth mercy, he regardeth not the proportion of any affliction or any evil; whether it be enough or not enough for them, what

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Judgments upon the wicked at times moſt unreaſonable for them.

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God proportions afflictions to his children, but not to the wicked.

is that to him? When he commeth upon his own people he weigheth out his wrath. Never did any skilfull Physitian or an Apothecary more carefully weigh out to every dram what the potion should be that is to be given to a child, then God doth weigh out every affliction that he sendeth upon his children. The difference is just as if you should go to the Apothecaries to take ratsbane to poison or kill vermine, you do not weigh out how much you should take, but give them it at an adventure, and let them take as much as they will, and let them burst: but if you take any thing for your child, if it have any strong vertue in it, or without composition, it may be poyson, you will take heed, you will not take a dram, a graine too much, but will be sure to weigh it out exactly. Thus though when God commeth to his children he weigheth out their afflictions, yet when he commeth with judgements upon the wicked, he cares not how much, how many or great they be, whether suitable to their conditions or no, whether they can beare them or no, whether their backs breake or no, he commeth with judgements upon them to destroy them.

4.
Hof. 7. 14.
Ezck. 8. 18

Fourthly, when affliction commeth without mercy upon the wicked, God stoppeth his ears at all their cryes. If they cry when God commeth with judgements against them, he calleth their crying *howling*. He tells them *though they cry aloud, yea cry with teares he will not heare them.*

5.

Fifthly, God commandeth all creatures that they shall deny helpe to them. They may stand and be amazed, but help them they cannot. They all say how can we helpe, seeing God helpes not?

6.

Sixthly, there is the curse of God mixed with every judgement to drive them further from God, and to harden them more in their sinnes.

7.

Lastly, One judgement is but the making way for another, yea all judgements in this world are but the fore-runners and makers-way for eternall judgements. This is the portion of the cup of the wicked when God saith he will shew them no mercy. The afflictions of the Saints may seeme to be more grievous outwardly, but thus God never afflicteth them, there is mercy alwayes for them. Wherefore all ye Saints of God who

who are under any affliction at any time, be patient and quiet, be contented under it, for though your afflictions be ſore and grievous, yet God delivereth you from ſuch afflictions as theſe wherein he ſaith he will ſhew no mercy.

But further. *I will not have mercy upon her children.*

Her children.] The judgement of God in puniſhing the ſin of the fathers upon the children we ſpake ſomewhat of in the Chapter before, we will wholly let that paſſe now: and onely conſider *children* in another way then we did before, in a political conſideration, for certainly that is the meaning of the Text, *I will not have mercy upon her children*, that is, I will not have mercy upon the particular people that belong to *Iezreel*. Private and particular people are called *the daughters of Jeruſalem*, the daughters of ſuch a Country. So that the whole community together with the officers and governours they are as the *Mother*, and the private and particular people they are as the *children*. So that when God ſaith he will have no mercy upon *her children*, he doth not onely threaten the State and the Church, the Governours and the whole Community thus, but he threatneth every particular perſon of them, though you that are in the multitude perhaps thinke you may eſcape in the crowde; No ſaith God, I will looke to every one of you of the multitude of the private and particular perſons of *Israel*, and my wrath ſhall not onely come out againſt thoſe that are in higher place, but it ſhall come out againſt you alſo, I will ſlay her children. It is true indeed, the heads and governours of places are uſually moſt involved in the guilt of the ſins of nations, and their judgments are uſually moſt dreadfull when God commeth with nationall judgments, As *Numb. 35.3.4.* The Text ſaith there that *Israel* joyned themſelves to *Baal-Peor*, and the anger of the Lord was kindled againſt *Israel*, and the Lord ſaid unto *Moses*, *take all the heads of the people, and hang them up before the ſunne.* The Lords anger was kindled againſt the people, but he bade *Moses* eſpecially looke to the heads, and take them and hang them up before the Lord, that the fierce anger of the Lord might be turned away from *Israel*. Certainly execution of wrath upon great ones, upon ſuch as have been heads in evil, is a Sacrifice exceeding well pleaſing to God. But though God ayme that

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Gods
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2 Sam. 24.
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2.

them especially in nationall judgements, yet the multitude and private people must not thinke to escape, and that upon these grounds.

First, because many times it is for their sins that God suffereth their Governours to doe so much evill as they doe. As, Israell had sinned, and God was wroth with Israell, therefore *David* did what he did *in numbering the people*. When you see your Governours doe that which is naught, lament for your own sins; doe not spend your time onely in crying out against them, but look to your selves, it is for your sins that God hath left them to doe as they have done.

Secondly, It may bee the reason why Governours doe not reforme, is, in the perverseness of people, that they are not in a preparation to receive that good which otherwise our Governours had in their hands and hearts to bring to passe. As *2 Chron. 20. 33.* it is cleere there, *Howbeit the high places were not taken away, why? For as yet the people had not prepared their hearts, to seeke the God of their Fathers.* Why, should they have pulled downe the high places? no, but they should have bene in a preparation for the pulling of them downe. Certainly this is the great cause why our high places are not pulled downe, why reformation hath gone on no better then it hath, and why we have so much evill remaining amongst us, because the people have not prepared their hearts, they are not in a disposition to receive the mercie that our governours have hearts to bring unto us. They have hearts to worke for us, but when we speake to them of what is fit to be done, their answer is, but is England in a fit disposition to receive such a thing as that is? so that the truth is, although you are ready to cry out of your Governours, you say, they they have power in their hands, why doe they not reforme things? yet the guilt in great part devolves upon the people, they are not in a fit disposition to receive such reformation: therefore God threatneth the children, the people here.

Again further, it may be it is from you that the Governours that are evill are so much encouraged and abetted in that which is evill: though you doe it not, yet you so much encourage them

them as the guilt redounds upon you.

Yea, laſtly, If you doe but obey them in any thing that is evil, in doing of that, the guilt devolveth upon you, for you ſhould not doe it, but rather obey God then man.

Many thinke to make this their plea, they are commanded to doe thus and thus, and Governours would have them doe it, and it is Law and the like, and they thinke upon this plea they may doe any thing in the world. This will not ſecure you, God may come with judgement without mercie upon the children as well as upon the mother. And if Gods wrath ſhould come in nationall judgements againſt England, let the people know that they are like to ſmart moſt dreadfully, for never was there a time in our dayes, nor in our forefathers dayes, that ſo much depended upon the people as at this day; never were they called to that helpe as now they are called to at this day. So that the people now may have reformation, they may have bleſſings, if it be not through their own default. As *Cant.* 7. 1. The Church is there deſcribed in her beauty, and it beginneth at her feete, *How beautifull are thy feete?* And *Cant.* 5. there Chriſt is deſcribed in his beauty, and it beginneth at the head, *His head is as the moſt faire gold.* God ſometimes makes uſe of the people to be great meanes, and perhaps the beginning of means to bring beauty to the Church, though they cannot perfect it. Heretofore private perſons could doe little: Alas though they were under grievous oppreſſions, they knew not how to helpe themſelves. Many men that had purſes, and ſtrength, and heads, and hearts and all, yet they knew not what to doe, but to make their mone one to another, and to heaven; but now it is otherwiſe, now you may doe ſomewhat elſe beſides making your moan one to another, yea beſides making your moan to heaven: for you that have purſes now you may ſee wayes to employ them for the publique good, for Religion, for liberty, you that have ſtrength of body may know what to doe, you that have head-pieces, I meane parts, you are called to helpe, you may joyne together for God and the good of your Countrey, you may doe much more then heretofore could be done. Wherefore now if you ſhould deſert the cauſe of God, and deſert thoſe that you have truſted,

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Much depends now upon the people.

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you must expect the most dreadfull wrath of God, and that without mercy, even upon the people that ever was upon any nation since the beginning of the world, for never any nation that we know of, had more depending upon the people then there is at this day upon the people of England. O consider of it, and oh that all the people of the land did but know what God would have them to do in such a time as this is?

Obfer.

Againe, *I will not have mercy upon her children*: upon particular private persons in the society. One note more upon that, It is a dangerous thing for men in any societie to do as the most do: If they be in a civil societie to give their votes and to do as the greater part doth; if you be in a Church societie, to do as the greater part doth without any examination of it, this is dangerous. For though the greater part, the community may do that which is evil, you shall not be excused by that, for you to say, why what could I helpe it, when the most doth it? God commeth upon private and particular men, upon the children, even every one of them: And why?

For they are the children of whoredomes.

That is either passively or actively, passively, because they were begotten of whoredomes and brought up, their education hath been in whoredome, they have had it from their parents, Or else they *are the children of whoredomes* actively, they live in the same whoredomes their mother did. From hence,

Obs.

First, There is little hope of children brought up in wicked education, who have wicked parents also. If the dye have beene in the wooll it is hard to get it out of the cloth. If wickednesse, if evill principles have been dropped into children, there is little hope of them for good, especially of those children that have been brought up in wayes of superstition and Idolatry, their hearts being so soyled, and defiled, and hardened in superstitious and idolatrous wayes, they seldome come to any good. Therefore that which hath been motioned is very good, namely of wayes to take the children of Papiests to bring them up in the education and knowledge of the truth.

Little
hope of
children
ill educa-
ted.

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Yet Secondly. This shall not excuse children, though they be children of whoredomes. It is no excuse for them

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them to ſay they had it from their parents, and they did as their parents have done, and as they bade them, and according as they brought them up. No it excuſeth not at all, for the wrath of God cometh upon them that are the children of whoredomes. Then what a mercy is it for us to be brought up in the truth; to have parents that doe profeſſe the truth, and for our education to be in the way of truth? It is a mercy that we do not conſider of to give God the glory of it: How dangerous is it to have ſuperſtitious Idolatrous parents, and to have ſuch kind of education! there is not one of ten thouſand that altereth his Religion: If they have Turkes, or Jewes, or Papiſts to their parents, and ſuch education, it is not one of ten thouſand I ſay that altereth his Religion. Therefore it is like our condition would have been the ſame if God had not caſt it that our parents ſhould be ſuch as profeſſe the truth, and our education according to the truth. Bleſſe God for this. And you that are parents, do you look to your children and bring them up in the truth. Children who have gracious principles dropped into them, and thoſe wated by prayers and tears, there is hope of them, and not of them alone, but of the nation where they live.

Laſtly (which is the obſervation which mainly we are to conſider of) When Gods judgements come abroad in the world, let the *children of whoredomes* looke to it, God threatneth *he will have no mercy upon them, for they are the children of whoredomes.* The children of whoredomes are the butt of Gods wrath when his Judgements come abroad in the world.

Iſa. 27.4. Furie is not in me, ſaith the Text; that is, it is not in me toward my Saints; though I come out in a kinde of fury, yet it is not in me towards them, what then? *Who would ſet the briars and thornes againſt me in battell? I would goe thorough them, I would burne them together.* When my wrath cometh againſt the briars and thornes, I will go thorough them and burn them together; but for my children, *furie is not in me* toward them; When Gods wrath is abroad in the world let not the children of the bridechamber feare, but let the children of whoredomes feare and quake, let briars and thornes feare, but not the fruitfull trees in Gods garden: Gods judgements know how

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When judgements are abroad let the children of whoredomes, not the children of the bridechamber feare.

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to make a difference between men, they are distinguishing things when they come abroad: God sendeth not his judgements hand over head, but putteth into them a distinguishing quality. God hath a chamber of rest and safety for his people, wherein he will hide them till his indignation be overpast; but for the children of whoredomes, superstitious, Idolatrous, wicked and ungodly people, they are the people of Gods indignation, they are like *Idumca*, the people of Gods curse, as you have it *Isa. 34. 5.*

There are a people this day amongst us who are certainly the people of Gods curse, and let them look to it as well as they wil. *Revel. 14. 8. Babylon is fallen, is fallen* (saith an Angel there) and marke what followeth, *ver. 9. And another Angel followed saying with a loud voice, If any man worship the beast and his Image, and receive his marke in his forehead or in his hand, the same shall drinke of the wine of the wrath of God which is powred out without mixture into the cup of his indignation.* It is according to that in the Text here, God will have no mercy, they shall drinke of the wine of the wrath of God without mixture, without mixture of any mercy at all. And further, *He shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lambe, and the smoke of their torment ascendeth up for ever and ever, And they have no rest day nor night that worship the Beast and his Image.* Here is a dreadfull threat against the children of whoredomes, against such as follow the wayes of that great whore of Babylon. Blessed are they that in these times have testimony in their own consciences, that it hath been their care above all things to draw themselves out from the guilt of all superstitious and Idolatrous vanities, and to keep themselves (according to that light that God hath discovered to them) pure from the pollutions of that man of sin. Blessed say are these, they need not feare this day, but for those that have involved themselves in the guilt of those pollutions, they have need to humble their soules before God, and to cry mightily, for wrath is going out against the children of whoredoms. This Text here spoken of is not meant onely of hell hereafter, but it is meant of judgement even in this world: And above all times that ever yet have been since Antichrist began,

gan; it is a moſt desperate thing to be a Papiſt in theſe dayes, becauſe now is the time for God to make theſe children of whoredomes the very Butt of his wrath and indignation.

We heare of wars, and rumors of wars, and a great deale of ſtir there is abroad: My brethren, keep your hearts chaſt to God, and feare not, for God hath another manner of people to deal withall then you; you ſhall be ſealed firſt, before the wrath come out. Though I cannot excuſe you altogether from ſuffering ſome afflictions, theſe children of whoredoms may bring ſome trouble upon the Saints for the preſent; yea perhaps ſome of you may have your bloud ſpilt, but God hath mercie to beſtow upon you; but for them there is wrath, and wrath without mixture, God ſaith he will have no mercie upon the children of whoredoms.

Let ſuch as are going forth then in this Service, for Religion and Libertie, go forth with courage and undauntedneſſe of ſpirit, why? for they fight againſt none but thoſe that God fighteth againſt. Who are they but the children of whoredoms that they goe to fight againſt, thoſe who have ſhewed themſelves to be open fighters againſt God and his truth, ſuch as are moſt abominable ſwearers, curſers, and blaſphemers, ſuch as make no other uſe of the light of the Goſpel that they have, but onely to ſcorne and contemne it, ſuch as are open deſpiſers of God and his truth, and of his people? Certainly if there be a curſed generation upon the face of the earth, theſe are the people, whoſe mouthes are full of curſes, and certainly Gods curſe is upon them who are ſo full of curſings themſelves. If there be any of you here that are now or hereafter may go forth in this ſervice, your ſpirits ſhould even riſe with indignation againſt ſuch monſters upon earth, and goe againſt them as *David* againſt *Goliath*, *What ſhall this uncircumciſed Philiftine deſie the hoſt of the living God?* Thus your hearts ſhould riſe if you have any love to God and his truth; Shall a company of curſed monſters that doe nothing but blaſpheme and curſe, and ſweare, and deſie God and his ſervants, and his Tabernacle, and worſhip; ſhall theſe uncircumciſed Philiftines goe on thus deſying God and his truth? If you have the hearts of men within you, ſpecially of Chriſtians, me thinks you ſhould not be able to beare it,

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but goe forth against them with fulnesse of spirit and resolution, certainly God will make them a prey to you, they are such as not onely have put off Christianity, and are become Atheists, but they have put off all kind of humanity, and are rather turned monstrous beasts, or devils. Feare them not though their hearts be full of pride and rage, and though they boast never so much what they are, or what they have done, or what they will doe; I say feare them not, for this is part of the curse of God that is upon them, that though God fighteth against them, they will not see it, they shall not see it because God intendeth to destroy them; though judgements are out against them, yet they will not repent. You shall finde it divers times in the book of the Revelation, that those that followed Antichrist, though they were tormented, all the judgements of God were against them, yet *they repented not*. This I say is the curse of God upon such, God will not give them repentance unto life, for they are the children of whoredoms, whom God intendeth to have no mercie upon: therefore the higher their rage riseth, the higher your hearts should rise against them.

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21. Cap.
16 9. 11.

But we must goe on to the 5. ver.

For their mother hath played the harlot.

Their mother, that is, the State and the Church, for they were both involved in one, *hath played the harlot*. This [*For*] hath reference two wayes; either it may have reference to those words, *I will not have mercie upon them*, for not onely they are, but their mother is defiled with whoredoms, she hath played the harlot: or secondly, it hath reference onely to the latter part, they are the children of whordomes, *for their mother hath played the harlot*: either it referreth to the reason why God will not have mercie upon them, because their mother hath plaid the harlot: or secondly to the reason why they are the children of whordomes, for their mother hath plaid the harlot. And from both these references wee have very usefull observations for us.

Obser.

The first, God cannot endure a succession in wickednesse. I will not have mercie upon them, *their mother hath plaid the harlot*, they are children of whordomes themselves, and their mother

mother hath plaid the harlot, there is a ſucceſſion of wickedneſſe among them, and that I cannot beare. The ground is, becauſe thoſe that keepe up a ſucceſſion of wickedneſſe from the mother to the children, and ſo goe on downward, they are guilty of all the wickedneſſes that went before them in that line: Elſe how can that be underſtood where Chriſt ſaith he will require all the blood from Abel to Zacharias upon that generation, but becauſe they continuing in that way of ſinne, kept up the ſucceſſion of that ſinne, and ſo that generation was guilty of all the ſinnes of that kinde that went before even unto Abel. So, the father is a whore-maſter, and the child he pro- veth to be one too, and ſo goeth on, the childe is not onely guilty of that ſinne of his owne, but of his fathers and of his grand-fathers, and he is guilty of all that kinde of ſinne that is gone before even up to the beginning of the world; why? Becauſe he keepeth up the ſucceſſion of that ſinne in the world. This is a moſt terrible thing to conſider of, enough to wound the ſtrongest heart in the world, eſpecially of thoſe that know they have had wicked parents.

Again, *For their mother hath plaid the harlot*, conſider this word *For*, as having reference to the reaſon why they are children of whordomes, *for their mother hath plaid the harlot*. The obſervation is,

Children uſually goe according to their parents, which way their parents go, commonly the children goe. It is a uſual thing where there are prophane parents to have prophane children, if the parents ſwear to have ſwearing children, if parents be ſuperſtitious to have ſuperſtitious children, if parents bee ſcorners at Religion, to have children ſcorners too: we finde it true in experience in that new nick-name that is brought up on the godly in roome of the former, it is as frequent in the mouthes of children as in others, becauſe children goe according to what their fathers formerly did: I will give you one notable Text of Scripture for this, it is 2 Kings 2. 23. When *Eliſha* the Prophet was going up to Bethel, there came forth little children out of the City and ſaid unto him, *Goe up thou bald-head, goe up thou bald-head*. The thing that I note it for is this, that not onely the children did it, and

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Succession
in ſin is
dreadfull.

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Children
wicked
where pa-
rents are
or have
been so.

so were destroyed, (for two she-bears came out of the wilderness, and tare 42. of them) but what children were they that did this? If you observe the Text, you shall finde that they were *the children of Bethel*; and what place was that? That was one of the places where the calves were set up, and it was a place of much superstition, and the children were as superstitious as their parents: A place that had the name, the house of God, but a place exceedingly abused, and no place did more degenerate from the name then it, it was a Bethaven, a house of vanity and wickednesse. It was the place that was most superstitious, and those were the children that scorned at the Prophet: But we need no other prooffe but onely experience, yet there is one notable Scripture further for it, *Ier. 7. 18. The children (saith the Text) gather wood, the fathers kindle the fire, and their mothers kneaded the dough*: the children joyned you see. *Pelagius* thought that there was no sin came into the world but onely by imitation, children imitating their parents. Certainly imitation is of great power and force to prevaile with the hearts of children. You that are wicked parents, had need to look to it what you doe before your children. He that sinneth before a child, specially a parent, sinneth doubly, for a child will be ready to imitate it. What, will you not onely sin against God, and be enemies unto him, but will you leave a succession, that when you are dead and gone, some must out of your loynes, and from your bowels, blaspheme God after you are rotten in your graves? suppose you that are parents had a plague fore upon you, would you go amongst your children and breath upon them? this cruelty is much worse, will you go into your families, and breath infection into your children, and so make them like you, and guilty of your finnes, and of the plagues of God together with you? oh cruel parents!

On the other side, as therefore *children of whoredoms*, because *their mother hath played the harlot*, why then should not children be gracious and godly, who have gracious and godly parents? Why should it not be said, This child is a godly child, for his mother was a gracious woman, his father was a godly man? You that have godly parents, let this be your *Encomium*, You are godly and gracious children, and you had godly and gracious parents

*Qui peccat coram
puero bis
peccat.*

parents, this will be your honour before the Saints. But how vile is it, when it may be ſaid, Here is a wicked wretch, yet he had a godly father and a godly mother; here is an uncleane and filthy liver, yet he had gracious parents? It is no wonder to ſay thus, This man is filthy, for his father was filthy, and his mother was a harlot; But to looke upon one and ſay, Here is a whoremaſter, yet his father was a godly, gracious man; Here is a harlot, yet her mother was a holy woman; O how vile is this! I remember a ſpeech of that reverend Maſter *Bolton*, who dyed not long ſince; It is reported that upon his death-bed he had his children come to him, and he ſpeaks thus unto them, I doe believe, ſaith he, there is never a one of you will dare to meet me at the Tribunal of Chriſt in an unregenerate condition. So let me ſay to you that are godly children of godly parents, let me in their names ſpeak to you, How dare you, with what face doe you think you ſhall dare to meet with your godly father and gracious mother before the judgement ſeat of Jeſus Chriſt? at that day if your godly father ſtand at the right hand of Chriſt, how dare you appear before that face in the guilt of thoſe horrible wickedneſſes that you now live in? Certainly the thought of this hath power to daunt your hearts.

She hath done ſhamefully.

The word in the Hebrew (it is in *Hyphil*, and ſo it may be tranſlated tranſitively) ſignifieth, *She hath made aſhamed*, as well as *done ſhamefully*; and ſo I find it according to ſome thus rendred, *She hath made aſhamed her husband, ſhe hath made aſhamed her children, ſhe hath made aſhamed her ſelfe*, and all theſe three may be meant. Yea I conceive the intent of the holy Ghoſt is to expreſſe them all.

Her husband firſt, The Church is the ſpouſe of JESUS CHRIST, Chriſt is the husband of the Church, and you know the Scripture ſaith that *the woman is the glory of the man*. I remember I gave you the meaning of that heretofore; ſo the Church being the ſpouſe of Chriſt, ſhould be the glory of Chriſt: the woman ſhould be the glory of the man, but yet being wicked and filthy ſhe makes her husband many times aſhamed. The evil of the wife it is a ſhame to the husband, ſo the evil of the Church

פודיעה
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is a shame to JESUS CHRIST. The Church in Scripture is called the glory of Christ. 2 Cor. 8. 23. *If our brethren be enquired after, they are the messengers of the Churches and the glory of Christ.* Isa. 4. 5. *Vpon all the glory shall be a defence.* It should be so, but when it commeth to be defiled, it shameth Christ, their wickednesse reflects upon Christ. Christ is said to *walke in the midst of the golden candlesticks,* Rev. 2. 1. Every Church is a Candle-sticke, and it should be a golden Candle-stick, but if it come to be a filthy and rustie Candle-stick, it is a dishonour unto Christ who walketh amongst them. Wicked men do not shame Christ, but godly do. My brethren let us take heed of that, It is an evil thing to bring shame to our selves, and one to another, but to bring a shame upon JESUS CHRIST is the greatest evil. Many of you perhaps are ashamed of Christ, take heed you be not a shame to Christ. They are ashamed of Christ that are ashamed to appeare in the cause of Christ; but as for you that are so, Christ hath more cause to be ashamed of you, for you are a shame to him.

It is true, I cannot deny it but many Churches of God, and that of late have brought some shame to JESUS CHRIST by their dissentions and factions, and they must take shame to themselves, and they have taken shame to themselves, they have acknowledged it to the glory of Christ, and in that regard in some measure have washed off that shame that they have brought to Christ.

Again further, a shame they are to their children. Wicked parents are a shame to their children; when a child appeareth in a place, if it be known the child is forward, and towardly, and very hopefull, but it is said, would you not wonder to see him so forward, the father of him is a beastly drunkard, a filthy whore-monger, of a vile and malignant spirit; now the childe is ashamed to heare of the evil of his father, and of the evil of his mother. As foolish children are a shame to their parents, so wicked parents are a shame to their children. You that have gracious children take heed you be not a shame to them, and so a shame to your selves.

And then a shame to her selfe, *shee hath plaid the harlot, shee hath done*

The Saints must take heed they be not a shame to Christ.

Wicked parents are a shame to their children.

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done ſhamefully. Wherein had ſhe done ſhamefully? I will onely mention one particular. Certainly that ſhame of hers was eſpecially in ſubjecting Religion to carnall palicie. For what did ſhee doe? what was the great ſinne of the ten Tribes? It was this, becauſe they were afraid that if they did go up to Jeruſalem to worſhip, *the people would then depart from the houſe of Ieroboam, to the houſe of David,* therefore out of politicall regards they would have the worſhip ſet up at *Dan and Bethel*, there they would have *Calves*, they muſt not go up to *Ieruſalem* the place which God had appointed to worſhip in, but at *Dan and Bethel*. This was a meere politique fetch, for they could not but acknowledge that God did require that they ſhould worſhip at *Ieruſalem* where the Temple was, and there was no other reaſon why they would worſhip at *Dan and Bethel*, but meerly out of State policie that they might prevent the people from going backe to the houſe of *David*, and indeed they did profeſſe ſo much themſelves. Here then they *did ſhamefully.*

The obſervation then from hence is, that for governours or any to ſubject Religion to policy is a ſhamefull thing. It is ſhamefull to make Religion an underling, and to make policie the head. Perhaps they call this wiſdome, a prudentiall way, we muſt be carefull and wiſe to foreſee inconveniences that may follow. But what if God give it another name? God may give it a name of a baſe temporizing, a name of folly and wickedneſſe: to ſubject Religion to policy it is ſhamefull, becauſe it abateſh that which is the great honour of any Countrey, it makes it an underling: what is the excellency of man but Religion? what is the excellency of a Country but Religion? and what hath England been glorious for more then for Religion? Now to put the excellency of a thing under an inferiour, this is ſhamefull, to put the Crown that is for the head under ones foot is a diſhonour to it: although a thing hath in it ſelfe but little excellency, if it be brought beneath it ſelfe under other things that have not ſo great an excellency in them, it makes it vile.

And ſhamefull alſo it is becauſe it holdeth forth this, that we dare not truſt God for our civill eſtate and for our peace,

there-

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therefore Religion must come under.

Shamefull it is again because it is grosse folly, for there is no such way to breede disturbance in a politicke state, no such way to undoe a State, as to make Religion an underling to policie. Was it not so here? That very way that they tooke to uphold their policie was the way to destroy their State, and did destroy it at last, even their corrupting of Gods worship. What cause had they then to be ashamed of this, that God should take that which they thought to helpe themselves by, and make that the very thing that should cause their ruine? And certainly it will be so, they that are of the deepest and politikest fetches and reaches, if they thinke to secure themselves and preserve their peace, out of that principle, so as Religion must come under, and must be serviceable, it will appeare at last they do shamefully, God will make them ashamed of it one way or other, it will bee the onely way to undoe themselves and us. I confesse in matters of Religion there are some commands that are affirmative precepts: These though they do *ligare semper*, yet not *ad semper*, there is not a necessity that at every time and instant they should bee urged, so that it may be that a people may bee in such a frame that men cannot but by degrees bring in a reformation to the height of it, and then it is not carnall policie to bring in such wayes of God gradually, as are commanded by affirmative precepts; but negative precepts binde *semper* and *ad semper*, and the State must look to that, that they do nothing against Christ out of policie, that they do not hinder by any positive Law the way of Christ, for though Christ may be willing to forbear some ordinances for a time, and he doth it out of mercy to a people, he saith he will have mercy and not sacrifice, but Christ will never beare that there should be any thing done against him in that time. If they should out of any State policie to preserve peace, or to gratify an evill party, sacrifice any part of Religion, or any godly person, this will prove a shamefull thing, Christ accountes it so, and whosoever doth so will be ashamed of it at the last. Now my brethren, why should not God be trusted? let us look at Religion in the first place, and so pray we that those who are our reformers who have power in their hands may never prove

to be guilty of this ſhamefull way of putting Religion under policie. I will give you a notable example in Scripture about it. It is *Joſh. 5.* When *Joſhua* had brought the people of Iſrael over Jordan (that you know was the very beginning of their entrance into Canaan) now as ſoone as they were brought unto the borders of the Land, they were to encounter with all their enemies, and you may imagine that when *Joſhua* had paſſed the river the people might thinke that all the Countrey would be about their eares, one would thinke then that policie would have taught them to lay aſide all thoughts of Religion, and to looke to their enemies that were at hand, if ever they were outrageous they would be then, and therefore now let us minde nothing but arming our ſelves againſt them: But mark now God goeth another way to worke, as ſoone as they were gone over Jordan, and were upon the borders of the Land of Canaan, they muſt goe and *circumciſe themſelves*, and you know when they were circumciſed they were ſore that they could not fight. *Simcon* and *Levi* deſtroyed a whole City when they were circumciſed, they were not then in a poſture of fighting or defending themſelves, but lay at the mercie of their enemies. But this was Gods wiſdome. Nay further, they muſt goe and *keepe the paſſeover* too, they muſt mind and tend Religion: And marke you ſhall finde in the latter end of the Chapter, that after they had *beeene circumciſed and kept the Paſſeover*, then appeareth one to *Joſhua* with a drawn ſword, and ſaith hee, *I am the Captaine of the Lords Hoſts*. Then the Captaine of the Lords Hoſt appeareth to fight for them when they had once obeyed; whereas had they neglected Circumciſion and the Paſſeover, and thought of fighting onely, they might have miſſed of the Captaine of the Lords Hoſts to have fought for them, and what would have become of them then? So you ſee God would have us mind Religion in the moſt dangerous times, and though we thinke wee muſt minde our peace and ſafety, and lay our hands upon our ſwords for our defence, yet let us bee carefull of our Religion, and then we ſhall have a Captaine of the Lords hoſt come and fight for us.

Marke 8. 15. we are charged to take heed of two ſorts of leaven, *The leaven of the Scribes and Pharifees*, and *the leaven of*

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Herod: The leaven of the Scribes and Pharises is corruption in Church affayrs, the leaven of *Herod* is corruption in Religion too, but in order to the Common-Wealth, in bringing under the things of God to the affayrs of the State, for in this *Herod* was like *Ieroboam*, he was afraid of his kingdom as *Ieroboam* was, he had many wayes and plots to keep himselfe in that kingdome as *Ieroboam* had, and many did cleave to *Herod* in his plots, as Israel cleave to *Ieroboam* in his, therefore saies Christ, take heed not onely of the leaven of the Scribes and Pharises but of the leaven of *Herod*. And it may be the Lord saw us too prone to wayes of sinnefull compliances, even ready to have sacrificed much of his worship and many of his Saints for the obtaining peace in the State, and so to have false off from that reformation that both God and his people expected, hence he hath taken the work into his own hands, he will bring about his own work, though it may cost us deare, who knowes how much blood?

The



The Fourth Lecture.

HOSEA 2.5.

Shee that conceived them hath done shamefully; for ſhe ſaid, I will goe after my lovers, that give me my bread, and my water, my wooll, and my flaxe, mint oyle and my drinke.



Ods threats againſt Iſrael to make her as a wildernes and as a drie land, to ſlay her with thirſt, in the 3. ver. to ſhew no mercy to her children, in the 4. ver. The reaſon becauſe her mother had played the harlot, in the beginning of this 5. ver, we finiſhed the laſt day. Onely in a word to give you one note from that title of *Mother* here, that we obſerved not before.

The Communitie of the Church and civill State is called *Mother*, in way of diſtinction from private people, and private people are as the children of that Mother, ſo we opened it in the ſecond ver. The obſervation is:

The Community of a State and Church ſhould be to particular perſons as a Mother: They ſhould have the affection of children to it, they ſhould take much to heart thoſe things that concerne it, the ſufferings of State or Church ſhould be the ſufferings of all particulars. There are children of *Belial* that are riſen up among us, that are even tearing the bowels of our Mother, a *viperous generation* that ſeek to eat out the bowels of her Mother, let our hearts breake for this, as *Pſal. 35. 14. I bowed down heavily as one that mourneth for his Mother.* Let not us lift up our heads and be jolly now, but for the preſent bow down heavily as thoſe that are called (though in ſome reſpects to joyce,) yet in many others to mourne this day for our Mother. Yea let our hearts riſe againſt theſe vile monſters that

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Every one ſhould have ſuch an affection towards the church and State a child towards the mother.

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joyne with a Malignant party to bring such wofull confusion and trouble even to our *Mother*. We may say to them justly as *Saul* said unto *Jonathan* passionately, *You children of the rebellious and perverse, why have you chosen to joyne with them for the confusion of your Mothers nakednesse?* Let us do what we can to helpe. Shall we see her bowels torne and not stirre at all? She calleth now to us to come and helpe her, and let us know that if it goill with her, it cannot go well with us. If the Mothers brealt thorough some incurable disease must be cut off, the tender Father takes away the children and will not suffer them to behold the torture of their mother; Who knowes but that this hath beene Gods end in taking away his *deare children* in former times, because he would not have their tender hearts to see so much sorrow and evill as should befall their *Mother*? And what God hath reserved us to see in the sufferings of our *Mother* we do not know. Howsoever let not her suffer by us, let not her suffer for want of our helpe, let not her suffer without us, let not us be so unnaturall as to be every one shifting for himselfe, for the private and particular, neglecting the publique, the communitie, neglecting our *Mother* that should be as deare to us as the bowels out of which we came.

Shee hath done shamefully. Wee should have the affections of children to her though she hath done shamefully.

But Further. Here you have the amplification of her whoredomes, *shee hath plaid the harlot*, and so *plaid as shee hath done shamefully*: The latter end of the *verse* is by way of probation of this amplification; for how doth it appeare she hath done shamefully? for *shee hath said, I will go after my lovers, &c.* For the first ten, this amplification of her whoredome, her whordome is such as is *shamefull*, Hence first observe

Obs.

Tha. sinne, but especially whoredome is a shamefull thing. *Pro. 13. 5. A wicked man is loathsome, and commeth to shame*: *Pie. 14. 34 Sinne is a reproach to a nation, or to any people*; Sinne of its own nature let it be what it will be, it is shamefull: Much more then whoredome, to play the harlot, for all sinne doth lowne a man, it brings him beneath the excellency of a man, it

is contrary to the image of God in man, to that wherein true honour, beauty, glory doth conſiſt. It makes men vile. I will give you but one Text for it, *Dan. 11. 21. And there ſhall ariſe a vile perſon.* Who was that? It was according to interpreters, *Antiochus Epiphanes*, the great King of Aſſyria, and yet a vile perſon. *Joſephus* tells us that the Samaritans when they were in danger of ſuffering from him becauſe he thought them to be Jewes, they wrote to him in this manner, *To Antiochus the mighty God;* and his very Epithet, *Epiphanes*, is as much in our Engliſh as *Illuſtrious*, Antiochus the illuſtrious, the famous, bright in his glory: He that was ſo illuſtrious and ſo great a Prince, that was written unto as the mighty God, yet in the Scripture language being wicked he is a vile perſon.

It is a ſpeciall note of one that is fit to dwell in Gods Mountain, of one that is a Saint, *Pſal. 15. 4.* to be able to ſee the vileneſſe of ſin thorough all the glory of the world, *in whoſe eyes a vile perſon is contemned.* Sinne is a ſhame becauſe it deceiveth a man, *The way of the wicked ſhall deceive him; What profit have you now of thoſe things whereof you are aſhamed?* It is a good ſigne of grace to be able to ſee into the deceits of ſinne, ſo as to be aſhamed of it. But, though all ſin be ſhamefull, yet whoredome eſpecially, and that either bodily or ſpiritual.

Fiſt bodily, the expreſſion of ſhamefullnes though eſpecially it aymeth at their Idolatry, yet it hath its riſe from bodily whoredome, if that were not ſhamefull, the expreſſion could not be full; that ſhee had played the harlot, and done ſhamefully. *Pro. 6. 32. Who's committeth adultery with a woman, lacketh underſtanding, ſhee that doth it deſtroyeth his own ſoul; a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.* It makes one to be as one of the foolcs in Iſrael, *And I (ſaith Tamar when Amnon defiled her) whither ſhall I caſe my ſhame to go? and as for thee thou ſhalt be as one of the foolcs in Iſrael. 2 Sam. 13. 13.* Amnon though a Kings ſonne, though a brave gillat yet by his uncleanneſſe he makes himſelfe as one of the foolcs in Iſrael. *Deut. 23. 18. Thou ſhalt not bring the hire of a whore, nor the price of a dogge into the houſe of the Lord;* they are joynd both to ether, for Scripture language makes thoſe to be doggs who are uncleane and filthy,

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thy. When *Ishboſeth* charged *Abner* with the ſinne of uncleannesse, *2 Sam. 3. 8.* *Am I a dogs head,* saith he, *that thou chargeſt me with a fault concerning this woman?* Many Adulterers go very fine and spruce, many young wantons are bravely drest, but in Gods esteeme they are as dogges thorough their uncleannesse. It is not a harsher title then the spirit of God gives them. I have read of a people amongst the heathen that condemned this sinne with death, and with a shamefull death according to the nature of the sinne, the death was this, they would have the adulterers or adultresses head to be put into the paunch of a beast, where lay all the filth and uncleannesse of it, and there to be stifled to death, a punishment fit for so filthy a sinne. And as this sin is ever shamefull, so especially the more lovely any yokefellow is that is forsaken, and the more vile and fowle the whore is, so much the more shamefull is the sinne: *Athenens* brings in *Plato*, bewaying himselfe and his owne condition, that he was taken so much with a filthy whore. It is more shamefull for Christians then for heathens, because they know that the covenant of marriage is the *covenant of God*, as *Pro. 2. 17.*

But further, corruption in Gods worship is most shamefull, for that is aymed at especially here. The shamefullnes of corrupting the worship of God is exprest in that most famous Text we have for this purpose, *Exod. 32. 25.* *Aaron made the people naked unto their shame*, how was that, but by false worship though it was of the true God? In false worship, there is shame because in that a man subjects his conscience to vile things. Conscience that is not to be subject unto any creature, onely unto God himselfe is here made subject to low and vile things. Indeed it is not shamefull to subject our consciences to God in the use of creatures though never so meane appointed by himself, but those that do subject unto creatures in wayes of false worship not appointed by God, subject not their consciences to God but unto those creatures, and that is shamefull. In false worship though there may seem to be a great deale of humility, yet there is notorious pride and presumption, and therefore much shame. For a creature to take upon him by his own fancie and conceit to raise up crea-

False worship is a shamefull thing.

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tures higher then ever God hath raiſed them, to put higher reſpects upon creatures then ever God hath done, this is boldneſſe and preſumption, yea to preſume ſo far as by his own fancie and conceit, to raiſe up the creature ſo high as that God himſelfe according to the humours of men muſt come to be nearer men, and to bee more preſent with theſe creatures then otherwiſe he would. Thus men preſume to bring God to be under their fancies, and is not this ſhamefull?

Further it is extreame folly, for wee contradict our ſelves when we thinke to honour God and yet goe againſt him, when we put high eſteeme upon ſuch things as are abominable and deteſtable. Marke that excellent Scripture for this, *Ierem. 44. 4. I ſent unto you all my ſervants the Prophets, riſing early and ſending them, ſaying, O doe not this abominable thing that I hate.* Marke, God cryeth out with a kinde of ſhriek, all my ſervants the Prophets I ſent ſaying, *O doe not this abominable thing*; It is a delightful thing in your eyes, but abominable in Gods. And *Ezek. 22. 3.* they are called by a word that ſignifiyeth the very excrementes that come out of a man, they glory in them, but hee ſaith, *they deſile themſelves by them.* When God opens their eyes they will ſee falſe worſhip a ſhamefull thing, and when they do ſo, God will ſhew them the excellencie of his own. You have an Excellent Scripture for this *Ezek. 43. 10, 11. Sonne of man ſhow the houſe to the houſe of Iſrael, that they may bee aſhamed of their iniquities, and if that they be aſhamed of all that they have done, that is, of all their falſe worſhip, what then? Then ſhew them the forme of the houſe, and the faſhion thereof, and the goings out thereof, and the commings in thereof, and all the formes thereof, and all the Laws thereof, and all the Ordinances thereof, and write it in their ſight that they may keepe the whole forme thereof, and all the Ordinances thereof and doe them.* Marke my brethren, you ſee how God ſtandeth much upon formes, *all the formes thereof, and the forme thereof, and the forme thereof*: Let not us ſlightly account of any thing in Gods worſhip, of circumſtances, for God ſtandeth much upon his owne forme in his own worſhip. Many who have no Religion but a forme, yet neglect Gods forme. Men love to ſtand much upon their

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own formes, let them know God stands much upon his formes, and it is no hinderance but a furtherance to the power in Religion to keepe close to Gods forme, and if wee would come to know what are Gods Ordinances (we cry out, O that we could but know what is the right way) this is one way for you to know: First, be ashamed of what you have done, be ashamed of your former false worship, and then God will shew you the ordinances of his House, & the true beauty of his true worship: till then there are so many distinctions, and evasions, and objections that they never come to understand it: when God humbleth the heart, and makes ashamed of what hath been naught before, all the distinctions, and evasions, and objections vanish away as the mist before the sunne.

And the more excellent the Lord is, and those ordinances are from which wee doe depart, the more shamefull is that false worship that our hearts doe decline unto. *Shee hath done shamefully*, why? shee hath forsaken such a husband, shee hath forsaken the Lord JESUS CHRIST who is so lovely, shee hath forsaken the blessed ordinances that God hath appointed, and turned herselfe to vanities of her-own. *Cant. 5. 16.* Christ is there said to bee *altogether lovely*, there is loveliness enough in Christ to satisfy the soule for ever, and *Ezek. 7. 20.* *As for the beauty of his ornament* (speaking of Gods Ordinances in his Temple) *he set it in Majesty, but they made the images of their abominations, and of their detestable things therein.* Oh how shamefull was this! This sheweth the shamefullnesse of it, because *God set the beauty of his ornament in Majesty.* The ordinances of God that he appointed himself, they are Gods ornament, they are the beauty of his ornament, they are the beauty of his ornament set in Majesty; and shall these beautiful and glorious things be forsaken, for vanities of our owne inventions? This is shamefull.

Shee hath done shamefully, for shee hath said thus and thus; Here is implied; that the thing done was not onely shamefull, but that she was shamelesse in that she had done. *Shee hath played the harlot, and done shamefully, for shee hath said, &c.* From hence the observation is,

The more full of beauty Gods Ordinances are, the more shamefull it is to decline to waies of false worship.

Sinne.

Sin, eſpecially whoredome either bodily or ſpirituall, being let alone to grow to a height, will grow to an impudencie; thoſe that continue in theſe, will grow not onely to do ſhamefully, but to be ſhameleſſe in their doings, *Ier. 6. 15. Were they aſhamed when they committed abomination? No, they were not as all aſhamed, neither could they bluſh.* At firſt ſinne may ſeeme to be a little ſhame-faced, but afterward it growes braſen-faced; modeſt a little at the firſt, but bold, and impudent, and daring afterward. True, indeed if men ſhould be told beforehand what they would doe afterward, they would be ready to ſay as *Hazael* to the Prophet, *Am I a dead dog that I ſhould do this?* Their hearts would even ſhake at the thought of it: yet when ſin hath hardened their hearts but a while, they will doe it, and that with open face too. Whoredome you know at firſt, it is that that every man bluſheth at, but within a while, unclean ones can make their boalt of their filthynefſe. But eſpecially ſpirituall whoredome, the corruption of Gods worſhip at firſt may be a little modeſt, but ſee to what a height it growes if intime this be not prevented. I will give you a notable example of this, and that is of *Solomon* himſelfe. At the firſt we ſhall finde *Solomon* very modeſt in the matter of idolatry. *2 Chron. 8. 11.* the Text ſaith there, that he brought up the daughter of *Pharaoh* out of the City of *David* to the houſe he had built for her, for he ſaid, *My wife ſhall not dwell in the houſe of David King of Iſrael, why? becauſe the places are holy whereunto the Arke of the Lord hath come.* Marke how carefull *Solomon* was of any pollution, of any thing that had any ſeeming holineſſe in it; *My wife ſhall not ſo much as dwell in the houſe of David,* I have ſo much reſpect to the Arke of God, to the worſhip of God, to thoſe places that are holy, that my wife ſhall not ſo much as dwell there; But oh what did *Solomon* grow unto afterward! he ſuffered Idolatry moſt ſhamefully, as we ſhall finde *1 King. 11. 5.* there the text ſaith, *that he went after Aſtoreth the goddeſſe of the Zidonians, and after Milcom the abomination of the Amorites, and built a high place for Chemosh the abomination of Moab in the hill that is before Ieruſalem,* juſt there he built it too, as if it had bin in defiance to the temple of God and his true worſhip,

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and that for *Molech* the abomination of the children of *Ammon*; and thus he did saith the text, *ver. 8. for all his strange wives which burnt incense, and sacrificed unto their gods.* This shamefullness he was grown unto. And thus we see it in experience; how faire are men in their wayes of superstition at first? At first it is onely decency, that is all they plead for; well, afterward it riseth from decency to significancy, that is a little higher, to put men in minde. Thirdly, from significancy it riseth to efficacy, to stirre up the dul minde of man: Fourthly, from efficacy, it riseth to necessity, that now it must be done, and the worship of God cannot be without it, and there shall be no ordinance, no administration at all without it. Decency, significancy, efficacy, and necessity, thus it riseth to be shamefull at last. So amongst the Papists in their traditions, surely at first onely they would come with this argument, What, will you not regard them as you would do other bookes and other Histories? they are the traditions of our fore-fathers; but at length they came to this, in the fourth Session of the Councell of Trent, the Synod *doth take and honour the bookes of the old and new Testament, and the traditions of the Fathers; with equall affection of piety and reverence as they do them.* To this shamefullnes they grew to at last. And so for worshipping of Images, why, it is it for the decency of Churches to have them, and they are but to put you in minde at the most; but at length they came to this, these are the very words, *the same honour is due to the Image and to the Exemplar.*

*Omnes
libros tam
veteris
tam novi
testamen-
ti nec non
tradition-
is ipsas
pari pieta-
tis affectu
ac reve-
rentia sus-
cipit ac
veneratur*

*Idem hon-
or debetur
imagini & ex-
emplari.*

Lastly, from this amplification that she hath done shamefully; When men do grow shamelesse, impudent in evil, there is little hope of them. *I will have no mercy upon them,* Why? For they have done thus, they are grown thus impudent. It is a good thing to keep the bridle of shame as long as we can upon our children and servants, and any of our inferiours: therefore take this one instruction with you, be not too ready to rebuke and chastise your servants, your children, in reproachfull manner before others, lest you bring them to that, that they shall see they have no honour to lose, and then there is little hope of them: Evermore keepe such a hand over your children and servants as as they may see they have some respect to lose, that they may not

be ſo ſhamed by you, as for them to think they cannot be worſe, they cannot bee more diſgraced, there is no ſuch way to bring them to grow deſperate as that is. It is very great wiſdome in Governours to keepe the bridle of ſhame ſtill, and not to let thoſe raines goe, and this is the reaſon that your Bride-well or Gaole-birds ſeldome or never come to good, why? becauſe they have no bridle to keepe them in, they have loſt all their honour and they can loſe no more, and there is no ratiſonall creature but would have honour, there is not the meaneſt ſervant you have but hath a kinde of reſpect to honour, and that will doe more then blows except they be grown to be very beaſts.

But how doth he prove that it is ſhamefull? Thus, *For ſhee hath ſaid, I will goe after my lovers that give me my bread and my water, my wool and my flaxe, mine oyle and my drinke.*

For ſhee hath ſaid: Hence firſt. Deliberate ſins are moſt ſhamefull ſins. This is a prooſe of her ſhamefullneſſe, becauſe that which ſhee hath done ſhee hath done upon deliberation, ſhee ſaid ſhee would doe thus and thus, ſhe conſidered before what ſhee would doe, and yet ſhe would doe it. Wickedneſſe committed *de industria, ex conſilio*, of purpoſe reſolved upon, this is very ſhamefull. *Gal. 6. 1.* It is ſaid of godly men that they may bee overtaken with a fault: *If a man be overtaken with a fault.* It is one thing to be overtaken with a ſinne, and another thing to overtake a ſinne; a gracious heart may have ſinne overtake it, but it is a ſhameleſſe heart that overtakes ſinne.

Secondly, *ſhee hath ſaid I will goe.* Whoredome either bodily or ſpirituall is uſually very wilfull: as if ſhee had ſaid, let all the Prophets ſay what they can, let them talke out their very hearts, I will have my minde, I will follow my lovers ſtill.

Thus it is with bodily whoredome. Thoſe who are guilty in this uſually grow extream wilfull. *Prov. 2. 19. None that goe unto her returne again, neither take they hold of the paths of life.* It is a moſt dreadfull Scripture againſt all adulterers and uncleane ones, There is none, ſaith the Text, make it out how you will, there is none that goe unto her returne again; neither take they hold of the paths of life: thoſe are the words of the Holy Ghoſt, I leave the words with you. *So Prov. 23. 27.*

Leſt. 4.
Governours
& parents
muſt take
heed of
putting
their ſer-
vants and
children to
too much
ſhame.

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Anſ. In
Spermas.

Obſer.

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A whore is a deepe ditch, and a strange woman is a narrow pit: they cannot easily get out, nor will they easily get out they are so plunged in. 2 Pet. 2. 14. Eyes full of adultery that cannot cease to sinne: why cannot they cease to sinne? it is not because they have a heart but no power, but their wills are brought into that bondage and subjection that they cannot will otherwise: therefore Ezek 47. 11. we finde that though the waters of the Sanctuary were very healing, yet saith the Text, the mirie places and the marshes were not healed, miry, filthy, uncleane hearts are very seldome healed by the waters of the Sanctuary. I remember Alian reporteth that there was a whore that did boast that shee could easily get scholars away from Socrates, but Socrates could get no scholar from her, none of her followers. It is true, that a whore is prevalent, and when shee hath once gotten them it is almost impossible to get them away from her. Therefore that place Heb. 6. that speakes of that sinne that is impossible to have repentance, Tertullian interprets it to be no other but the sinne of uncleannesse: The author of this Epistle (saith hee) knew no promise of second repentance to the adulterer and fornicator; that is his expression, shewing how ordinarily those that are guilty of that sinne and are given up to it, grow wilfull in it: And therefore in Ephes. 4. 19. these two are put together, being past feeling, and having given themselves over to lasciviousnesse and to wantonnesse, wantons usually grow past feeling.

*Alianus
variar. bi-
stor.*

Bodily &
spirituall
whoredom
makes
men very
wilfull in
their un-
cleannes-
ses.

And for spirituall adultery, that usually is very wilfull too, for those that are left by God to that way of false worship, to Superstition and Idolatry, they seldome rerurne again but grow exceeding wilfull in that wickednesse. You have a notable Text for that, *1er. 44. 16, 17. the people say there, The word thou hast spoken to us in the name of the Lord we will not heare, but wee will doe whatsoeuer commeth out of our own mouth, so burne incense to the. Queene of heaven. We will goe on in that way to burne Incense to the Queene of heaven talk as long as you will. And so you have it Jerem. 2. 10. Goe (saith God) passe over the Isles of Chittim, and see, and send unto Kedar, and consider diligently, and see if there be such a thing; Hath a nation changed their gods, which yet are no gods? Men are settled in the wayes of Idolatry*

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Idolatry, and wil never give over the worſhiping of their gods; but you have forſaken me: therefore be aſtoniſhed O ye heavens at this, and be ye horribly afraid, be ye very deſolate, ſaith the Lord. So Micah 4. 5. All people will walke every one in the name of his god: Their hearts are ſet upon it, they will doe it. Spirituall whoredome doth mightily beſot the heart. I ſuppoſe you know the Text, it is a very famous one, *Eſa.* 44. 19, 20. None conſidereth in his heart, neither is there knowledge nor underſtanding to ſay, I have burnt part of it in the fire, yea alſo I have baked bread upon the coales thereof, I have roſted fleſh and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I fall downe to the ſtock of a tree? He feedeth on aſhes, a ſeduced heart hath turned him aſide that he cannot deliver his ſoule, nor ſay, Is there not a lie in my right hand? And ſo *Revel.* 16. 11. where, thoſe that were given up to Antichriſt, though they were tormented, they blaſphemed the God of heaven, becauſe of their pains and their ſores, and they repented not of their deeds.

Thirdly, wilfulneſſe in any ſinne, but eſpecially in theſe finnes, is a very great aggravation of it: I will have no mercie upon them, I will give them up, why? They have done ſhamefully, and they have ſaid, I will goe after my lovers. There are a great many who in their paſſion think it a brave ſpirit to ſay, I will, and I will, and I will, and I care not, ſay what you can, or whatſoever becommeth of it I will doe, or I will have this and this: Eſpecially men in place and of eſtates are not able to endure the controlling of their will in any thing, and therefore when their wills are but croſt, they burſt out into outrageous ſpeeches, and fall a blaſpheming, and ſwearing, and ſaying they will have their wills, though it coſt them their lives. Thus we find it in the people of Iſrael, 1 *Sam.* 8. 19. when *Samuel* from God came and told them in a long narration what hardſhip they ſhould endure in having a King that was not then according to Gods mind, they heard him all that he ſaid, & they doe not ſtand to answer any of *Samuels* arguments, but preſently they break out into this reſolution, *Nay, but we will have a King.* Thoſe whom God leaveth to hardneſſe of heart, and intendeth ruine to, he uſually giveth them up to this wilfulneſſe in their evil wayes.

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The Scripture records *Pharaoh* for a famous example of one hardened and prepared for ruine. He was of a most wilfull spirit. *Exod. 15. 9.* you shall find his wilfulness expressed foure times there in that one verse, *I will pursue*, saith he; and then againe, *I will overtake*; and thirdly, *I will divide the spoile*; and then fourthly, *I will draw my sword*: and there are two other expressions that come to the same effect, that are equivalent to the former even in the same verse, *My lust shall be satisfied, my hand shall destroy them*. Put all these six expressions that you have in that one verse, together, and where have you such an expression of a wilfull creature as *Pharaoh* was? and what became of him you all know.

Onely one more example I find in Scripture parallel to this, and that is the King of Babylon; Egypt and Babylon were two the most eminent for Idolatry and Persecution of the Church that ever were in the world, and these are the two most famous examples for wilfulness that ever were: *Esay 14. 13, 14.* you have in those two verses five times *I will*: 1. *I will ascend into heaven*: 2. *I will exalt my throne above the stars of God*: 3. *I will sit upon the mount*: 4. *I will ascend above the heights*: 5. *I will be like the most High*: and what became of him you likewise know; yea the next words tell you, *Yet thou shalt be brought downe to hell, &c.*

These two little words, [*I*] and [*Will*] doe a great deale of mischief in the world. *Luther* I remember upon *Psal. 127.* saith, I am of that opinion, saith he, and verily perswaded, Monarchies would longer time by far endure, if those that are high Monarchs and States would but omit this one Pronoun, *I*, this same *Ego*. It is true, in publique wayes they expresse themselves in the plurall number, *We*, but private resolutions are in the singular number, *I*. This for that little word, *I*.

The second is *Will*, *I will*, that is a little word too; But I may say of this little *Will*, this little word, as *James* saith concerning the Tongue, *It is indeed a little member in the body; but it setteth the whole world on fire, and it selfe is set on fire of hell*. So it is true that this same little *Will* it is but a little word, but it setteth whole Kingdoms on fire, it setteth Towns and Cities on fire, and it is it selfe set on fire of hell. *Bernard* hath an expressi-

*Ego in ea
opinione
sum, Mo-
narchias
longe diu-
tius dura-
turas, si
Monarche
hoc unum
pronomen
Ego omi-
ssent.
Luther. in
Psal. 127.*

on, Take away Will once, and there will be no Hell. O the miſchiefe that it doth in the world ! I will onely ſay theſe two things to thoſe that keep ſuch a doe with theſe two little words, *I, Will.*

First, That which thou doſt ſo much pride thy ſelfe in, and thinkeſt thy ſelfe ſuch a man that canſt ſay *I will and I will*, know, It may be as heavie a judgement of God upon thee as can befall thee in this world, for God to give thee up to thy will. There is nothing wherein God doth more let out his wrath upon the children of men here in this world, then in this, in giving them up to their will. Therefore tremble at this when thou haſt ſo many expreſſions, *I will and I will doe this*. I will give you a Scripture or two for it ſutable to the buſineſſe: ſhewing the wilfulneſſe of thoſe that had their will in wayes of falſe worſhip, perhaps ſome of you may be ſet upon this, that you will have this, and let men ſay what they can, you will have this uſed: The place is *Ezek. 20. 39.* *Go (ſaith God) ſerve ye every one his idols, and hereafter alſo, if you will not hearken unto me.* Go, ſaith he, you will not hearken to me, you heare out of the word what ſhould be the way of my worſhip in the purity of it, oh ſay you, that is noveltie, a new thing, and you will not have it thus, you answer not any arguments, but you caſt it off and ſay you will not have it, wel ſaith God, go and ſerve your Idols, if you will not heare me, if you be ſet upon your will, go and ſerve your Idols, and take your fill of your own wayes. And *Pſal. 81. 11.* *My people would not hearken to my voice, Iſrael would have none of mee,* they were all upon their will, they would not and they would not: Marke what followeth, *ſo I gave them up unto their own hearts luſts, and they walked in their own Counſells.* You will have your owne counſels and your own will, and ſo God giveth you up to them, and then woe to you, you are undone.

Secondly, you that are ſet upon your wills in that which is evil, know God is and will be as wilfull toward you as you can be toward him. Marke that notable text *Jerem. 44. 25.* that ſet- teth out the notorious height of wickedneſſe that was in the people of thoſe times who were ſo wilfull, *You and your wives have both ſpoken wiſh your monthes, and full filled wiſh your*

hand

Lect. 4.

*Tolle vo-
luntatem
& non erit
infernus.*
Bern.

Its a fear-
full judg-
ment to be
given up
to ones
own will.

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hand, that which is evil, you will not say onely you will doe it, but will do it indeed. Well saith God, you have done so; you have both spoken with your mouthes and fulfilled with your hands, saying, We will surely performe the vowes we have vowed, we have vowed it and we will do it, we have vowed to burne incense to the Queen of heaven and to poure out drinke offerings unto her; you will surely accomplish your vowes, and surely performe your vowes; you will go on in your false wayes of worship; Marke what followeth in ver. 26. Therefore heare ye the word of the Lord, I have sworne saith the Lord, you have vowed, and I have sworn, I have sworn by my great Name, that my Name shall no more be named in the mouth of any man of Iudah in all the land of Egypt; & ver. 27. Behold, saith God, I will watch over them for evil, & not for good, and all the men of Iudah that are in the land of Egypt shall be consumed by the sword and by the famine untill there be an end of them. God will be as resolute as you for your hearts, as the stoutest sinner that liveth: you will and God will, who shall have their will think you? Answer to this you stout hearted that are farre from God, answer to this you stout children, and stout servants, and stout wives, you will and you will. A wilfull man never wanteth wee. If you will be resolute in any thing, my brethren, be resolute in that which is good, be resolute in the work of repentance: say with David, Psal. 32. I will confesse my sinnes, indeed I had many thoughts to come and shame my selfe, and open all unto God, but I could not get it off, at length I grew resolute and said I will, and I have sworne to keep thy righteous Precepts; and as they Mic. 4. we will walke in the name of the Lord our God; and as Ioshua, I and my house will serve the Lord, do you what you wil, we are resolute that we will serve the Lord. This is a blessed wilfulnesse indeed. O that the stoutnesse and wilfulnesse of many people might be turned to this resolution for God and for his truth! especially carry this note home with you, you that have had such often expressions of your will, you will and you will, and turn it unto the willing of that which is good. I will follow my lovers, sayes the Apostate, from God; I will follow my Beloved, who is also together lovely, let every gracious soule say.

Fourthly, For she said: She profest what she would do. Profest

God is as much set upon his will for judgment, as men are set upon their wills for sin.

feſt ſins are ſhamefull ſins. It is an evill for ſinne to lie lurking in any ones heart, but for ſinne to breake out into open profeſſion, this certainly is a greater evil: This is to prove that the had done ſhamefully, becauſe ſhe ſaid the would do ſo and ſo. There is a great deceite in the hearts of many men, they are ready to ſay, I were as good ſay ſo as think ſo, I ſay ſo, and perhaps others thinke ſo, it were as good for me to ſpeake it as to keep it in my heart. My brethren there are two deceits in this kind of ſpeaking.

Fiſt you ſuppoſe that when you ſpeak ſo, that therefore it is not in your heart, and you make this compariſon of what is in other mens hearts, and in your mouthes, as if the evil were in your mouthes onely, and in their hearts onely, as if the compariſon lay thus, they thinke and doe not ſpeak, and you ſpeak and doe not thinke. Here is the deceit, for if you ſpeak you have it in your hearts too, you both ſpeak and thinke, for ſo the Scripture telleth us, that *out of the abundance of the heart, the mouth ſpeaketh*; if you ſpeak maliciously you have a malicious heart, if you ſpeak uncleanly, you have an unclean heart, if oathes be in your mouthes, you have a profane heart.

Secondly; here likewiſe lyeth the deceit, as if you ſhould have leſſe in your heart becauſe you vent it; as your paſſionate people will ſay, I were as good vent my minde and then I ſhall be quiet. Thou deceivest thy ſelfe; The venting of the corruption that lyeth in thy heart wil never leſſen it but increaſe it. It is not with the corruption of our hearts, as it is with liquor in a veſſell, that the more is let out the leſſe is within it; but as it is with a fire in a houſe, that when it is kindled within and burſteth out, there is not leſſe within becauſe it burſteth out, no, the more it burſteth out and flames, the more ſtill burneth within: and as it is with water in a fountain, when it burſteth out of the fountain, there is never a whit the leſſe water in the fountain, it may rather have the leſſe by ſtopping, and fire may be leſſed by ſmothering. Know therefore that profeſſed wickedneſſe it is aggravated wickedneſſe. It is true, ſecret ſins may be more dangerous in regard of the cure, but they are more abominable to

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God in regard of the open dishonour that is done to him by them. The aggravation of the blood that was shed by the people, that God speakes of, *Ezek. 24.7.* it is set out thus, *The blood that was shed, saith the Text, it was not poured upon the ground to cover it with dust, that it might not cause fury to come up to take vengeance, you did not conceale the blood, you did not cover it, but set it upon the top of a rock; what then? Not being covered, but being professed and laid open, this did cause fury to come up with vengeance against them.* Gods anger would have beene against them if they had shed blood though they had covered it; but to shed blood and not to cover it, it causeth the fury of the Lord to come with vengeance. So you know he saith in that place of *Isa. Chap. 3.9.* *They declared their sinne as Sodome, and hid it not: Woe unto her soule, saith he, woe unto them when they shall presume to declare their sinne as Sodome.* And as I said before, God will be as wilfull in punishing a sinner, as a sinner is wilfull in sinning; so here God will be as professed in plaguing, as thou shalt be professed in sinning for thy heart. That you shall see in that forenamed place of *Ezekiel,* they did not cover the blood, well marke it, saith the Text, *I have set her blood upon the top of the rock, that it should not be covered; Woe therefore to the bloody Citie, I will even make the pile for fire great, &c.* I will be as profest in my plagues and punishments as you are profest in your sins.

My brethren, if we will be profest in any thing, let us be professed in that which is good, let us doe that as openly as we can, *2 Cor. 9. 13.* the text saith there that God is glorified for their professed subjection to the Gospell, for their *subjection of profession,* so the words are. It is not enough for to be subject to the Gospell, but there must be a professed subjection to it: therefore *Rom. 10. 10.* *Confession with the mouth is there made as necessary to salvation as beleeving with the heart,* they are put together. There may be times that confession may be called for as well as beleeving, and as necessary to salvation. I remember I have read of one *Gordius* a martyr, who when his friends came to him, and would have him keepe his heart to himselfe, and onely with his mouth to deny what in his heart hee beleved was true, Oh no saith he, it is fit for my mouth that

was

ὁπὴ τῆ
 ὑποταγῆ
 τῆ ὁμολο-
 γίας.

was made for God. ſhould ſpeake for God. And Zwinglius is of the opinion that we may even as well worſhip the Altar of *Iupiter* or *Venus* as hide our faith and profeſſion when wee live under Antichriſt, ſuch a ſpeech he hath. The way to honour Religion and bring it into credit, it is for thoſe that are godly to profeſſe what they doe. I knew once one that was noble both in birth and grace, and having to doe oftentimes with thoſe of his ranke, great ones, that would bee ſcorning at Religion under the name of puritanisme, hee would uſually take this courſe, when he was to come into ſuch company hee would begin himſelfe and owne himſelfe to bee one of thoſe that they called a Puritan, and ſo hee prevented them, and by that meanes prevented much ſinne in them, and much ſcorne of Religion by thus owning of it. It is certain, that the beſt way for the honouring of Religion is for every one to owne it, though there bee ignominious termes put upon it. If ever wee were called to profeſſion of what wee doe beleve, wee are now called to it in theſe dayes. Certainly God profeſſeth for us, God doth not onely reſpect us, but he doth it profeſſedly, he doth it openly, in the eyes, before the faces of our adverſaries. Let us not onely have God in our hearts, but profeſſe his name openly before the faces of our adverſaries. It is time now to doe it. It had beene well you had profeſſed heretofore when Gods truth called for it. It may bee many of you may bee found to be guilty in betraying the truth of God for profeſſing no ſooner then you did, but however betray it not now for want of profeſſion, be willing now to profeſſe of what party you are, that as we reade of *Ionah*, Chap. 1. 9. when he was in the ſtorme, and the mariners awaking he ſaith unto them, *I am an Hebrew that feare the God of heaven, which made the ſea and the dry land*, and ſo he goeth on in making an open profeſſion of himſelfe. My brethren, if we bee not in a preſent ſtorme, yet the cloudes grow black, therefore awake you ſlugards, you that are ſecure awake out of your ſecurity, and now profeſſe what you are, *I am an Hebrew that feare God*, whatſoever they talke of ſuch and ſuch men under ſuch ignominious termes and titles, I am one of them, and I am willing to appeare ſo.

Lect. 4

*Ad aras
Jovis aut
Veneris a-
dovare ac
ſub Anti-
chriſto ſe-
dem occult-
tare. Zuir.
ep. 3.*

It is not enough to goodneſſe at the heart, but we muſt profeſſe it.

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Many times you will be like *Nichodemus*, you will come to **J E S U S** by night, you are afraid to be seene: You would give in money to the Parliament, and help to forward that worke God hath in hand, but onely you are afraid to be seene. I know there may be possibly some occasion to keep some men in from appearing, but not many, the cases are very rare; Ordinarily certainly it is not enough to doe it, but to doe it professedly, let it be declared who you are, and what side you take. *She said I will goe after my lovers.*

If you say we live in evill and wicked times, it is dangerous to appeare, I may not onely keep my heart right, but I will doe as much as another, but why should I appeare?

Ans. 1.

The worse the times are, the more thou shouldst appeare. *Mar. 8. 38. Whosoever shall be ashamed of me in this adulterous generation, of him shall the Son of man be ashamed when he commeth in the glorie of his Father, with his holy Angels.* If the generation were holy, it were nothing to appeare, not to be ashamed or afraid; but we must not be either ashamed or afraid in the midst of an adulterous generation.

2. Why should wickednesse have this advantage, that it dares appeare, but godlinesse dares not?

3. If all should reason as you doe, what would become of the Cause? why should others venture themselves more then you? What is your flesh, your estate, your liberty more then theirs?

4. You must appeare for example sake, to provoke others. This is a duty as well as any.

5. If the adversaries prevaile, they will find you out, except you meane to give up your consciences to them, and then you will escape no more then others; to be sure you will not have so much peace as others who have most appeared.

Fiftly, I will follow after *my lovers*. Who are they? Either first they who they were in association withall, as the *Egyptians* and the *Assyrians*, (and so I finde some Interpreters carry it) or their *Idols*, and that is especially aimed at, but the other may beare an Observation, and perhaps both may be included.

Obs.

It is a dangerous thing, very sinfull and vile for the people of God

God to joyne in aſſociation with Forrainers that are of a different Religion, to think to have help from them. The people of God, *Ierem. 42.* were ſet upon this, to have their aſſociation with Egypt, and they could not be brought from it; and if you reade that Story it will appeare to be very vile and dangerous; they ſeemed to yeeld unto God, that they would do what he would have them, and they would not goe into Egypt if he forbade it; but in *Chap. 43.* when *Ieremiah* had told them the mind of God, that they ſhould continue in the land of Judah, and not goe downe into Egypt, *Then ſpake Azariah, and Iohanen, and all the proud men, ſaying unto Ieremiah, Thou ſpeakeſt falſly, the Lord hath not ſent thee to ſay, Goe not into Egypt to ſo-journe there.* They are loth to break off their aſſociation with Egypt. I remember *Gualter* in his Comment upon *Hofea*, though not upon this Text, telleth a ſtory of the Grecian Churches, that in the yeere 1438. becauſe they were afraid of the Turks breaking in upon them, they ſent to the Biſhop of Rome, and would be under his ſubjection, meerly that they might have the help of the Latine Churches to keep them from the rage and tyrannie of their adverſaries; but within a few yeeres they were deſtroyed, Conſtantinople and the Empire were ſubdued, ſo as Heatheniſme and Atheiſme prevailed, and this is the fruit ſaith hee of ſeeking the aſſociation of others in a ſinfull way. But becauſe this is not the chiefe thing that is aimed at, we paſſe it by.

She ſaid ſhe would goe after her *Lovers*, that is, her *Idols*. What thoſe were we ſhall ſee by and by.

Idolaters uſe to keep good thoughts of their Idols. They call them their *Lovers*, they look upon their Idols as thoſe that love them; and hence they uſed to call them *Baalim*, from *Baal*, a *huſband*. So it ſhould be the care of the Saints, evermore to keep good thoughts of God, to look upon God as their Lover, as one that tendereth their good. Idolaters doe ſo to their Idols, ſhall not the Saints doe ſo to the true God? My brethren, let us not be ready to entertaine hard thoughts of God, it is a dangerous thing. Gods great care is to manifeſt to us and to all the

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Aſſociation with thoſe of a different Religion is dangerous.

Obſer.

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We must
keep good
thoughts
o. God.

world that he loveth us, and he hath done much to manifest to us here in England, and to our brethren of Scotland that he loveth us and them. In *Revel. 3. 9.* the Text saith of the Church of *Philadelphia*, that God *loved them*. Forty years ago Master *Brightman* interpreted that Text of the *Church of Scotland*; *Philadelphia* signifieth as much as *brotherly love*: You know how they are joynd in Covenant one with another, and wee see that those that said *they were Jews*, they were the Church, the Church, but proved themselves to be of the *Synagogue of Satan*, are forced to bow before them; and if they were not mad with malice, they must needs acknowledge that God hath loved that Church. And since God hath done great things for us, to manifest that he is the lover of England, let us then keep good thoughts of God.

Obs.

Seventhly, Idolaters highly prize the love of their Idols. They doe not onely maintaine good thoughts of their Idols, or thinke that their Idols are their lovers, but they set a price upon them, they said I will follow my lovers, I must make account of their love, they will doe me good for ought I know more then any thing you speak of.

It is true both of bodily whoredom and spirituall whoredom. I will onely make use of one Scripture to daunt the heart of whoremasters and unclean wretches that so much prize the love of their whores and whore-masters. You prize their love, but what get you by it? you get Gods hatred by it. You rejoyce that you have the love of your whores, and upon that God hateth and abhorreth you. Marke that good you will say. Thus, *Pro. 22. 14.* *The mouth of a strange woman is a deepe pit, hee that is abhorred of the Lord shall fall therein.* What get you by this? your whores imbrace you, and God abhorres you. If there be any whore-master, any unclean wretch in this Congregation, either thou art an Atheist or this text must strike thee at thy heart. Art thou in that way and yet not repenting, thou art the man that this day God tells thee to thy face, that he abhorres thee.

But how then should we prize the love of JESUS CHRIST our husband? *Cant. 1. 4.* *The remembrance of thy love is bet-*

ter then wine. The Church prizeth the love of JESUS CHRIST more then men in the world prize their delight in wine. And my brethren do you prize Christs love, and Christ will prize yours, and that is observable, according to the degree and way of your prizing Christs love, so Christ will prize your love. *Cant. 4.18.* you have there the same expression of Christs love to his Church, answerable to what hers was before, *Thy love is better then wine* saith the Church to Christ, *How much better is thy love then wine?* saith Christ to the Church:

Eightly, I will follow my lovers. In bodily and spirituall whoredome there is a following hard after those things they commit whordome withall. I will follow them, not onely say they are lovers, but I will expresse it by following of them. The heart of whore-masters and Idolaters do follow hard after their uncleannesse in bodily and spirituall filthynesse.

First for bodily filthynes, observe whore-masters how they follow their lovers. *Iosephus* in his Antiquities tells us this strange story of one *Decius Mundus*, that offered to give so many hundred thousand Drachmies, that came to six thousand pound English money to satisfie his lust one night with a whore, yet could not obtaine his desire neither. Will not you be content now who have been guilty of spending a great part of your estate, in a way of uncleannesse, now to doe as much for Religion, for God, and Christ, and his Kingdome, as ever you have done for your whores? If there should be any in this place that have been profuse for their uncleannesse, and yet now are strait handed in these publike affaires, such as these are fitter to be taken out of Christian congregations, and to be shut up in sties.

For spirituall whoredome, I shall shew you how superstitious & idolatrous people as they prize their idols, so they follow hard after their lovers.

You know that story of the children of Israel when the *Calfe* was to be set up, upon proclamation *all the men and women took off their eare-rings and their jewels, and brought them so Aaron to*
make

Lect. 4.

If we prize
Christs
love, he
will prize
ours.

Obs.

Chap. 2.

make the Calfe. What a shame will it be to us if we should keep our eare-rings, and our jewels, and things perhaps that have not seen the sunne a great while, that we should keep them now when God calleth for them! Let women do that for God and his truth, for your own liberties and posterities that they did for their Idoll. Though you have eare-rings, and jewels, and rings that you prize much, yet let them be given up to this publique cause. And it were a shame that gold rings should be kept meerly to adorne the fingers when the Church and State is in such necessity as it is. Away with your niceties now and your fineness and bravery, and looke to necessities, and to the preservation of the lives and liberties both of your selves and your children. If you should see a malignant party come with their speares and pikes, and your children sprawling upon the toppes of them, and their blood gushing out, what would your gold rings, what would all your niceties and bravery do you good?

I will give you for this (because it is a point of such concernment) foure notable expressions in Scripture about Idolaters, eagernes and earnestnes of spirit in following after their Idols.

The First is, *Isa. 57. 5.* The text saith there, that they were *inflamed after their Idols*, they were on fire after them.

The second is, *Ier. 50. 38.* they were *mad upon their Idols*.

Thirdly you have a text more futable to that I am speaking of; It is *Isa. 46. 6.* It is said there, *that they did lavish gold out of the bagge.* They did not onely give their gold rings that were of no use, and part with that which they could well spare, but they did lavish gold that was in the bagge: they would not onely bring some of it, but they did *lavish* it, for so the word is; and they lavished not their silver but their *gold*, and that not a piece or two out of a paper, but *out of the bagge*, they brought their bagges of gold, and did lavish gold out of them, and this they did for their Idols, oh what a shame is it then that any should be penurious, and not come off fully in the publique cause of the Church and Common-wealth?

The

The fourth Text is *Jerem.* 8. 2. and there wee have five expreſſions together of the purſuance of the heart of Idolaters after their Idols, the like we have not in all the booke of God in one verſe. Speaking of their Idols, Firſt he ſaith, *whom they have loved.* Secondly, *whom they have ſerved.* Thirdly, *after whom they have walked.* Fourthly, *whom they have ſought.* And Fifthly, *whom they have worſhipped:* and all this in one verſe. O how are the hearts of people ſet upon the wayes of Idolatry! I remember *Cambden* reports of a King of England, *Cannutus*, that ſpent as much upon one croſſe, as the revenues of the Crowne came unto in a whole yeer, he was ſo profuſe in charges about his ſuperſtitious vanities.

Maſter *Calvin* in a Sermon of his upon that text *ſeek ye my face*, hath this expreſſion. Fooliſh Idolaters when they endure much in their pilgrimages ſpend their money, waſte their bodies, and abuſed in their travail, yet they goe on, and thinke all ſufficiently recompenced, if they may ſee and worſhip ſome Image of a Saint or holy relique: Shall the beholding, ſaith he, ſome dead carrion or a piſh Idol have more power to ſtrengthen them then the face of God in his ordinances ſhall have to ſtrengthen us?

My lovers that gave me my bread and my water, my wool and my flax, mine oyle and my drinke.

What were theſe Idols? The Idol that gave their bread was *Ceres*, ſhee was the goddeſſe that the Heathens did worſhip for corne. For their water, *Luna*, the moon was the Idol they worſhipped for their drinke, and all moiſt things. For their wool and flaxe *Aſtaroth* was their god: And for their oyle *Prꝑꝑꝑꝑ*. The ſeventy tranſlate that which we ſay here wool, clothes; and that which we ſay flaxe, they linnen; and they likewise for the fuller expreſſion adde a word or two more, & all other neceſſary things. So they, though their Idols gave them all, flaxe, and wool, and heme and all things. Obſerve from hence.

Idolaters have a great many Idols to ſupply their ſeverall wants. *My lovers*, in the plural number. The Idols of the Heathen doe not ſupply all good, but one one thing, and another another thing. And that is the difference between the true God and Idols. The excellencie of the true God is, that he is an uni-

ἰδὸντα ὁ
θεὸς ἅμα
τα ἅπαντα
κατασκευάζει.

Obſer.

Chap. 2.

verfall good, wee have all good, flaxe, and oile, and bread, and wine, and all in one, in our God, in our lover. And that is the reason that God chakngeth the whole heart. Idols are content with a partiall obedience, because they are but partiall in bestowing of good things, but God justly requires the whole heart of his worshippers, because hee is an universall good to them.

My lovers that gave me my bread, &c.

Marke, The end that Idolaters aime at in their worship is very low. They follow their lovers and are very earnest, for what I pray? for their wool, and their flaxe, and their bread, and their water, their oile and their drinke. These are the things they aime at; they desire no more, they looke no higher, may their flesh be satisfi'd, give them but liberty to sport on the Lords day, to have their feasts, their wakes, merry meetings and they care for no more. Their spirits are vile, and accordingly is their worship. Therefore their worship is external, it is bodily, because their aimes are at externall and bodily things. As a mans end is, so is a man, either base or honourable. There are many men that cry out as if they aimed at God and Religion in many things they doe, they make a noise about Religion, and God, and Christ, and his Ordinances, and the publike good, but the truth is, their aimes are at gaine and credit, at their wool and their flaxe, and herein they shew the baseness of their spirits, like the lapwings that make a loud cry as if they were come neere their nests, when their nests are somewhere else. What ever their cry be for God and the publike good, but if you marke them, their nest is in their wool, in their flaxe, in their profit in their honour and preferment, in these outward things. But the end of the true worshippers of God is a great deale higher, they soare aloft, there is a spirituall height of soule whereby they are raised upwards by the grace of God. A godly mans feete are where a wicked mans head is, that which hee accounteth his chiefe good, a godly man can trample under his feete. He lookes at God himselfe, at his service, he worshippeth the high God: hee is a childe of *Abraham*, not *Abram* but *Abraham*, what is the signification of that? *Pater excelsus*; a high father, for hee is the father of children of high spirits,

The endes
of false
worship-
pers are
very low
and mean.

rits, not onely of Children that are beleevors, but of thoſe that have high and raiſed ſpirits, ſo *Abraham* ſignifieth a *high father*: *Cleopatra* told *Marcus Antonius*, that he was not to fiſhe and angle for gudgeons and trouts, but for Caſtles, and Forts, and Townes; ſo I may ſay of a Chriſtian, he doth not fiſh and angle, eſpecially in matters of Religion, for wool, and flaxe, and oile, he hath no ſuch low and baſe ends, but at God, and Chriſt, and heaven, and glory, and immortality, he lookes there; hee ſerves God not for theſe things, he deſires theſe things, that by them he may be fitted more to ſerve God. One that hath been acquainted with the free grace of God in Chriſt will ſerve God for himſelf without indenting with him, he wil be willing to go into Gods vineyard, and not indent for a penny a day. You that wil indent with God in his ſervice and will have your pennie, you who have ſuch low and meane ſpirits, God may give you your pennie and theres an end of you.

But further marke, there is another obſervation flowes from hence. Their ends are low, they looke no higher then *corne, and flaxe, and wool, and oile*. Hence it follows, that that way of Religion that men can get moſt bread, and wool, and flaxe, and oile by, that is the way that moſt people will follow, becauſe the hearts of moſt people are low and baſe, and they aime at no higher things. That way of Religion that moſt eſtate is got by, that can pleaſe the ſence, that is the Religion that pleaſes moſt people. It is the ſpeech of one *Pamchtius* an Heathen, Make me a Biſhop, ſaith he, and though I be now a Heathen yet I will be a Chriſtian as well as any other: He ſaw in what pompe the Biſhops lived, and by that he thought it was a fine thing to be a Chriſtian. By outward pompe and glory Antichriſt draweth many followers, they goe where they can have moſt wool and flaxe, they can get moſt preferment that way. I remember a ſtory I have read of *Aneas Silvius*, he obſerved the reaſon why the Pope prevailed againſt the Counſell, though it was a generall counſel, which he ſaid was above the Pope, though afterwards when he came to be Pope himſelfe his minde was changed, but how came it to paſſe that the Pope alwayes prevailed? this is the reaſon, ſaith hee, the Pope hath a great many places of preferment and honour to give, the generall

Leſt. 4.

A true
childe of
Abraham
hath a high
ſpirit.

Obſer.

Men love
that Reli-
gion that
brings
them moſt
corne and
wine, &c.

*Fac me
pontificem
et Chriſti-
anus ero.*

Chap. 2.

Novi bo-
minem non
ex uno
canonica-
tu nobilem
commu-
strantem
digito de-
licatorem
panem, &
vinum
quod pra-
stantissi-
mum erat
appositum,
haec inquit
sunt quae
faciunt: ut
hoc vite
genus de-
serere non
libeat.
T. iobolare
Benefi-
cium.

Magis so-
liciti de
re quam
de vero
quod flores
mandor n
quod est
magis a-
man. mun-
di delicia
quam
Christi
destras.

rall council hath none, the generall Council can enquire after the truth, and present the word, and can tell what is Gods minde, but it hath no honour, no promotion, no preferment to give, therefore alas the general Counsell prevails little, the Pope getteth all, and all because hee hath Bishopricks, and Cardinals places, and livings, and great honours to bestow. *Luther* in his comment upon *Hosea*, and upon this Text tells a notable story of one that he knew that lived like a Noble man by his many ecclesiasticall preferments, who when he was at his table, and bread and wine was brought to the table, that was excellent bread and wine, he (pointing to it with his finger) said these are the things that make me that I cannot leave this kinde of life, and so after he came to be a Bishop, who had severall Canon-ships before. So certainly these are the Arguments that prevaile most in the world, arguments taken from bread, and flaxe, and wool, and oile, are stronger arguments then any taken from the Scripture, then any thing taken from the honour of the Father, Sonne, and Holy Ghost, When men can come with *Sauls* arguments, *1 Sam. 22. 7. Will the sonne of Iesse give every one of you fields and vineyards, and make you all Captains of thousands, and Captains of hundreds? what will you follow him? can he prefer you? O no, he can do little for you; so I say when men can come with this argument, you goe along in this way, I pray what will this bring you in? what preferment will you get this way? you may get preferment in the other way, this drawes, this prevails. It was a speech, not many yeeres agoe, in a publike commencement at Cambridge, made by the Vice-Chancelour, speaking to the young Scholars, wishing them to take heed of being Puritans, what can you get in that way saith he? you shall live poorely, perhaps you may have some threehalf-peny benefice in following that way; but in the other way come to be children of the Church, and then you may be sure to have good benefices, you may come to be Prebends, to be Deanes, to be Bishops: Thus he perswaded the young scholars to take heed of Puritanisme. There is mighty strength in this Argument upon the hearts of most.*

Hence the poverty of Christ is a great scandall and offence to most people, when they see that Religion will not bring them

flaxe,

flaxe, and wooll, and oyle, but that they muſt live poorly, they ſcandalize at this exceedingly. It is reported in the ſtory of *Charles* the great, that he having war with an heathen King, *Aygodnus* King of *Africa*, becauſe this King would make peace with *Charles*, he made ſome profeſſion as if hee would be a Chriſtian, and *Charles* was very glad of this, and got him to his Court to parley with him; being in his Court, he ſaw 30 poore people that *Charles* ſed, who were halt, and maymed, and blinde, and in a very poor garb, *Charles* the great did it on purpoſe becauſe he would have poverty before his eyes continually, that he might not be too high in, and proud of his proſperity, Now when *Aygodanus* ſaw them, Who are theſe ſaith he? Theſe ſaith *Charles* are the ſervants of God: nay then replied he, if your God will keepe his ſervants no better, I will be none of his; I thought to be a Chriſtian, and to ſerve your God, but ſeeing thoſe that ſerve him have no better food nor no better rayment then theſe, I will be none of thoſe ſervants. Thus it is with many, though their conſciences are convinced which is the beſt way, yet becauſe of the want of flaxe, and wooll, and oyle, they will not come off.

Further obſerve,

It is a ſhamefull thing for men to make Religion to be in ſubjection to their wooll, and corne, and oyle. They have done ſhamefully in this. Many will do this, but this is very ſhamefull. Before I ſhewed that it is ſhamefull to ſubject Religion to politique affaires, to the publique State of a kingdome, but now to ſubject Religion to our own baſe ſenſualities, to our own particular ends, for profit and preferment, oh this is very ſhamefull. Gaine gotten this way, it is filthy lucre as the Scripture ſaith of it, yet *hujusmodi lucri dulcis odor*, the ſmell of this gaine is very ſweet unto many. What, is thy Religion ſerviceable to gaine to a trade, to ſenſuall luſts? what is this but to ſtop the hole of a mudde wall with diamonds and precious pearles? That were a folly you will ſay that becauſe you have a hole to be ſtopped in a mudde wall, to put in diamonds and pearles to ſtop it, and to make ſuch precious things ſerviceable to ſuch baſe ends, thou doeſt as much, thou wouldeſt have that which ſhall be a content to thy fleſh, and thou wilt make Religion ſubject to

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Obſer.

It is a ſhamefull thing to ſubject Religion to corn, wine, and flaxe, and wool.

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that, thou art as base and vile in this. Religion my brethren is the glory of a man, the glory of a nation, and shall we turne this glory into shame? It is a base thing in Magistrates to subject the acts of justice to their base ends, for gaine and profit; for a Judge, or a Justice of peace, or a prelate to shew most favour where there is most flaxe, and wool, and oyle, where Butts, or rund-lets of sacke or the like, are to be got, this is baseness in them: But to subject Religion to such ends as these, this is the villany of all baseness. A generous spirit is farre from this. It is observed of the generous spirit of *Luther*, that when a Papist was vexed at him for his preaching and writting, saith a Bishop, there is such a stir with this *Luther*, why do you not stop his mouth with preferment? as it hath been the speech of a Bishop in this land that hearing that a Kinsman of his was a Zealous preacher; well saith he, let me alone I will silence him; and indeed he did; How? He gave him two livings, and that silenced him presently. So here, why do you not stop this *Luthers* mouth with preferment? He presently answered, That Germane beast cares not for money, he is above money. He called him *beast* in his anger, whereas he might have called him an *Angel*, because his spirit was above these things, his mouth would not be stopped with them. Some mens lust of malice goes beyond their lust of covetousnes, like those *Cockatrices* *Ier. 8. 17.* that will not be charmed, it is a shamefull thing then that our zeale for God should not go beyond our lust for gain, to subject your Religion to flaxe, and wool, and oyle, it commeth from a base diffidence in God, as if he would not provide for us such outward things, therefore *Luther* hath this expression in his Comment upon *Hosea*. They followed their idols for bread, and wool, and flaxe, and oyle; as if God would not give bread to his Church, or as if it were more safe to goe to the Divil for it, as if we could not have wooll enough, and flaxe enough, and oyle enough from God. Oh let us trust God for all, for our clothes, for our meat, and drinke, for our estates, for our children, God certainly will feed his Church. And yet those men that have hearts so base themselves, they think it impossible for any man but to be taken with such arguments: They may talke of Religion and conscience say they, but I will warrant you they may be taken off

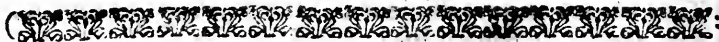
with

*Germana illa
bestia non
curat aurum.*

*Quasi vero
deus, nolit
dare lanam
ecclesie
sue aut
fatius sit
asathana
petere.*

with money, and preferment, places of profit and honour. They thinke it impossible for men to stand againſt theſe arguments. It putteth me in minde of that ſpeech that *Balak* ſaid to *Balaam*, *Did not I earneſtly ſend unto thee to call thee, wherefore cameſt thou not unto me? Am I not able to promote thee to honour?* As if he ſhould have ſaid, Thou art a ſtrange man indeed, did not I ſend thee word that I would promote thee to great honour, and give thee ſilver & gold, or whatſoever thou wouldſt have? What wil not preferment and money tempt you? I thought this would have tempted any man in the world. Thus many men thinke that whatſoever mens ſpirits are, they may be taken off with promotion, and money: But let all ſuch know that there are a generation of men in the world of true generous ſpirits, that are above all theſe things, and take as much delight, and have as much ſweetneſſe in denying theſe places of honour and preferment, and gaine, as thoſe that offer them have in the enjoying of them. It was a notable ſpeech *Plinie* had concerning *Cato* (It is in his *Epistle Dedicatory* to his natural Hiſtory) ſpeaking of what a noble ſpirit he was, *Cato* (ſaith he) took as much glory in thoſe dignities and honours that he denied, as he did in thoſe he did enjoy. Certainly it is ſo with the Saints, the true generous ſpirit of Chriſtians take as much content in thoſe places of preferment they deny for Chriſt, as in any gaine they enjoy. There is no tempting of ſuch men.

Let us pray therefore for thoſe that are intruſted by us, not onely for civill things, but for matters of Religion, that temptations for bread, and corne, and wooll, and flaxe, and wine, and oyle may never tempt them, that the preferment, and gaine may never byaſſe their ſpirits, may never ſway them. Theſe means have beene aſſayed (certaine it is) to tempt ſome of them with, ſuch wayes have not been left untryed by ſome, and have prevailed, but thorough Gods mercy he hath preſerved others, and he hath made the world to know that Chriſt hath a people to whom Religion and the publique good is more deare then all the flaxe, and wooll, and wine, and oyle in the world, then all the eſtates, and high places, and great preferments that can be offered them. And now the Lord our God keepe this in their and in our hearts for ever.



The Fifth Lecture.

HOSEA 2.6,7.

Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not finde her paths.

And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not finde them: then shall she say, I will goe and returne to my first husband; for then was it better with me then now.



He last day (you may remember) we spake of that reason that God giveth in the former verse, why he would shew Israel no mercie, because that she had done shamefully, and said that she would go after her lovers that gave her her bread and her water, her wool and her flax, her oyle and her drink.

There are yet one or two Observations (that time would not give us leave to speak of the last day) in those words. I will onely give you a hint of them, and passe suddenly to these two verses.

Obser.

Prosperity
in evil
wayes hardens.

The first is this, Prosperity and successe in an evill way is a great hardning of the hearts of men in their evill. *I will follow after my lovers, for they give me bread, and water, and wool, and flax.* and the like. I remember *Eusebius* reports that *Maximilian* the Emperour in an Edict of his against the Christians, crying out of Christian Religion as an execrable vanity, and seeking to confirme the Heathens in the worshiping of their Idol gods. Behold, saith he, how the earth bringeth forth fruit for the husbandman in abundance, how our medows are adorned with flowers and herbs, and moistned with the dewes of heaven, what health we have, and what quiet and peaceable lives; and thus he goeth on in seeking to confirme the hearts of Idolaters in their wicked wayes. Prosperity in a wicked way is exceeding hardning. That story of *Dionysius* is famously known, ha-
ving

Lect. 5.

ving committed ſacrilege againſt their Idol-gods, robbing their Temples, yet his voyage being prosperous, after he had ended his journey, he boasted himſelfe that though he did not worſhip the gods as others did, yet he prospered as much as they. In that yeere when thoſe Innovations in Gods worſhip were principally brought in amongst us, eſpecially in that Dioceſe of *Normich*, it proved to be a very fruitfull yeere; and one Commiſſary among the reſt in his Court, after the harveſt was taken in, ſpeaks to the Countrey-men in this way, Do you not ſee how God prospereth us? What a plentiful harveſt have we had this yeere? This is ſince you began to worſhip God with more decencie then you were wont to doe. Thus attributing all the goodneſſe of God to that way. Let it be all our prayers, that God would never prosper us in a ſinfull way.

Further, it is very obſervable how often this word *MY* is iterated: Give me *MY* bread, and *MY* water, and *MY* Flax, and *MY* oyle, and *MY* wool, nothing but *MY*. We noted the laſt day, what hurt thoſe little words, thoſe particles [*I*] and [*Will*] doe: Now we are to conſider what evil there is in this particle [*My*.]

— Hence the Obſervation is, That carnall hearts look upon what they enjoy as their owne, and think they may uſe it as their own; and eſpecially ſuch as are Idolaters. Though they will acknowledge that that they have commeth from the Idols, (as here they did, for they ſaid their *Lovers* gave it them) yet when they had theſe things, they thought they might doe with them what they would, then they were theirs, Mine, and mine, and all is mine. Thus it is uſual for carnall ſpirits to acknowledge in the generall that that they have commeth from God, but when they have it, then it is their owne they thinke; they little think that God reſerveth the propriety of what they have after he hath given it them. You miſtake if you thinke that that is all the acknowledgement you owe to God for what you enjoy, that you had it from God; but you muſt acknowledge likewiſe that God reſerveth his propriety after he hath given it you. God doth never give any thing in that way that one friend giveth to another; a friend may give you a gift, yet when you have it, it is your own, and you may uſe it as you pleaſe, your friend parteth with his

Obſ.

God reſerveth propriety in all that he giveth unto us.

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owne propriety. God never giveth any thing so, as to part with his own propriety; though he hath given it you, yet you cannot say it is *Mine*, in respect of God, it is still his.

There is no such bond upon conscience to use all the comforts we have for God as this, to look up to God, and see that all comes from him in the way of a covenant of grace. I say this it is that will lay a bond upon conscience, to make use of your estates, and of all you enjoy for God, and not think to employ them for your owne ends: It is not the slight acknowledgement that Idolaters have, that all comes from God, will do it; Carnall men look upon that they have, comming from God through second causes, and no further; but a Christian looks upon that which he hath as comming from God in a covenant of grace, and this engageth the heart strongly to use all for God, from whom all is received in such a way.

Verse 6. Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths, &c.

These two verses are the workings of Gods bowels of mercie toward his Elect amongst Israel, in the midst of the most dreadfull threatnings against her. They are as it were a *Parenthesis* of grace (in the Chapter) to the Elect, though mingled with some severity. They are indeed the Epitome of the whole Chapter, for I told you in the division of the Chapter at the beginning, that those were the two parts, declaring Israels sinne, with threatening judgement, and yet promising mercy unto the Elect, unto some amongst them. The first part is from the beginning to the 14. verse, the second from the 14. verse to the end; Only this 6. and 7. ver. commeth in the midst, as it were a *Parenthesis*, and containeth the summe of all the other; for he was in a threatening way altogether in the 4. and 5. verses, and you shall finde him in the 8. verse and so on, going in a threatening way againe; Onely in this 6. and 7. verses is abundance of grace, though mixed with some severity, as you shall see in the opening of them.

For the explication of the words.

[*Therefore.*] This must have reference to somewhat before, and answereth to a *Wherefore*, *Therefore*, *Wherefore*? *Because* I have

have dealt with you by the way of my Prophets, in convincing, in admoniſhing, in threatenng, and all this will not doe; therefore I will deale with you in another way.

Therefore behold.] That way of mine now that I ſpeak of, it is a ſingular way, you ſhall finde much of the grace of God in this way; a wonderfull way that I will deale with you in now, *Behold.*

I will hedge up thy way.] There is a two-fold hedge that God makes about his people; There is *the hedge of protection* to keep evill from them, and there is *the hedge of affliction* to keep them from evill. Firſt, the hedge of protection, that you have *Iſa. 5. 5.* where God threatneth that he will *take away the hedge from his Vineyard*, he will take away his protection; and ſo it is ſaid of *Job*, that *God had hedged him about*; But that is not the hedge here meant, it is the hedge of affliction. *I will hedge up thy way*, that is, I will bring ſore and heavy afflictions upon you, but yet in a way of mercy, theſe afflictions ſhall be but as a hedge to keep you from evill, they ſhall not doe evill to you, or bring evil upon you.

I will hedge up thy way with thornes.] That is, I ſee you will be going on in theſe wayes of Idolatry and falſe worſhip, I will make them difficult to you, you ſhall goe through thornes; if you will goe to your Idols, you ſhall not get to your Idols, but you ſhall be pricked. It is a Metaphor taken from a husbandman, who when the cattle will break over paſtures, makes thick hedges that they ſhall not get over, they ſhall be pricked, it ſhall be with much trouble if they doe goe over. So I will deale with you, ſaith God. Or when a husbandman ſeeth paſſengers make a path in his ground too broad, and ſo ſpoile the graſſe or the corne, he layeth thornes in the way that they cannot go into his corne; or if they doe, they ſhall goe with ſome trouble: ſo ſaith God, *I will hedge up your way with thornes.*

And make a wall] *Maceriabo Maceriam, I will wall a wall*, ſo the words are. It may be they will get thorough the thornes, but though they do get thorough I have another way to deal with them, I will come with ſtronger afflictions, and they ſhall be of more power to keep them from their ſin, they ſhall be as a wall, and though they get thorough the thornes, they ſhall not get over the wall.

Chap. 2.

That she shall not finde her pathes] Marke the change of the person, that is observeable, *I will hedge up thy way*, first, and then *I will make a wall*, and she shall not finde her pathes; the person is changed, and so we have it often in Scripture, that is to signifie some kinde of perturbation of spirit; that manner of speech is usuall amongst men when their spirits are troubled, they speak sometimes in one person, sometimes in another; And indeed the Lord here speaks after the manner of men, as if his spirit were troubled with the perversnes of his people. Besides the change of the person here is to expresse some indignation of God against their perversnesse, therefore he speaks as if he would turne from them and rather speake to some body else, as if he should say, *I speake to these*, yet they are stubborne and stout, well *I will speake to all that are about them*, to all the beholders, take notice of their stubborneesse, and perversnesse, and judge between them and me.

And she shall follow after her lovers, but she shall not overtake them; and she shall seeke them, but shall not finde them. In the 5. ver. it was but *I will go after my lovers*, *Vadam*, but here it is, *she will follow*, from that roote which signifyeth *persequor*, to follow with eagerneffe; it is not onely *sectari*, but *insectari*; the word is the very same that is used for persecutors, who eagerly pursue those that they do persecute. *Psal. the 7. 5. ver.* David speaking of his enemies following of him, the same word is vsed that is here, *save me*, saith he, *Let the enemy persecute my soul*. It is the same; and so the seventy turne it.

Yea and besides, the forme of the word it being (in *Piel*) that signifieth to do a thing anxiously, and diligently, carefully, whereas (in *Cal.*) it signifieth onely a bare doing of a thing, but when it commeth into forme as those that are skilfull in the Hebrew tongue know that signifieth to do a thing with care, that sollicitoufnesse, and diligence, so therefore it is turned by *Polanus*, *anxie persecutus est: shee hath prosecuted or followed with a great deale of care.* So that this is more then the other, for it seemes that after she had some affliction she grew worse for a while, and was more eager upon her Idols then she was before.

אלכה
*Vadam.*רדפ
persequar.

אֲרַדְפֵם

But ſhe ſhall not overtake them. Though ſhe be never ſo much ſet upon that way of evil, yet I will take a courſe to keep her from it, ſhe ſhall not overtake them. Yea

Shee ſhall ſeek them but ſhall not finde them. The word ſignifieth to ſeek with a great deale of endeavour, not onely to ſeek in ones thought and minde, but to goe on to walke up and down, that we may finde it is by the ſeventy turned by divers words that ſignifie a ſeeking more then ordinary.

But ſhall not finde them. Let them be never ſo ſet upon their wayes of Idolatry, yet I will keep them from them.

Then ſhall ſhe ſay, I will go, &c. This ſhall be the effect of it. One would thinke all this were nothing but threatning, oh no, it is mercy, for it is for this end, that ſhe might at length ſay, *I will goe and returne to my firſt husband, &c.*

You may take then the meaning of theſe verſes, and the ſcope of them in this ſhort paraphraſe: As if God ſhould ſay, Oh you Iſraelites, all have grievouſly ſinned againſt me in forſaking me, and following of your lovers, ſore and heavy evils are ready to befall you, even you my elect ones, upon whom my heart is for good, you have involved your ſelves in the common guilt of this wickedneſſe, therefore even you muſt expect to be involved in the common calamity that ſhall come upon the nation, and when you are under thoſe calamities, know that I know how to make a difference between ſinner and ſinner, though guilty of the ſame ſinne, though under the ſame affliction, that what ſhall be for the deſtruction of ſome ſhall be in mercy to others, it ſhall be but to hedge up your wayes, to keep you from further ſinning, to make your wayes of ſinne difficult that ſo your ſoules may be ſaved, and although you hearts will be a long time perverſe and will not come in and ſubmit to me, yet I will ſo order things in the way of my providence, that at length I will ſo work upon your hearts, that you ſhall come in and return unto mee, you ſhall be thinke your ſelves and remember what ſweetneſſe once you had in my wayes, and you ſhall take ſhame to your ſelves, and acknowledge that it was then farre better with you then it is now, and ſo I will remaine to be your God, and you ſhall give up your ſelves to worſhip and ſerve me for ever. This is the meaning and ſcope of the words.

Lect. 5.

סודו
Studioſe
quærens.

Summa
conſultatione
& pedibus.

ἀναζητέω.
ἐκζητέω.
ἐπιζητέω.

Chap. 2.

Now then having the words thus opened and paraphrased, take the severall observations, for they are exceeding full, and very sweete and sutable. First, from the Generall the observation is,

Obs.

Though such as are in covenant with God may for their sinnes be involved in the same judgement with others, yet God will make a difference betweene them and others that are not in covenant with him: God will have other ends in his afflictions towards his people then he hath towards others, though the difference be not in the things that they suffer, yet the difference is very broad and wide in the ends for which they suffer. When

Esay 27.4

the *bryars* and *thornes* are set before God, it is that they may be destroyed, the fire of Gods anger passeth through them to destroy them, but when God commeth to his people, though some anger be stirred up for a while, yet *all the fruit thereof it is to take away their sinne*. See what difference God makes betweene some and some even under the same affliction, in that 24. of

Jer. 9.

Jeremy, ver. 5. I doe not know a more remarkable place in the Scripture for this purpose, saith God there, speaking of the *basket of good figs*, *I will acknowledge them that are carried captive of Iudah, whom I have sent out of this place into the Land of the Caldeans for their good*. Though they be carried into the Land of the Caldeans, I will acknowledge them there to be my people, and it shal be for their good. Well now there was likewise a *basket* that had very *naughty figs*, and they were carried away captive too, both went into captivity, what doth he say of them? *I will deliver them* (saith he ver. 9.) *to bee removed into all the Kingdomes of the earth for their hurt*. I will aime at their hurt when I deliver them into captivity.

The difference of Gods aims in afflict- ing his Saints, from his aims in afflict- ing the wicked

This should be a mighty support unto the Saints under all their afflictions, though the affliction be the same to sense and view with that of the wicked, yet you see the difference is broad. It is true, may the troubled heart say, there may be different ends of Gods afflict- ing some and others; hee may afflict some for tryall, and others for their sinnes; but what will you say if an affliction come upon us for our sinnes? Is there a difference here? Yes my brethren, though your afflictions come upon you for your sins, if you be in covenant with God, the difference still may hold, for so it is here, those afflictions that

that here are ſpoken of God calleth the hedge and the wall, they were fore afflictions, and they were for their ſins, for their perverſeneſſe, and yet God intendeth good and mercie to them in thoſe afflictions: Here is the vertue of the Covenant of grace, it takes out the ſting, and venome, and curſe even of afflictions, that are not onely for tryall but for ſinne, they are to keepe you from greater miſery; if God bring ſome miſery upon you (it ſo appeareth unto you) yet being in covenant with him, this is the bleſſing of God upon you, that thoſe troubles are to keepe you from greater miſery that would befall you. That for the generall.

Now for the particulars, as the words lie. *Therefore behold.* This inference *therefore* I told you it was as if God ſhould ſay, thou wilt ſtill goe on, notwithstanding all admonitions and meanes that I ſhall uſe by my Prophets, therefore behold I will doe thus and thus. From thence we may obſerve, firſt,

There is even in the Saints ſuch a ſlavish diſpoſition remaining, that they will ſtand out againſt God a long time even againſt admonitions, exhortations, convictions, and threatenings of his word. Not onely the reprobate will doe ſo, but ſuch is the perverſeneſſe of the hearts of men, that even the elect of God will many times doe ſo, this is a ſore and a grievous evill that it ſhould be ſaid ſo of them, for if there be ingenuity in the ſpirit of men, the very notice of the minde of God is enough to cauſe the heart of a man to yeeld, and ſurely grace doth make the heart of a man ingenuous, and God expects that there ſhould be melting of ſpirit at the very notice given of his diſpleaſure, yet behold even in the hearts of the godly many times there remaineth ſo much ſlavishneſſe, that they will not come in but upon Gods dealing very hardly with them, they muſt have many afflictions, they muſt be whipped home before they will returne home, God muſt ſend the dog many times to worry his ſheepe before they will come in. This God complains of *Ier. 2. 14. Is Iſrael a ſervant? is he a home-borne ſlave? why is he ſpoiled? ver. 17. Haſt thou not procured this unto thy ſelfe?* So it may be ſaid of many, even of the Saints, when we ſee how the wayes and dealings of God are towards them, yea even God himſelfe ſpeakes thus, What, is ſuch a one a ſervant? is he a ſlave? is not ſuch a one my child? how is it then that he muſt be dealt

Lect. 5.

Obſ. I.

There remains much of a ſlavish diſpoſition even in the godly.

Chap. 2.

2.

dealt with like a slave, like a servant? Secondly, *Therefore*, because one means will not do it, namely my Prophets admonishing and threatening, therefore I will do thus and thus, therefore I will consider of some other way to deale with you.

The Observation is,

Obfer.

When one meanes will not keep from sinne either those that we have to deale with, or our selves, we must not rest there, but set even our brains on work to look after other meanes. What will not this doe it? Is there any thing else that possibly may do it? That meanes then shalbe used. Thus God (as we may speak with reverence) even studies his administrations towards his people when he is frustrated in one, and if that do not do it, he bethinks with himselfe, is there any thing else will do it? if there be any thing in the world can do it, it shall not be left unattempted. God doth not presently cast off his people, because they stand out against him in the use of one meanes. It is true, for others that are not in covenant with him, God is quick with them, and if they come not in presently, he cutts them off, and will have no more to do with them, but for his own people though they stand out long, yet God tryeth one means after another, and after that another. This is the grace of God towards his own.

God studies what may do his people good.

It should be our care to imitate God in this, when you are to deale with others that are under you, with your children or servants, do not satisfie your selves in this, I have admonished them, and threatned them, and perswaded them, What then? yet they will not come in: What will you have no more to do with them then? Will you cast them off presently? You should studie what further course may be taken, studie their dispositions, What do I thinke will work upon them if this do not? will faire meanes? will soule meanes? will any thing do it? if any thing will, you should labour to deale with them that way. So for your own hearts, when you are convinced of the evil of your own hearts, it is true your consciences will not be quiet unlesse you use some meanes against that sinne that is in your heart, well, but I have used meanes, I have layed the word to my heart, the threatnings, the promises to my heart, and I have followed Gods ordinances: will it not do? will not my heart come off? Is there no other means

Lect. 5.

means to be uſed? what do you ſay to the afflicting of your ſoule? Try that; you have layed the word to your heart, and you finde it doth not work, try the afflicting of your ſoules in humiliation, faſting, and prayer, for the overcoming of your ſins. Thus God doth, when admonitions and exhortations of the Prophets will not do, yet ſaith God, I will try another way, I will bethinke me of ſome other courſe, *I will hedge up their way with thornes*, and I will ſee whether I can bring them in that way. Theſe two from the inference *Therefore*.

From the note of attention, *Behold*, we have an excellent uſe-
full obſervation that naturally ſpringeth up.

For God to make the way of ſinne to be difficult to ſinners, is a moſt ſingular mercy. Howſoever alwayes it doth not prove ſo, but take it at the worſt, yet it is better for the way of ſinne to be *hedged with thornes*, and to be made difficult to us, then to have the ſmoothest way that poſſibly can be. As it is one of the greateſt judgements of God upon wicked men to lay ſtumbling blockes before them in the way of righteousneſſe; ſo it is one of the greateſt mercies of God to his children to lay ſtumbling blockes and difficulties before them in the way of ſinne. It is an uſuall way of Gods dealing even with reprobates, with thoſe he hath no love unto, that in the wayes of godlineſſe, in the way to life, he in his juſt judgement layeth ſtumbling blockes before them, and they appeare very difficult to them, the hedge of thornes compaſſes about the way of righteousneſſe to the wicked, therefore you ſhall finde it in *Pro. 15. 19.* that *the way of the ſlothfull man* is ſaid to be *as an hedge of thornes*; that is, a ſlothfull man (who is a wicked man there) he lookes upon any duty that he ſhould performe as compaſt about with an hedge of thornes, God in his juſt judgement ſuffereth ſuch difficulties at leaſt to appeare to him in the way of his duties that makes him to have no minde to them. Now this is a grievous judgement of God to cauſe the way of his fear to appeare ſo difficult, and ſo ſcare them from it, What ſhould I do meddling with ſuch and ſuch wayes? I ſee I muſt ſuffer thus and thus, there are theſe and theſe ſtumbling blockes that I muſt go over, theſe and theſe troubles that I muſt

Obſ.

A mercy
to have
ſtumbling
blockes
laied in
the way
of ſin.

Chap. 2.

O infelices & miserisquam deo relinquit Deus homines sibi ipse, nec resistit eorum furori & cupiditatibus: sed vult illis ad quorum peccata conivertit Deus.
Luther.

meet withall, I were better sit still and be quiet, I shall never be able to goe thorough. Such stumbling blocks God layes in the way of godlynesse before the wicked, and they stumble at them, and fall, and break their necks. On the other side, God in abundance of mercy casteth stumbling blocks in the way of sinne before his people, that they cannot get over, if they stumble, it is but to breake their shins, and to save their souls. But when the wicked stumble, they break their necks and damne their soules. But now the wayes of God are plaine to the righteous, *Pro 8.9. They are all plaine to him that understandeth, and right to him that findeth knowledge.* Gods wayes are very plain to the godly, and sinnes wayes are very difficult; but on the other side, to the wicked Gods wayes are very difficult, and the wayes of sinne are very plain. Oh unhappy men, saies *Luther*, when God leaveth them to themselves, and doth not resist them in their lusts! woe, woe to them at whose sinnes God doth wink, when God lets the way to hell be a smooth and pleasant way. That is a heavy judgement, and a signe of Gods indignation against men, a token of his rejection of them, that he doth not intend good unto them. You blesse your selves many times that in the way of sinne you finde no difficulty; if a whore-master, or a malicious man, who would accomplish his own ends, finde all things go on as he desires, so that he hath not any rub in his way, no not so much as a prick, he blesseth himself. Blesse thy self? If thou knewest all, thou hast cause to howle, and wring thy hands, for the curse of God is upon thee, a dreadfull curse to make the way of sinne pleasant. On the other side, perhaps many of Gods Saints when they finde the wayes of sinne somewhat difficult to them, they are troubled at it, that they cannot have their will. Troubled? thou hast cause to blesse God who hath thus crossed thee, for it is an argument of much love to thee. There is a *Behold* put to this, that God should be so mercifull to them to make their wayes of Idolatry, and superstition difficult to them.

I will hedge up her way with thornes.

From hence these three Observations:

First, there is much brutishnesse in the hearts of Gods people. Not onely slavishnesse that was before, but brutishnesse too. That

Obser.

is thus, they muſt not onely be dealt withall as ſlaves, (hardly) and ſo be brought home, but as brute beaſts, they muſt have ſome preſent evill upon them, or otherwiſe they will not return out of their evill way, except their ſin be for the preſent grievous and troubleſome to them. It is not enough (you know) to threaten brute beaſts, but they muſt have ſome preſent evil upon them, if we would keep them from ſuch a place we would not have them goe unto. A man that hath ſome underſtanding, though he hath a ſlavish ſpirit, yet he may be kept for feare of future evils; but when a man comes to this, that nothing but preſent evils will keep him off, he is worſe then a ſlave in this, he cannot be kept from ſinne by the exerciſe of his reaſon, God muſt alſo deale with him as a brute beaſt, God muſt come and let ſome preſent evill be upon him to prick him, or elſe he will goe on in an evill way. This is brutiſhneſſe, even in the hearts of the Saints.

Secondly, hence we may ſee the proneneſſe of mens natures to Idolatry, the way muſt be hedged up to keep men from it. It is not enough to fore-warne men of it, but all means that can be uſed is little enough to keep off men. How wicked then is the way of many amongſt us, who ſeek to make the way to Idolatry as ſmooth, and plaine, and open as they can 1 yea inſtead of ſtopping ſuch as have inclinations to it, they lay before them the inciting and intifiſing occaſions which adde to their owne propenſion ſuch delectation as putteth them on forward with a ſwift facility.

Thirdly, Afflictions to the people of God, are Gods hedges to keep them from ſinne. The command of God is one hedge, and affliction is another. Therefore ſin is called by the name of *Transgreſſion*, Transgreſſion, what is that? That is, going beyond our bounds, going over the hedge; a man that ſinneth, goes over the hedge. And we finde *Eccleſ. 10. 8. He that breaky the hedge, a ſerpent ſhall bite him*; It is true in regard of the hedge of Gods command, he that will venture to break that hedge, muſt expect a ſerpent to bite him, muſt expect the biting of Conſcience, and the anguiſh and horreur of that: But when that hedge is broke, God commeth with another hedge to keep his people from ſinne, ſo you have it expreſt in *Iob 33. 17,*

Lect. 5.

Much brutiſhneſſe remains in the hearts, even of the godly.

Obſer. 2.

Obſer. 3.

Afflictions are Gods hedges.

Chap. 2.

18. speaking of afflictions, *By them,* saith he, *he withdraweth man from his purpose, and he keepeth back his soule from the pit.* As suppose a beast be running to such a pasture, perhaps he doth not see the hedge, and it may be if he should runne a little further, he would be plunged in a pit, and there destroyed, but now the husbandman setteth a hedge there, and when the beast commeth just to the hedge, to the thornes, then it is withdrawn from what it was about, and so the life of it preserved; so it may be with a man that is running to such a place, when he meeteth with something that hinders him, he is withdrawn from his purpose, and his soule is kept back from death. You use to deale thus with your children, if you live in the Countrey neer ditches and pits of water, you will hedge about the pits, for feare your children should fall into them, and so the hedge keepeth the children alive. As afflictions keep the Saints from sinne, as a hedge to them, so the difficulties in Gods ways keeps the wicked from God. When difficulties therefore do fall out, it should teach us to consider what way we are in, why? for God useth to compasse about sinfull ways, with difficulties, on purpose to keep his people from them. Well, I am in a way going on in it, I am sure I am compassed about with difficulties, it may be these difficulties are but Gods hedges to keep me from sinne; how shall I know that? for sometimes difficulties are but tryalls of our graces, and they may be such as call for the stirring up our graces to breake through the hedge, so *Pro. 8. 19.* difficulties are said to be a *hedge of thornes*; they lie in the ways of Gods people that are blessed wayes, then the worke of the Saints should be to stirre up their graces, and to break thorough this hedge, though they be pricked, and their flesh torne, that is their excellency, that they can breake thorough those difficulties, faith will carry thorough all difficulties in Gods wayes. Therefore here is the tryall, when I meet with difficulties, I must not forbear because there are difficulties, but I must examine, Is it the way of God or not? If it be the way of God, then lay aside the thought of difficulties, if I have a rule for it let the difficulties be never so many, and the hedge never so thicke, yet I must breake through, and God is so much the more honoured by it: but on the other side, if upon examination I finde the way I

am

am in is not warranted by God, then I muſt know that Gods end in laying difficulties in the way, is to ſtop my going on in it, and it is deſperatenefſe in me to ſeek to breake thorough, in ſeeking to breake thorough I may breake my neck, therefore I muſt looke to it that I have warrant from God for thoſe wayes I am in.

Oh that men would think of this when they meet with difficulties in their waies ! I might ſhew how the Saints have many times met with difficulties in their waies, and yet have gone on with ſtrength ; That of *Jacob* is one of the moſt famous examples we have in the Book of God, the difficulties he met withall, and that in the way that God himſelfe bad him go in. God bad him returne to his Father *Iſaac*, and yet he met with ſixe or ſeven moſt prodigious difficulties, that one would have thought ſhould have made him doubted whether he was in Gods way or not, and have cauſed him to return back againe. Firſt, *Laban* purſueth him, and intends miſchiefe againſt him; and *Eſau*, he in that journey comes to meet him with a purpoſe to deſtroy him, his wives nurſe dyed, and *Rachell* her ſelfe dyed in that journey, he had his daughter *Dinah* deſloured, his two ſonnes committed that horrible wickedneſſe, in murdering the *Sechemites* : All theſe things fell out in *Jacobs* journey; he might have ſaid, Am I in the way that God would have me ? Yes, *Jacob* was in his way, he had an expreſſe warrant from God to goe that journey. Difficulties therefore muſt not diſcourage us, but we muſt breake through them ; Eſpecially in theſe times. It were a low and poore ſpirit, to be kept from a good way becauſe of a few thornes, becauſe of ſome difficulties that we meet withall in the way. If we know it be Gods way, goe through it in the name of God, let the difficulties be what they will. But if the way be not warranted by God, let the difficulties we meet withall ſtop us, for God intendeth them to be a hedge to keepe us from ſin.

Again, it ſhould make us be content when any affliction befalls us ; why, becauſe it is more then we know but that God intends abundance of good to us ; It may be, if this affliction had not befallen thee, thou hadſt undone thy ſelfe : If this affliction that thou doeſt ſo riggle to get out of, and thinkeſt thy ſelfe ſo miſerable

If our way be Gods we muſt breake through all difficulties.

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rable under it, if it had not befallne thee, thou mightest have fallen into the pit and beene lost, therefore be not troubled so much at the affliction, but examine whether it be not a hedge that God hath set, to keepe thee from a farther misery.

But it seemes that this will not serve, there must be a *wall*, as well as this *hedge*. Hence the observation is this,

Obfer.

The perverseness of a mans heart is such, that he will breake through many difficulties to get unto sin.

Wicked
men will
suffer
much for
their lusts.

We reade of Idolaters, who would cause their children to passe thorough the fire to their Idols, that was more then a hedge of thornes. Wee see it often that mens hearts are so strongly bent upon their sins, that though it were to passe through a great deale of trouble, though they prick and teare themselves, yet they will have their sin. As that notable story that *Ambrose* tels us of, of one *Philotimus* who brought his body to grievous diseases, by uncleanenesse and drunkennesse, and the Physitians told him, that if he did not abstaine he would certainly lose his eyes, there was no help for him; as soone as ever he heareth this, he answereth thus, *Valeat lumen amicum*, Farewell O pleasant light, rather then I will deny my selfe in this, I will never see light more; he would venture the losse of his eyes, rather then lose the satisfaction of his lusts. Thus it is with many, oh what do they venture for their lusts! What an argument should that be to us to venture much for God, to indure hard things for the blessed God: though there be some hardshipp betwene us and our duty, breake through all to get to that duty; wicked men will breake through great difficulties to get to their sins. There need be a wall as well as a hedge.

Well, if there be need of a wall, I will have a wall, saith God, I will wall up her way, though she may make a shift to breake downe the hedge, she shall not breake downe the wall, it is too strong, and too high. Hence the observation is,

Obfer.

God when he pleaseth will keep men from their sins in spight of their hearts, they shall not have their way, they shall not have their desire doe what they can. When God sees men set upon their wicked desires, if they be those that belong not to him, perhaps God may damne them for their wicked desires, and yet they

they ſhall not have them neither; they ſhall go to hell for them, and never come to accompliſh them. *Saul*, how deſperately ſet was he to miſchiefe *David*? but God made a wall that he could not get to have his deſire, doe what he could. Many, eſpecially great men, how ſtrongly are they ſet upon their deſires! they muſt have it, and they will have it, and they muſt and muſt, nothing commeth from them but *muſt* and *will*; well, they may be deceived, God knoweth how to croſſe the moſt ſtubborne and ſtout hearts that live upon the earth, that they ſhall not have what they would have in this world. *I will make a wall*. God doth thus make a wall about mens ſins, by ſending ſore and heavy afflictions, as about the drunkards way, when God brings ſome grievous diſeaſe upon his body, perhaps he is ſo ſtopped that he cannot drinke, that is a wall about his ſin, that he cannot goe to it according to his deſire: ſo the uncleane perſon, God brings ſuch a diſeaſe upon him, that he cannot have the pleaſure of his luſt though he would never ſo faine: ſo when God brings poverty upon others, that they cannot follow their ambition and pride, doe what they can, theſe are as wals to them: but God doth not alwaies doe this in a way of mercy.

I will make a wall. Firſt, a hedge, and then a wall. Hence obſerve, when leſſer afflictions will not ſerve to keepe men from their ſinnes, God uſually commeth with greater and ſorer; I ſee ſome of them will breake thorough the hedge, *I will make a wall* therefore, that is, I will come with ſtronger and greater afflictions, and ſo keepe them off. *Levit. 26. 18. If you will not for all this, ſaith God, turne unto me, I will puniſh you ſeven times more, and I will breake the pride of your power*; you thinke there is a power in your hand, and there is pride in your power, for power raiſeth the heart up to pride; I will breake it, I will never leave till I have broke your hearts in ſpite of you; and you ſhall finde in that chapter foure or five times mention of *ſeven times more*. This is after the hedge, then there commeth a wall.

And they ſhall not finde their paths.

Hence,

God is able to ſtrike men with blindneſſe that they ſhall not ſee their way. Though there be an evill way of miſchiefe before them,

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God keeps many from their ſins in a way of violence whether they will or no.

Obſer.

Obſer.

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God
strikes
wicked
men with
blindness.

them, yet God knowes how to strike them with blindnesse, though there be nothing to hinder them in it, God can strike men with blindnesse one way or other that they shall not be able to see their way before them. We have this, this day exceedingly fulfilled in our eyes, how doth God blinde and besot our adversaries, that they cannot see their way? the truth of that Scripture *Iob 5. 13.* is this day before our eyes. *He taketh the wise in their owne craftinesse, and the counsell of the froward is carried headlong.* How hath God taken wise men in their owne craftinesse? and the counsell of froward men, their spirits are froward because they are crost, they are vexed, and *their counsell is carried headlong*; God takes away their understanding, and doth baffle them in their owne counsels. A notable Text we have in *Psal. 75. 6.* *The stout-hearted are spoyled, they have slept their sleep, and none of the men of might have found their hands,* they are cast into a slumber, and know not what in the world to doe, they know not how to make use of that power they have in their hands; It followeth further in that Psalm, *At thy rebuke O God of Iacob, both the charet and horse are cast into a dead sleepe*; A strange expression, that a Charet should be cast into a dead sleepe; the meaning is, they can no more tell how to make use of them, then if they all lay for dead, or asleepe. Let us not be afraid of the power of adversaries; suppose they had power in their hand, God can strike them with blindnesse, they shall grope to finde the doore, they shall be baffled in their owne wayes, they shall not tell how to make use of their own power. *Isa. 29. 14.* *Behold (saith God) I will proceed to doe a marvailous worke, even a marvailous worke and a wonder: What is it? The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid:* This is a wonderfull thing that God will doe; yea, and hee will *minge a perverse spirit in the midst of them*, so you have it *Isai. 19. 11.* *Surely the Princes of Zoan are fooles, the counsell of the wise counsellors of Pharaoh is become brutish*; and verse 12. *Where are they? where are thy wise men?* And again verse 13. *The Princes of Zoan are become fooles, the Princes of Noph are deceived*; and verse 14. *The Lord hath mingled a perverse spirit in the midst thereof, they have caused Egypt to erre in his worke, as a drunken man that staggereth in his vomit.*

vomit. Here is the judgement of God upon men, when he liſt he can blinde them in their way that they ſhall erre in their worke, and they ſhall ſtagger in their own counſels and deſignes as a drunken man in his vomit, they ſhall not finde their paths, they ſhall not know in the world what to doe.

Well, thus God dealeth with wicked men: But now let us conſider this in reference to the Saints, to Gods owne people, they *ſhall not finde their paths*; then the obſervation is,

It is a good blindneſſe for men not to ſee the way of ſinne: It is promiſed here in a way of mercy, that *they ſhall not finde their paths*; this darkneſſe, it is not the *ſhadow of death*, but the *way of life*. It is rich mercy. I have read of one *Maris*, a Biſhop of Calcedon, a blinde man, to whom *Iulian* the Apoſtate giving ſome opprobrious words, and calling him blinde foole, becauſe he had rebuked *Iulian* for his Apoſtacie; the good man answered thus, I bleſſe God that I have not my ſight to ſee ſuch an ungracious face as thine: So many may bleſſe God for their bodily blindneſſe, becauſe, it may be it hath prevented abundance of ſinne that might have bene let in at the caſements of their eyes; But eſpecially for blindneſſe, not to ſee the way of ſinne, if we may call that blindneſſe; It is a mercy that God doth not grant to all, it is a ſingular mercy to the Saints: For you ſhall finde there are abundance of people exceedingly quick ſighted in the way of ſinne that can finde the path there, and yet are exceedingly blinded in the way of God, and cannot finde the path there: On the other ſide, the Saints are blinded in the way of ſinne, but they are quick-ſighted in the wayes of God. How many men are wiſe to doe evill, as the Scripture ſaith, they are able to ſee into the depths of Satan, they are profound to damne themſelves, they can finde out ſuch objections againſt the wayes of God, and answer ſuch things that are ſaid againſt their owne wayes, they have ſuch cunning deviſes and contrivances how to get to their ſinfull wayes, but when they come to the wayes of God, as blind as Moles, they cannot ſee ſuch neceſſity of ſuch ſtrictneſſe, they cannot underſtand, men of great parts, great Rabbies, of great underſtanding otherwiſe, they have no ſkill in the wayes of
God.

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It is a
good
blindness
not to
finde the
paths of
sinne.

God. *I thank thee O Father Lord of heaven and earth, (saith Christ) that thou hast hid these things from the wise and learned, and hast revealed them unto babes:* Whereas on the other side, you shall finde that the Saints are able when they come to Gods wayes, to see farre into the excellency and glory of them, they have understanding there, though they be but weake otherwise, they can see into the great mysteries of God, into the beauty of his wayes, so that it dazeleth all the glory of the world in their eyes, they are not easily caught with temptations, but can see into the subtilties of the devill that would draw them out of Gods wayes; but when they come to the wayes of sinne, there they want understanding, and it is Gods mercy to them to do so; there they are but bunglers, they doe but grope as blinde men, they are not their crafts masters, they are not cunning artists in those wayes, but as the Apostle saith, *2 Cor. 1. 12. We have not received the spirit of the world, we cannot shift for our selves as the men of the world can, we cannot be so cunning to contrive such plots, & tricks, & devices for our own ends as the men of the world can, but we have received the Spirit of God, we can understand things there (through Gods mercy) to eternall life. There are many men cunning for their own destruction, they can finde every secret path of sin, though sin be a labyrinth, they can goe up and downe in it, finde out every by-path in that way. When the wayes of God are propounded to wicked men, there is a mist before their eyes, they cannot see, and when the wayes of sin are propounded to the Saints, God in mercy casteth a mist before their eyes that they cannot see. Eccles. 10. 15. The foole knoweth not how to goe to the City; wicked men they know not the path to the Church of God, to the Ordinances of God, they talke much about such and such Ordinances, and setting up of Christ in the way of his Ordinances, but they do not see the way of it, they know not what the true worship of God meaneth; No, a foole doth not understand the way to the City of God, he cannot finde out that path. But the Saints, though they know not the wayes of sinne, yet they can finde out the paths of God, they know the way to the City. Possidonius tels us of Austin, that when there was wait laid for his life, thorough Gods providence he mist his way, and so his life was preserved, and his*
enemies

enemies diſappointed. So many times when you are going on in ſuch a way of ſin, perhaps you little thinke what danger there is in it; God in mercy therefore caſteth a miſt before your eyes, and you miſſe that way and ſave your lives.

Ver. 7. *She ſhall follow after her lovers, but ſhe ſhall not overtake them, &c.*

The obſervation is,

Untill God ſubdues the heart to himſelfe, men will grow worſe and worſe in their ſins; yea, even Gods elect ones to whom he intendeth mercy at laſt, yet till God commeth with his grace to ſubdue their hearts, they may grow worſe and worſe: they would before *goe after their lovers*, and now here commeth afflictions upon them, yet ſtill they will *follow* their lovers, and that with more eagerneſſe of affection, and with more violence then before. Afflictions in themſelves are part of the curſe of God, and there is no healing vertue in them, but an inraging quality to ſtir up ſinne, till God ſanctifie them by his grace, and God may ſuſpend for a time the ſanctifying work of his grace to thoſe he intendeth good to at laſt. *Iſa. 51. 20.* The Text ſpeakes of ſome whoſe afflictions were not ſanctified, *That they lie as a wild bull in a net in the ſtreets, and they were full of the fury of the Lord*; They were full of the fury of the Lord, and yet lay like a wild Bull in a net, in a raging manner. This diſtemper of heart proceeds from two grounds.

1. When outward comforts are taken away by affliction, the ſinner having no comfort in God, he knows not where to have comfort but in his ſinne, if conſcience be not ſtrong enough to keep from it, he runs madly upon it.

2. Becauſe he thinks others looke upon him as one oppoſed by God for his ſinne, therefore that he may declare to all the world that he is not daunted at all, nor that he hath no miſgiving thoughts, (though perhaps he hath nipping gripes within) yet he will put a good face upon it, and follow his wayes more eagerly then formerly.

A ſecond obſervation; *She ſhall follow, but ſhe ſhall not overtake.*

A man may follow after the *deviſes* of his own heart, and yet may be diſappointed; he may not overtake them. There is a great deale of difference betwixt following Gods wayes, and our

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owne wayes; there was never any in the world that was disappointed (if he knew all) in following Gods wayes, but he got, either the very thing hee would have, or something that was as good, if not better for him: but in the wayes of sinne, in our own wayes wee may meet with disappointment; why should we not then rather follow God then follow our owne desires? The desires after sin, as they are *Desideria futilia*, so they are *Desideria inutilia*, as one speaks; as they are foolish, so they are fruitlesse desires, they doe not attaine what they would have. How hath God disappointed men in our dayes! they have not overtaken what they greedily sought after; Our adversaries blessed themselves in their designs, they thought to have their day, they propounded such an end, and thought to have it, but how hath God disappointed them! But whether God hath done this in mercy to them, (as it is spoken of here) that we know not; we hope God hath crost some of them in a way of mercy, though perhaps hee may deale in another way with others of them.

Obfer.

Disappointment
in the way
of sin is a
great
mercy.

But further, disappointment in the way of sin is a great mercy. As satisfaction in sin is a judgement of God, and a fearful judgement, so disappointment in sin is a mercy and a great mercy, *Prov. 14. 14.* there you shall finde, *That the backslider in heart shall be filled with his owne wayes:* A dreadfull threatening to backsliders and apostates; when God hath no intention of love and mercy for backsliders, God will give them their owne devices; they shall have their fill in their owne wayes; you would have such a lust, you shall have it, you shall be satisfied to the full, and blesse your selves in your owne wayes. This is the judgement of God upon backsliders: but for the Saints, when they would have such a way of sinne, God will disappoint them, they shall not have it. We account it ordinarily very grievous to be disappointed of any thing, and many times I have had this meditation upon it; What, doth it so trouble the heart of men to be disappointed almost in any thing, Oh what a dreadfull vexation and horror will it be for a man to see himselfe disappointed of his last hopes! Remember this when you are troubled at any disappointment, what will be the terrour then and anguish of spirit if it should prove that any of you should be
dis-

diſappointed of your hopes for eternity ! But thoſe whom God doth often diſappoint in the way of ſin, they may have hope that God will deliver them from that great diſappointment.

And again yet further, She would have her Idols, but God will take them away, ſhe ſhall not have them ſaith God, though ſhe follow after them, and have a great minde to them, yet they ſhall not overtake them. God will remove them from their Idols, or their Idols from them, (that is the meaning) they ſhould not come to their *Dan* or *Bethel*, they ſhould either be removed farre enough from their calves, or the calves from them.

Thus it ſhould be with Governours, they ſhould take ſuch a courſe as to take away Idoles and ſuperſtitious vanities from thoſe that will be worſhipping of them, and ſinning againſt God by them ; Either take them away from thoſe vanities or their vanities from them, they ſhould not ſo much as ſuffer thoſe things to ſtand to be intifements and ſnares for the hearts of people, though they be very brave, and abundance of gold and excellent artiſciall worke be about ſuch things, yet *Deut. 7. 25.* *Thou ſhalt not deſire the ſilver or gold that is on them, nor take it unto thee, leſt thou be ſnared therein, but thou ſhalt utterly deſtroy it, & thou ſhalt utterly abhor it, for it is a curſed thing.* You ſhall not look upon the bravery of the worke of their Idols, and upon the great coſt that is beſtowed upon them, and therefore ſpare them becauſe of that, oh no, but take them away, that men may not be inſnared by them ; So God will do.

Further in the fifth place, *They ſhall follow after their lovers, but ſhall not overtake them.* Idolaters hearts are after their Idoles when they cannot get them. Though they cannot get them, yet they will be following of them. It is of an excellent uſe for us : ſo it ſhould be with us in the purſuing after Gods ordinances ; though perhaps for the preſent we cannot enjoy the ordinances of God, yet be ſure to keep our hearts working after them. Many deceive themſelves in this, they think, we would have all the ordinances of God, but we ſee we cannot, and ſo upon that ſit ſtill and minde no more ſeeking after them, neither do they labour to keep their hearts in a burning deſire after them ; and hence many times it is, that the opportunities of enjoying them are let ſlip. But now if thou canſt not have the

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Obſer.

When we cannot enjoy all ordinances, yet our hearts muſt be working after them

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beauty of an ordinance, if thou keepest thy heart in a burning desire after it in the vse of all meanes for the attayning it, know then, that the want of an ordinance is an ordinance to thee. You shall finde in the English Chronicle of *Edward the first*, that he had a mighty desire to go to the holy land, and because he could not go thither, he gave charge to his sonne upon his death-bed that he should carry his heart thither, and he appointed 32000 pound to defray the charges of carrying his heart to the holy land, out of a superstitious respect he had to that place, though he could not attaine it his heart should. Thus should our hearts work after ordinances.

And now we come to the close, and that is the blessed fruit of all this, *she shall follow after her lovers, but she shall not overtake them, and she shall seekethem, but she shall not finde them.* What followeth after all this? Now cometh in the close of mercy, for saith the text, *then shall she say, I will go and returne to my first husband, for then was it better with me then now.* Now they shall return, at length they shall bethinke themselves. Hence we have likewise many sweet and excellent observations. As

Obs.

First, in times of affliction the onely rest of the soule is to returne to God. They keep a rigling, and a stirre, and a shifing up and down to provide for themselves, yea but they could find no rest in what they did, but as a poore prisoner that is shackled keeps a stirre with his chaines, but instead of getting any freedom he galls his leggs: but when the poore soule after all sniftings, and turnings, and vexings, comes to think of returning to the Lord, and of humbling and repenting it self before him, now it findes rest. *Returne to thy rest O my soule;* so the words are. Remember after all your afflictions here is your rest in returning to the Lord.

Obs.

Secondly, *Then they shall say,* that is when they are so stopped in their way that they cannot tell in the world what to do, when they are hedged, and walled, and cannot overtake their lovers, then they shall returne to the Lord. Hence the observation is, so long as men can have any thing in their sinfull way to satisfie themselves withall, they will not returne to God: There is that perversnesse of spirit in men: Onely when men are stopped

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ped in the way of ſinne, that they can have no ſatisfaction nor no hope, then they begin to think of returning to God. This is the vileneſſe of the ſpirits of men, they never or very rarely will come off to God till then. As the *prodigall*, what ſhift did he make? he goes to the farmer, to the ſwine, to the huskes to fill his belly, and it is likely if he had had his belly full of them he would never have thought of going to his father, but when he came to the *huskes* and could not tell how to fill his belly there, when he was in a deſperate eſtate, then he beginneth to thinke of *returning to his father*. So you have it *Iſa. 57. 10. Yet ſaideſt thou not, there is no hope, thou haſt found the life of thy hands, therefore thou waſt not grieved; thou waſt not brought to ſuch a deſperate ſtand as to ſay there is no hope, that noteth that till men be brought to ſuch a ſtand that they can ſay, certainly there is no hope or helpe this way, they will ſeldome think of returning unto God. Thus is God infinitely diſhonoured by us. It is very ſtrange how the hearts of men will hancker after their ſinne this way, and that way, till God take them quite off from hope of comfort by it, they will never have a thought to returne unto God; God is faine to be the laſt refuge, we account our ſelves much diſhonoured when we are the laſt refuge, when no body will I muſt. It ſeems God is faine to yeeld to this, when no body will give ſatisfaction to the ſoul, then men come to God, and God muſt.*

But you will ſay, will ever God accept of ſuch a one? Marke the next obſervation; returning to God, if it be in truth, though it be thus after we have ſought out for all other helpes, yet God is willing to accept of it. This is an obſervation full of comfort, the Lord grant it may not be abuſed, but it is the word of the Lord, & it is a certaine truth, that returning after men have ſought other meanes, & can finde no help, though they are driven to it by afflictions, yet it may be accepted by God. It is true, man will not accept upon theſe terms, but the thoughts of God are as farre above the thoughts of men as the heaven is above the earth. It is true indeed ſome time God will not, nay God threatneth *Pro. 1. 28. though they call upon him he will not answer, though they ſeek him early yet ſhall not finde him.* God is not thus gracious to all, therefore you muſt not preſume upon it: God ſome-
time

*Cum nemi-
ni obrudi
potest, itur
ad me.*

Obſer.

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God accepts of us when we come to him in our affliction.

time at the very first affliction hardneth his heart against men, that he will never regard them more, for his mercy is his own; but those that are in Covenant with him, though they come to him upon such termes, yet they may be accepted of him; therefore take this trueth for helping of you against this fore temptation, when you are in affliction, which will be apt to come in, Oh I cry to God now in my affliction, I should have done it before, surely God will not hear me now. This may be a temptation; I confesse I cannot speake in this point without a trembling heart lest it be abused, but the text presents it fairely to you, and you must have the minde of God made known to you though others abuse it, *Psal. 88. 9. Mine eye mourneth by reason of affliction, Lord I have called dayly upon thee*: This is spoken of *Heman*, and God did accept of him as it is apparent in the psalm, yet he cryed by reason of affliction; and *Psa. 120. 1. In my distresse I cryed unto the Lord and he heard me*; though it were in my distresse, yet the Lord heard me. Onely take this one note about it. It is true, though our being stopped in all other ways may make us cry to God, and God may heare us, but when God doth heare us, he workes more then crying out by reason of that affliction; though at first our affliction be the thing that carryeth us unto God, yet before God hath done with us, and manifest any acceptance of us, he workes our hearts to higher aymes then deliverance from our affliction.

Obs.

Againe further, *I will go and returne*. A heart effectually wrought upon by God is a resolute heart to returne to God. As they were resolute in their way of Idolatry, *I will follow after my lovers*; so their hearts being converted, they shall be as resolute in Gods wayes, she shall say *I will returne to my first husband*. When God will work upon the heart to purpose, he causeth strong arguments to fasten upon the spirit, and nothing shall hinder it, no not father, nor mother, nor the dearest friend. Perhaps the Lord beginneth to work upon the child, and the father scornes him, and the mother perhaps saith, What shall we have of you now? a Puritane? This grieveth the spirit of the child, yet there are such strong arguments fastned by God upon his heart, that it carryeth him thorough, he is resolute in his way, he will returne.

Further,

Further, Thoſe who have ever found the ſweetneſſe of Chriſt in their hearts, have yet ſomething remayning, that though they ſhould be apoſtates, will at length draw them to him. Chriſt hath ſuch hold upon their hearts as at one time or other he will get them in again, there will be ſome ſparkes under thoſe embers that will flame and draw the ſoule to returne againe to Chriſt. Therefore if any of you ever had any friends in whom you were verily perſwaded there was a true work of grace, though they be exceedingly apoſtatized from Chriſt, doe not give over your hope, for if ever there were any true taſt of the ſweetneſſe that is in Chriſt, Chriſt hath ſuch a hold upon their hearts, that he will bring them in againe one time or other.

Further, *I will returne to my firſt husband, for then was it better with me.*

There is nothing gotten by departing from Chriſt. You goe from the better to the worſe when ever you depart from him; *What fruit have you in thoſe things, whereof you are now aſhamed? I the Lord (ſaith God Iſa. 48. 17.) teach to profit; ſinne doth not teach you to profit, you can never get good by that, but the Lord teacheth to profit. It may be you may thinke to gaine ſomething by departing from Chriſt, but when you have caſt up all the gaine, you may put it into your eye, and it will doe you no hurt. Job 27. 8. It is a notable place, What is the hope of the hypocrite, though he hath gained, when God taketh away his ſoule? Perhaps a hypocrite that is departed from God, a backſlider, that was forward before in the way of godlineſſe, and now like Demas he hath forſaken thoſe wayes and cleaved to the world, he thinkes he hath gained, and perhaps is grown richer, and liveth braver then before, yet what hope hath this backſlyder, this hypocrite, when God taketh away his ſoule? then he will ſee that he hath gotten nothing. As it is ſaid of the Idolater, Iſa. 44. 20. A deceived heart hath turned him aſide, he feeds upon aſhes, that he cannot deliver his ſoul, nor ſay, Is there not a lie in my right hand? What ſhall there be more in a luſt then in the bleſſed God? then in JESUS CHRIST who is the glory of Heaven,*

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Obſer.

Obſer.

Rom. 6. 21.

Nothing
got by de-
parting
from
Chriſt.

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the delight of Angels, the satisfaction of the Father himselfe? Can a lust put thee into a better condition then Christ, who hath all fullnesse to satisfie the soul of God himselfe? certainly it cannot bee.

Obser.

Again, There must be a sight and an acknowledgement of our shamefull folly, or else there can be no true returning unto God; *I will go and returne to my first husband, for then it was better with me then now.* As if the Church should say, I confesse I have playd the foole, I have done shamefully, I have lost by departing from Christ, it was better farre then it is now. *Ier. 3. 25. We lie down in our shame, and our confusion covereth us, for we have sinned against the Lord our God,* saith the Church there; so it should be with all that come in to returne to Christ, they must lie down in their shame.

This I note as very seasonable in these times, we have many now who not long since have been very vile apostates, they have gone with the times, they saw preferment went such a way, and their hearts went that way; Now they see they cannot have preferment in that way they went, and God of his mercy hath changed the times, they will be Converts: We have in England many parliamentary Converts, but such as we are not to confide in.

Object.

Why should we not confide in them? If they will repent and returne, God accepteth them, and why should not we? It is true, such a one was before an enemy, and followed superstitious vanities, but now he is grown better and preacheth against them, and why should not we receive him?

Ans.

To that I answer, It is true, if deep humiliation have gone before that reformation, if together with their being better they have been willing to shame themselves before God and his people, to acknowledge their folly in departing from God, and be willing to professe before all that knew them, and have been scandalized by them, It is true, God began with me, and shewed me his wayes when I was young, I began to love them, and to walke in them, but when I saw how the times went, and preferment went, the Lord knowes I had a base time-serving heart,

Humiliation must go before reformation.

I went away from God, they were no arguments that ſatisfied my conſcience, but meerly livings and preferment, and now I doe deſire to take ſhame and confuſion of face to my ſelfe; Woe unto me for the folly and falſeneſſe of my heart, it is infinite mercy of God ever to regard ſuch a wretch as I. If they do thus take ſhame to themſelves, and acknowledge their folly, this were ſomething. We reade in the Primitive times of one *Ecebolius*, who when he had revolted from the truth, he commeth to the congregation, and falling down upon the threshold, cryeth out, *Calcate, Calcate inſpidum ſalem*, tread upon me unfavory ſalt, I confeſſe I have made my ſelfe unfavory ſalt by departing from the truth, let all tread upon me. This was a ſigne of true returning when this went before, we have done fooliſhly, it was better with us then now.

Again, *I will go and return, for it was better with me then it is now* :

Hence,

Though *acknowledgment* muſt go before, yet *returning* muſt follow that. It is not enough to ſee and acknowledge, but there muſt be a returning : For as reformation without humiliation is not enough, ſo humiliation without reformation ſuffices not. And I ſpeake this the rather becauſe theſe are times wherein there is a great deale of ſeeming humiliation, and we hope true humiliation : but you ſhall have many in the dayes of their faſting will acknowledge how ſinnefull, how vile, how paſſionate they have been in their families, how worldly, what baſe ſelfe-ends they have had, and they will make ſuch catalogues of their finnes in theſe dayes of their humiliation, as cauſes admiration : the thing it ſelfe is good, but I ſpeake to this end, to ſhew the horrible wickedneſſe of mens hearts, that after they have ripped up all their finnes with all aggravations, acknowledged all their folly of their evil wayes againſt God, yet no returning, after all this as paſſionate in their families, as froward, as peeviſh, as perverſe as ever, as earthly as ever, as light and vaine in their carriage as ever. They will acknowledge what they have done, but they will not returne. Remember *humiliation* muſt go before

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In vaine
to be
humbled
except we
reforme.

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Reformation, but *Reformation* must follow after *Humiliation*.

Obs.

But the chiefe point of all is behind, that is, The sight of this, how much better it was when the heart did cleave to Christ over it is now since departure from Christ, is an effectuall means to cause the heart to returne to him. This is the way that Christ himselve prescribed, *Rev. 2. 5. Remember whence thou art false, and repent.* Thou wert in a better condition once then now thou art, oh come in and returne, and that thou mayst returne *remember whence thou art false.*

I will give but a little glimpse of what might be said in this point more largely.

The reasonings of the heart in the sight of this may briefly be hinted thus:

Heretofore I was able through Gods mercy to look upon the face of God with joy. When my heart did cleave to him, when I did walk close with God, then the glory of God shined upon me; and caused my heart to spring within me every time I thought of him: But now, now, God knows though the world takes little notice of it, the very thoughts of God are a terrour to me, the most terrible object in the world is to behold the face of God. *Oh it was better with me then it is now.*

The reasonings of heart in a repenting Apostate.

Before this my Apostasie I had free access to the Throne of Gods grace; I could come with humble and holy boldnesse unto God, and poure out my soule before him; such a chamber, such a closet can witness it: But now I have no heart to pray, yea I must be haled to it, meerly conscience pulleth me to it; yea every time I goe by that very closet where I was wont to have that access to the throne of grace, it strikes a terrour to my heart; I can never come into Gods presence, but it is, out of slavish feare. *Oh, it was better with me then, then it is now.*

Before, Oh the sweet communion my soul enjoyed with JESUS CHRIST! one dayes communion with him, how much better was it then the enjoyment of all the world! But now JESUS CHRIST is a stranger to me, and I a stranger to him. Before, oh those sweet enlargements that my soul had in the ordinances of God! when I came to the word, my soul was refresh-

refreshed, was warmed, my heart was inlightned; when I came to the Sacrament, oh the ſweetneſſe that was there! and to pray-er with the people of God, it was even a *heaven upon earth* unto me: But it is otherwiſe now, the Ordinances of God are dead and empty things to me. Oh, *it was better with me then, then it is now.*

Before, oh the gracious viſitations of Gods Spirit that I was wont to have! Yea, when I awaked in the night ſeaſon, oh the glympſes of Gods face that were upon my ſoule! what quick-nings, and inlivenings, and refreshings did I finde in them! I would give a world but for one nights comfort I ſometimes have had by the viſitations of Gods Spirit, but now they are gone. Oh, *it was better then, then it is now.*

Before, oh what peace of conſcience had I within! whatfoever the world ſaid, though they rayled and accused, yet my conſcience ſpake peace to me, and was a thouſand witneſſes for me: But now I have a grating conſcience within me, oh the black boſome that is in me, it ſlieth in my face every day, after I come from ſuch and ſuch company; I could come before from the ſociety of the Saints, and my conſcience ſmiled upon me: Now I goe to wicked company, and when I come home, and in the night, Oh the gnawings of that worm! *It was better with me then, then it is now.*

Before, the graces of Gods Spirit, how were they ſparkling in me, active and lively! I could exerciſe faith, humility, patience, and the like. Now I am as one bereft of all, unfit for any thing, even as a dead log. Before God made uſe of me and im-ployed me in honourable ſervices, now I am unfit for any ſervice at all. Oh, *it was better with me then, then it is now.*

Before I could take hold upon promiſes, I could claime them as mine owne, I could looke up to all thoſe bleſſed, ſweet promiſes that God had made in his word, and looke upon them as mine inheritance. But now alas, the promiſes of God are very little to me: Before I could look upon the face of all troubles, & the face of death, I could looke upon them with joy, but now the thoughts of affliction and of death, God knows how terrible they are to me. *It was better with me then, then it is now.*

Before in all creatures I could enjoy God, I taſted the ſweet-

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ness and love of God, even in my meat and drinke; I could sit with my wife and children, and see God in them, and looke upon the mercies of God through them, as a fruit of the Covenant of grace; Oh how sweet was it with me then! But now the creature is as an empty thing unto me, whether it come in love or hatred I doe not know. *It was better with me before then now.*

Before I was under the protection of God where ever I went, but now I doe not know what danger and miseries I am subject unto daily, what may befall me before night, God onely knows. Before the Saints rejoyced with me in my company and communion, now every one is shy of me. Before I was going on in the wayes of life, now these wayes I am in, God knows and my conscience tels me are wayes of death. *It was better with me then, then it is now.*

Now then put all these together, as I make no question these thoughts are the thoughts of many Apostates; if we knew all that were in their hearts, wee should finde such thoughts as these. As *the Prodigall*, when he was feeding upon the husks, he began to bethinke himselfe; What, is not there food enough in my Fathers house? every servant there hath food enough, and here I am ready to starve, I feed upon husks, when there is bread enough in my Fathers house; So may many Apostates say, Alas! before I had sweetnesse enough, and was satisfied with those abundance of pleasures that were in the house of God, in his Word and Ordinances; now I feed upon husks, and amongst swine, Oh that it were with me as it was before! As *Iob* speaks in another case concerning his afflictions, *Iob 29.3.* *Oh that it were with me as in months past, as in the dayes when God preserved me, when his candle shined upon my head, and when by his light I walked thorough darkenesse!* Before I had some afflictions, but I could walke thorough all afflictions by that light that I had from God; Oh that it were with me now as it was then, *as in the dayes of my youth, when the secret of God was upon my tabernacle, when the Almighty was yet with mee!* It may be said of many Apostates, as *Lam. 4. 8.* They were once *as polished Saphirs*, but now they are become *as black as a coale.*

But

But oh that you had hearts to ſay, let me returne, let me returne, becauſe it was otherwiſe with me heretofore then it is now! Oh that this day there might an Angel meet thee, as he met with *Hagar* when ſhe fled from *Sarah*! the Angel ſaid to her, *Hagar, Sarahs maid, whence commeſt thou, and whither wilt thou goe?* So I ſay to thee, Oh Apoſtate, whence commeſt thou, and whither wilt thou goe? Marke, *Hagar, Sarahs maide, whence commeſt thou?* Doſt thou come from *Sarah*? from *Abrahams* family where God is worſhipped, where the Church of God is? and *whither goeſt thou?* canſt thou bee any where ſo well as there? So I ſay to thee, Thou who wert a forward profeſſor before, Whence commeſt thou? Doſt thou come from ſuch Ordinances, from ſuch communion with the Saints? What haſt thou gotten by thoſe baſe wayes? Thou canſt eate, and drink, and laugh a little, and have ſome eſteeme with ſuch as are carnall; Oh whither wilt thou goe? Oh that God would ſhew you this day whither you goe!

There followeth yet another Obſervation,

Seeing there is ſo much griefe and ſhame in complaining of our apoſtatizing when ever God awakeneth us, it ſhould teach all that are not yet Apoſtates to take heed what they doe, that they may never bring themſelves into ſuch a condition that they may not be forced to complaine. Oh it was better before then it is now. It is a note of Caution to you who are thorough Gods mercy in his way, you are now well, know when you are well, and keep you wel. And you young ones who are beginning to give up your names to God, take heed that you do not decline from what now you do, that you do not apoſtatize and fal off from God afterward, leſt this be your condition that you ſhall be brought to at beſt, for this is at beſt, thus to lament the change of your condition, perhaps you ſhall goe on, and God will never cauſe you to ſee your ſhame and folly, till you be eternally undone; but at beſt you muſt be brought to this ſhame and confuſion of face, o acknowledge how much better it was with you before then now; how much better was it when I lived in ſuch a family, under ſuch a Maſter, in ſuch a Towne, Oh it was better then with me then it is now! Oh the precious dayes that once I had when I was a young one, thoſe dayes are gone, and whether

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ever they will come againe, God knows,

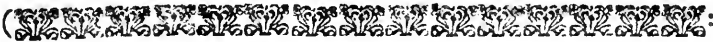
Yet further, when the judgement passeth on Gods side, that it was better before then now, then the soule is in a hopeful way. So long as the judgement holdeth for God and his wayes, though thou beest an Apostate, though perhaps thy heart be drawn aside from God, and thy affections be unruly, thou art not in a desperate condition, there is hope of thee. There are two sorts of Apostates. There are some Apostates, who though they are so through the unrulinesse of their affections, and the strength of temptation, yet they keep their judgments for Gods wayes, and acknowledge Gods people to be best, and his Ordinances to be best, and themselves in the danger. But now there are some Apostates who do so fall off from God and his wayes, that they begin in their very judgements to think that those wayes they profest before were but fancies, and that the people of God are but a company of humerous people, & blesse themselves in their own wayes, and think that they are better now then they were before: oh this is a hideous thing. If thy judgement be once taken, that thou thinkest the wayes of sin to be better then those ways of God that before thou professedst, then Lord have mercy upon thee, thou art even a gone man, we doe not know what God will doe with thee, but in the judgement of man thou art even a gone man.

I remember *Latimer* in a Sermon before King *Edward* hath this passage. I have known (saith he) many Apostates, but I never knew any more then one that proved a scorne, and yet returned again. Take heed therefore, saith he, of Apostasie. Though a man may fall off from God, and possibly returne; but yet if he fall off, so that his judgement is taken that he is become a scorne, that is a wofull condition, such a one scarce ever returneth. Many such Apostates you have in England, and I would challenge you all to give me one example of any one that ever returned again that so fell. I know many scorners are converted, but they that have been forward in professing, and then fall off, and prove scorners, where have you any of them come in?

You have a notable place for this, *Levit. 13. 44.* there you shall finde when the Priest shall come and see a man that
hath

hath got the leproſie in his head, the Priest ſhall pronounce him *utterly uncleane*, for the plague, ſaith the Text, *is in the head*. You ſhall obſerve in all the Chapter, when the Priest found uncleanneſſe in any other thing, he was to pronounce it *unclean*, but if the leproſie be in the head, hee ſhall pronounce the party *utterly uncleane*, for the plague *is in the head*, there is not that utter uncleanneſſe any where as when the plague is in the head. So I may ſay here, when a man falleth off from the wayes of God by ſome ſtrong temptation or unruly affection, this man is uncleane, verily he is uncleane; but when it cometh to the head, that his judgement is againſt the wayes of God, and ſo cometh to contemne them and thoſe that follow them, and to thinke his own wayes better, this man is utterly unclean, for the plague is in his head, The Lord deliver you from that plague.

Lect. 5.



The Sixth Lecture.

HOSEA 2.7,8.

For then it was better with me then it is now.

For ſhe did not know that I gave her corne, and wine, and oyle, and multiplied her ſilver, and gold, which they prepared for Baal, &c.



Here remains onely one obſervation from the 7. ver. and the taking a hint of a meditation from thence concerning our preſent times, of which briefly.

Upon returne unto God, Apoſtates may have hope of attaining their former condition; to be as well as ever they were, *I will return to my firſt husband, for then was it better with me then now*, by returning, I hope to recover to be as I was then, that is the meaning.

In this, Gods goodneſſe goeth beyond mans abundantly. Jer.

3.1. *Will a man, when his wife hath committed adultery and he*

Obſer.

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hath put her away, will he returne to her againe? But thou hast played the harlot with many lovers, yet returne againe to me saith the Lord: Hence ver. 22. the Holy Ghost exhorteth to return upon this very ground, Returne ye back-sliding children, and I will heale your back-slidings. Is there any back-sliding soule before the Lord? God now offereth to heale thy back-slidings, thou knowest that it is not with thee now as heretofore it hath been, loe God tendereth his grace to thee that thou mayest be in as good a condition as ever; Oh that thou wouldest give the answer of the Church there, Behold we come unto thee, for thou art the Lord our God; truly in vaine is Salvation hoped for from the hills, or from the multitude of the mountains, truly in the Lord our God is the salvation of Israel. It is true, God might justly satisfie thee in those present wayes of Apostacie wherein thou art, as sometimes he doth Apostates, The back-slider in heart shall be filled with his own wayes, he shall have enough of them, and Pro. 1.31. They shall eate the fruit of their own way, and be filled with their own devices. But behold wisdom it selfe calleth thee now to returne againe, and makes this faire promise, Pro. 1.23. Turne ye at my reproofe, behold I will poure out my spirit unto you. There is not onely a possibility of being received into thy former condition, but Christ doth wooe thee, and calleth after thee, he promiseth to poure forth his spirit unto thee, yea and there would be triumph in heaven upon thy returning.

Pro. 14 14.

Apostates
seeming
mercy
must ob-
serve thee
things.

1.

But let me say thus much to thee, though there be a possibility of comming againe into as good a condition as thou wast in afore, yet 1. there had need be a mighty work of Gods Spirit to raise thy heart to beleve this. It is not an easy thing for one who hath that fearefull sinne of Apostacy setled upon him by God to beleve that ever God should receive him and returne in the wayes of mercy and comfort as before.

2.

Yea 2. Though there be a possibility to be recovered to mercy, yet you must be contented to be in a meaner condition if God shall please, you must come unto God with such a disposition as to be content to be in the lowest condition that can be, onely that thou mayest have mercy at the last, as the Prodigall, *Let me be (saith he) but as one of thy hired servants.*

And

And know laſtly, that if you doe not return upon his gracious offer, God may give thee up for ever, take thy fill and there is an end of thee; *He that will be filthy, let him be filthy ſtill.*

Yet further, this expreſſion doth ſtrongly preſent occaſion to digreſſe a little in the comparing our preſent times with former times, to examine whether we can ſay, it was better with us heretofore then it is now? In theſe dayes there is much comparing our preſent times with times paſt, and divers judgments there are about preſent times, ſome complayning and crying out of the hazards and dangers we are in, in theſe preſent times, much better was it heretofore ſay they then it is now.

To ſuch as theſe let me ſay, firſt as the holy Ghoſt ſaith, *Eccleſ. 7. 10. Say not thou, what is the cauſe the former dayes were better then theſe? thou doſt not enquire wiſely concerning this thing.* Certainly, thoſe people who make ſuch grievous complaints of preſent times, comparing them with times paſt, do not wiſely enquire concerning this thing. It is true, there are many ſad things for the preſent amongſt us, things that our hearts have cauſe to bleed for, ſuch miſ-underſtanding betweene King and Parliament, ſome blood ſhed already, and danger of ſhedding much more; yet perhaps if wee enquire wiſely concerning this thing, we ſhall finde, that not withſtanding all this, we have little cauſe to complaine that it is worſe with us now, in compariſon of what was before.

Conſider, Firſt, that which men doe moſt complaine of, which makes the times hardeſt now, it is but the breaking out of thoſe miſchievous deſignes that lay hid long before, and would have done us a great deale more miſchiefe if they had beene kept in; Now they breake forth, and breake forth as the deſperatenefſe of the hopes of thoſe who had ſuch deſigns; becauſe they could now goe no longer underhand, but being brought into a deſperate paſſe, they are ſaine to ſee what they can doe in wayes of violence, and this certainly is better then that miſchiefe ſhould worke ſecretly under-board.

Secondly, by this wee have a diſcovery of men which way they ſtand, what was and is in their hearts, and this is a great mercy.

Thirdly, with the breaking forth of theſe things, God grants

Examina-
tion whe-
ther times
before
were bet-
ter then
they are
now.

1.

2.

3.

Chap. 2.

that help now to England, that it never yet had in the like way, so fully, and putteth such a faire price into the hands of the people of England, that never yet was put into their hands.

4.

Yea, and consider farther that the more violent men are now, the more doth it tell us what a lamentable time was before; for if now when there is such meanes of resistance, and yet the adversaries prevaile so much, what would they have beene by this time, if this meanes of resistance had not beene? What a case were we in then when they might doe what they would, and we had no meanes to help our selves, what a danger were we in then? Certainly things then lay at more hazard then now.

5.

Fiftly, though there be many sad things amongst us, yet God hath beene before-hand with us, we have had already even of free-coft as much mercy as all these troubles come to.

6.

Sixtly, these troubles that we are in are making way for glorious mercies to come; though there be some pangs, yet they are not the pangs of death, they are but the pangs of a travelling woman that is bringing forth a man child; And certainly any Prince would thinke, that though his Queene should be put to some paine in travaile, yet her condition is better then when she had no paine and was barren, or then that she should lye upon her sick bed and her senses benumbed, and she ready to dye: The paines of a travelling woman are better then a senselesse dying.

7.

And yet further, if you think that you had better times heretofore then now; what times will you referre your selves unto in making the comparison? I suppose you will instance in the times of the first Reformation, then things were in a good way when those worthy Lights of the Church, and blessed Martyrs had such a hand in the Reformation. Many there are that doe magnifie the times of the beginning of Reformation, for their owne ends, that they may thereby hinder Reformation now. This you know is the great argument that prevaieth with most; What, were not those Prayers composed by learned godly men, as *Cranmer*, *Latimer* and *Ridley*, and others? and can we be wiser then they? did not they seale their profession with their blood?

The
weakness
of that ar-
gument
taken from
the opini-
ons and
practises
of learned
and godly
men.

My brethren, we need goe no further to shew the weakness of this Argument, but onely to shew how it was in the Church

in thoſe times, and you will finde that you have cauſe to bleſſe God that it is not ſo with you now as it was then, and if that will appeare, then the argument you will ſee can no further prevaile with ratiōnall men.

Certainly thoſe firſt Reformers were worthy Lights and bleſſed instruments for God: I would not darken their excellency, but weaken the argument that is abuſively raiſed from their worth. It is reported of Mr. *Greneham* that famous practiſall Divine, who reſuſing ſubſcription, in a Letter of his to the Biſhop of *Ely*, gives his reaſons, and answers that Prelates objection againſt him, nainely, that *Luther* thought ſuch Ceremonies might be retained in the Church; his Answer is this, I reverence more the revealed wiſdome of God, in teaching Mr. *Luther* ſo many neceſſary things to ſalvation, then I ſearch his ſecret judgements in keeping back from his knowledge other things of leſſe importance: The ſame doe I ſay of thoſe worthy instruments of Gods glory in the firſt Reformation, and that it may be cleare to you that God kept back his minde from them in ſome things. Conſider, whether you would be willing that ſhould be done now that was then; As in the adminiſtration of Baptiſme, we finde that in the Book of Liturgy in King *Edwards* time, which was compoſed by thoſe worthy men; firſt the child was to be croſt in the forehead, and then on the breaſt, after a prayer uſed, then the Prieſt was to ſay over the child at the Font, *I command thee thou uncleane ſpirit, in the name of the Father, and of the Son, and of the holy Ghoſt that thou commeſt out of this infant, thou curſed ſpirit remember thy ſentence, remember thy judgement, remember the day is at hand wherein thou ſhalt be burnt with everlaſting fire prepared for thee and thy Angels, and preſume not hereafter to exerciſe any tyranny over this infant whom Chriſt hath bought with his precious blood.* Then they dipped the child thrice in the water, the Godfathers and the Godmothers laid their hands upon the child, and the Prieſt putteth a white veſtment over it, called a Cryſome, ſaying, *Take this white veſture for a token of thine innocency, which by Gods grace in this holy Sacrament of Baptiſme is given to thee, and for a ſigne whereby thou art admoniſhed as long as thou liveſt to give thy ſelfe to innocency.* Then the Prieſt muſt anoint the Infant upon the

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head, saying, *Almighty God, &c. who hath regenerated thee by water and the holy Ghost, who hath given thee remission of all thy finnes, vouchsafe to annoint thee with the unktion of his holy Spirit.* Would you now have your children baptised after this order? yet these learned holy men thought that to be a good way. So at the buriall of the dead, the Priest casting earth upon the corps shall say, *I commend thy soule to God the Father Almighty, and thy body to the ground;* and in another prayer, *Grant to this this thy servant that the sins he committed in this world be not imputed to him, but that he escaping the gates of hell and paines of eternall darknesse, may ever dwell in the region of light.*

You will say, things are otherwise now. True, therefore I say there is no strength in that argument, that those men that composed that Liturgy were worthy Lights in the Church; for they were but newly come out of Popery, and had the sent of Popery upon them, therefore it is too unreasonable to make that which they did, the rule of our Reformation now, as if we were to goe no further then they did.

The like may be said of the Primitive times, which many plead for the justification of their superstitious vanities, for the Christians then came but newly out of heathenisme, and lived among Heathens, and therefore could not so soone be delivered from their heathenish customes. I could relate to you sad things there were in *Queene Elizabeths* dayes, in *King James* his dayes, but I must not take too much liberty in this digression, onely let us hereby learne not so to cry out of evill times that we are false into, as to be unthankfull for present mercies; let us blesse God for what we have had, and look unto the rule for further reformation.

For she did not know that I gave her corn, and wine, and oyle, and multiplied her silver and gold, which they prepared for Baal, &c.

The Spirit of God returneth here againe to convincing, upbraiding, accusing, threatning of Israel. The sin of Israel went very neere to the heart of God, and God speaks here as a man troubled in spirit for the unkindnesse, unfaithfulnesse, unreasonable of the dealings of his Spouse with him, it runneth in
his

his thoughts, his heart is grieved at it, and he muſt vent himſelf, and when he hath told his griefe and aggravated his wrong, he is upon it again and again, ſtill convincing, upbrayding, charging Iſrael for dealing ſo unfaithfully and treacherouſly with him, all ſhe wing the trouble of his ſpirit.

For ſhe did not know, &c.

Theſe words depend upon the 5. ver. (for the 6. and 7. they are as a Parentheſis) *She hath done ſhamefully, for ſhe ſaid, I will go after my lovers that give me my bread, and my water, my wool, and my flaxe, &c. For ſhe did not know &c.* She did thus and thus, *for ſhe did not know that I gave her corne, and wine, &c.*

What was Iſrael worſe then the Oxe and the Aſſe that knowes his owner, and his Maſters crib? It is impoſſible but Iſrael (that was the onely people of God in thoſe times, where God was moſt, nay we may ſay onely knowen in the world) ſhould know that God was the cauſe of all the good they had, certainly they could not be ignorant of that, for in their creed (as Buxtorfius and others make mention) they had thirteen Artickles, and this was the firſt Article, *I beleeve with a true and perfect faith, that God is the creatour, the governour, the ſuſtainer of all creatures, that he wrought all things, ſtill workes all things, and ſhall for ever worke all things.* And at their feaſts they had theſe expreſſions, *Bleſſed be thou O Lord our God King of the world that doeſt create the fruite of the vine.* The Maſter of the feaſt himſelfe came in (he did not ſet a boy to it) publiquely to bleſſe God for the fruit of the vine, and yet here the Text ſaith they *did not know that God gave them wine.* When they came to take bread they had this ſpeech, *Bleſſed be thou O God that art the King of the world, that bringeſt forth bread out of the earth;* And at the end of the feaſt this, *Let us bleſſe him who hath ſent us of his own, of whoſe goodnes we live.* The queſtion answered, and *bleſſed be he of whoſe goodneſſe we live.* Yea they uſed to bleſſe God ſolemnely for the *sweet and fragrant ſmel of ſpices and herbes,* This was their conſtant way, and yet here God chargeth them that they *did not know that he gave them bread, and wine, and oyle,* they did not lay it to heart.

We ſhall ſee after ward of what great uſe this is unto us, to ſhew what profeſſion they made of acknowledging that God gave

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*Credo vera
& perfecta
ſide quod
Deus ex a-
to gubernator
& ſuſtinator
ſit omnium
creaturarum,
quod idem ipſe
operatus
ſit omnia,
operetur
adhuc, &
in eternum
operaturus
ſit. Bux-
torf. ſyn-
tag. Iu-
daic. c. i.*

*Benedictus
ſis Domine
Deus noſter
rex mundi
quod fru-
ctum vitis
condidiſti.
Synag.
Jud. c. 7.*

*Benedictus
eſto De-
us qui &
dulcia &
bene olen-
tia crearis
&c. Bux-
torf. ſyn-
tag. Iud.
Cap. 7.*

gave

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gave them all, and yet God charges them that they did not know it.

That I gave them, what? Corne, wine, and oyle, and multiplied her silver and her gold.

Here God expresseth himselfe more largely then they did before in that they received from their Idols, they talked in the 5. ver. of receiving from their Idols *bread, and water, and wool, and flax, &c.* but here is *wine, and oyle, and silver, and gold,* more then they had from their Idols. God setteth out his mercy to them, to upbraid them.

And they prepared them for Baal.

We must enquire here first what this *Baal* was. The name of him [*Bagnall*] it signifyeth a *Lord* (and from thence signifyeth a *husband*) because they attributed such dominion that their Idols had over them, acknowledging their Idols to be Lords, therefore they called them by the name *Bagnall*, their Lords: And because they chose them as their husband, therefore also they had this name, it is all one with *Bel* too, for the Chaldee put out that letter [*y*] and the prick being altered it is all one *Baal* and *Bel*.

Now this *Baal* either was some speciall Idol, or else a generall name given to all Idols; sometimes it is a name given generally to all, in the plurall number *Baalim*, *Ier. 9. 14.* *They have walked after the imaginations of their own heart, and after Baalim.* But it likewise notes a speciall Idol, an Idol that was the same with that of the Zidonians which they called *Iupiter Thalassius*, or their *sea Iupiter*, that Idol was called *Baal* in a speciall manner.

1 King. 16. 31. you may see how the worship of *Baal* came into Israel at that time. It is true the worship of *Baal* had been in Israel a long time before, in *Iudg. 2. 11.* you shall find there that *they served Baal*, yet the Idolatry of *Baal* was often cast out by the people of God, but in that place of the Kings you shall finde how it came in afresh, the text saith that *Ahab tooke to wife Iezabel the daughter of Eth-baal King of the Zidonians, & went and served Baal, and worshipped him*; That was the occasion, *Ahab* matching with a Zidonian, to the end that he might ingratiate himselfe with his wives kindred, he would worship his wives God.

And.

בַּעַל

What
Baal was.

And this *Baal* hath divers additionall names. Sometimes you ſhall finde in Scripture called *Baal-zebub* or *Belzebub* (it is all one, for *Baal* and *Bel* is the ſame, onely changing the points) and that ſignifieth their *god of flies*; and the reaſon why *Baal* had that name was becauſe in thoſe Countreyes they were extremely perplexed with flies, and they attributed the power of driving them away and of helping them againſt the moleſtation they had by them to their god *Baal*, hence they called him *Baalzebub*; you may ſee how much they attributed to their god for deliverance from flies, we have other manner of deliverances by the goodneſſe of our God then this, yet for this *Baalzebub* was one of their principall gods, therefore it is ſaid of Chriſt that he caſt out devills by *Belzebub the Prince of devills*, which is by the god of flies, *Mat. 10. 25*. He is called *Beelzebub*, *Belzebub*, which is as much as the dung god, *Zebel*, in the Syriac ſignifying *Stercus, dung*.

Then there was *Baal-perazim*, that addition was onely from the place, the mountain where he was worſhipped.

There was alſo *Baal-berith*, that ſignified onely the covenant they entred into with that God. So that it ſeems the very Idolaters did binde themſelves to worſhip their god by ſolemne covenant or very ſtrong arguments, to teach us to be willing to binde our ſelves in worſhipping the true God by all the legall bonds we can, to make God to be the God of our Covenant, as their god here was. It is needleſſe to name more who had this name. I ſhall afterward ſhew how God himſelfe had once the name of *Baal*, for the word ſignifying the name of husband or Lord was as due to God as to any other, and God himſelfe took that name. But here we are to underſtand it of their Idols.

They prepared them for *Baal*, they made them for *Baal*, ſo the word is. It importeth theſe two things:

Fiſt it importeth that they did ſacrifice theſe things to their *Baal*, for ſo *facere, to make*, is as much many times as *Sacrificare, to ſacrifice*; And *Bellarmino* takes advantage from this word, when Chriſt ſaith *Hoc facite, do this*, he draweth an argument that the Lords Supper is a ſacrifice, for the word *doe* is uſed ſome-time to *ſacrifice*.

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But secondly, *they prepared them*, that is, of their gold and silver they made Images of this their Idoll god *Baal*, they would not spare their gold and silver, but laid aside and prepared it to make images of *Baal*, and they thought that gold and silver thus laid out as good as any in their purses.

The Observations.

First,

It is God that supplyeth all the outward good of his people.

They did not know that I gave them, &c. I gave them all the corn, and wine, and oyle they had, I did not onely give them mine ordinances, but I gave them corne, and wine, and oyle, and gold; and silver. It is the Lord himselfe that supplyeth all outward good to his people, he doth not onely prize the soules of his people; but he takes care of their bodies too, and outward estates. *Psal. 34. 20. He keepeth all his bones.* Yea he takes care of the very haire of their heads. The bodies of the Saints are precious in the eyes of God, the most precious of all corporeall things in the world: The Sunne, and Moone, and Starres are not so precious as the bodies of the Saints, how much more precious are their soules?

We have an excellent note of *Ausins* upon *Psal. 63. 1.* where the Text saith, *My soule thirsteth for thee, my flesh longeth for thee, &c.* Upon this he hath this Note: If the flesh hath any need of bread, of wine, of money or cattell, seek this of God, for God giveth this too, for marke, *My flesh longeth for thee.* Those who thirst for God must thirst for him every way; not onely their soules thirst for him, but their flesh must thirst for him; for saith he, did God make the soule, and did the devils or any Idols make the flesh? No, he that made both soule and flesh, he feedeth them both, therefore all Christians must say, *My soule longeth after thee, and my flesh also.* If then we can trust God for our soules, and our eternall estates that he will provide for them, we must trust him for our bodies also, for our flesh, for our temporall estates, that he will provide for them also.

Secondly this.

Obser.

God provides for the bodies of his people.

Si opus est carnis pane, si opus est aqua, si opus est vino, si opus est nummo, si opus est jumento, a Deo petere debet, non a demoniis & idolis: qui Deo sitiunt, undique debent sitire, & anima & carne.

Nunquid animam tuam Deus fecit, & carnem demonia fecerunt? qui sicut ambas res ipse pascet ambas.
Aug. in Pl. 63.

All that we have, all our ſupply that we enjoy in this world, it is the free gift of God.

They did not know that I gave them corne, and wine, &c. All of us live upon the meere Almes of God, the greateſt man in the world is bound to goe to Gods gate and beg his bread every day; though he were an Emperour over all the world, he muſt doe it to ſhew his dependance upon him, that he lives wholly upon almes: Men thinke it hard to live upon almes, and becauſe they have maintenance, ſo much comming in by the yeere, ſuch an eſtate in land, they think they are well provided for many yeers: But what ever eſtate thou haſt, though by thy trading thou haſt gotten ſo much by the yeere comming in, yet God requireth this of thee, to goe to his gate, and beg thy bread of him every day; ſo Chriſt teacheth, *Give us this day our daily bread*; And certainly if we did but underſtand this our dependance upon God for all outward comforts in the world, we could not but feare him, and ſeeke to make peace with him, and keepe peace with him, and it would be a meanes that our hearts would be enlarged to give to others who need our alms, ſeeing every man and woman of us is an Almes-man and an Almes-woman.

Thirdly,

It is our duty that we owe to God to know and take notice of God as the author of all our good.

They know not, that implyeth they ought to have knowne.

This is a ſpeciall duty of that worſhip we owe to God: it is the end of Gods communication of all good unto us, that he may have active glory from his ratioll creature as well as paſſive glory, and there is no creature elſe in all the world that God hath made capable of knowing any thing of the firſt cauſe but onely the ratioll creature, therefore it is the excellency of ſuch that they doe not onely enjoy the good that they have, but they are able to riſe up to the higheſt and firſt cauſe of all their good: There is a great deale of excellency in this. It is obſerved of Doves, that at every pick of corne they take in their bill they caſt their eyes upward; and in the Canticles you ſhall finde the eyes of the Church are called *Doves eyes*, becauſe they looke ſo much up to heaven upon every good they receive: They

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Object.

The greateſt man in the world muſt beg his bread at Gods gate every day.

Obſer.

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have not dogs eyes, the men of the world have dogs eyes, dogs you know looke up to their Masters for a bone, and when they have it they presently looke downe to the ground; so the men of the world, they will pray to God when they want, but when they enjoy what they would have, they looke no more upward but all downward.

This taking notice of God to be the Author of all our good, and to give him praise, is all the rent we pay to God for what we enjoy, therefore it is fit we should doe that; and if we doe any thing for God, be sure God takes notice of that to the uttermost, yea though it be himselve that enableth us to doe it, yea though it be but a little good mingled with a great deale of evill, God takes notice of it, and will reward it, surely then we should take notice of the good that he giveth out to us.

This sweetneth our comforts to see that they all come from God, and for that observe the difference betweene the expressi-
on of *Jacobs* blessing, and *Esaus* blessing; when *Isaac* came to blesse *Jacob*, he expresseth himselve thus, *Gen. 27. 28. God give thee of the dew of heaven, and of the fatnesse of the earth, and plenty of corne and wine, &c.* Now when he commeth to blesse *Esau*, marke his expression then, verse 39. *Thy dwelling shall be the fatnesse of the earth, and of the dew of heaven from above*, but he never mentioneth God in that; It is not *Esaus* blessing, *God give thee of the dew of heaven, and of the fatnesse of the earth*, though it is true *Isaac* meant so, but yet he doth not mention the name of God so in *Esaus* as in *Jacobs* blessing. Certainly my brethren, the seed of *Jacob* count their blessing to be a double, a treble blessing, that they can see God in it: carnall hearts doe not much regard God, if they can have what they would have, if they can have their flesh satisfied in what they desire, from what hand it commeth that they doe not much care; but a gracious heart, a child of *Jacob*, rejoyceth more in the hand from whence it commeth, then in any good he can possibly enjoy.

Fourthly, *They did not know.*

God doth a great deale of good in the world that is little taken notice of, or laid to heart.

Many of Gods dispensations are invisible, the Angels *Ezek. 1.* are described with *their hands under their wings.* God doth

The
sweetnes
of a cor-
fort is, that
it comes
from God.

Obfer.

doth great things ſometime ſo inviſibly, as he cannot be ſeene; And when he doth great things that wee might ſee, yet through our neglect, ſtupidity, and drowſineſſe of our hearts, we doe not ſee them.

The moſt obſerving eye that is in the world, that takes the exacteſt notice of Gods mercy, and hath the greateſt ſkill to ſet forth the riches of Gods goodneſſe to himſelfe and others, yet alas it is but very little that he takes notice of, no not of that he might doe. It is with the quickeſt ſighted Chriſtians as with a ſkilfull Mathematician, a ſkilfull Mathematician takes notice of and underſtands many parts of the world, and is able to ſet out the ſeverall parts diſtinctly to you in ſuch a Climate, in ſuch a Countrey, but yet when hee hath done all, he leaveth a great ſpace for a *Terraincognita*, for an unknowne world, and that unknowne world for ought wee know may be five times bigger then the knowne world; So they that have the moſt obſervant eye of Gods mercies, and take the moſt notice of them, that can beſt ſet out the mercies he beſtoweth, ſpirituall mercies, temporall mercies; preventing mercies, paſt mercies, preſent mercies, delivering mercies, &c. yet when they have done all, they muſt leave a great ſpace for the *Terraincognita*, for the unknowne mercies of God.

The truth is; thoſe mercies of God that are obvious to our knowledge every day, one would think they were enough to melt our hearts, to breake them in pieces: but beſides theſe mercies wee take notice of, there are thouſands and thouſands of mercies that we know not of. As we daily commit many ſins that we know not of, ſo daily we receive many mercies that wee know not of likewiſe; And as in our confeſſion of ſins, we ſhould pray to God firſt to pardon our ſins we know, and ſo to name them in particular; and when we have done, then, Lord forgive us our unknowne, our ſecret ſins; So in our thankſgiving, firſt bleſſe God for the mercies before us, and when we have done, Lord bleſſed be thy name for all thy unknowne mercies that I have little taken notice of.

We ſoone grow cold and dead if we doe good, and men take no notice of us, neither what we know, nor what we doe is any

Many and great are Gods unknowne mercies.

Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.

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thing to us except others know it too, but this is the vanity and pride of mens hearts, it is Gods prerogative above his creatures, to doe all for himselfe, for his owne glory, and yet he doth much good in the world that none knows of; we are bound to deny our selves in what we doe, not to seek our owne glory; The most excellent peece in the most excellent of our workes is our self-deniall in it; why should we not then doe all the good we can cheerefully, though it be not knowne? wee should doe good out of love to goodnesse it selfe, and if wee would doe so we should be encouraged in doing good secretly.

Fifthly, and which commeth yet more fully up to the words, *They did not know, &c.*

Obs.

In Goks account men know no more then they lay to heart and make good use of.

We know
no more
then wee
lay to
heart.

The Schooles distinguish of want of knowledge, there is *Nescientia*, and *Ignorantia*; *Nescience* is of such things as we are not bound to know, it is not our sinne not to know them; but *Ignorance* is of such things as we are bound to know, and that ignorance is twofold; there is an *invincible* ignorance, let us take what paines we can, we can never know all that we are bound to know; and there is an *affected* ignorance, when wee doe not know, because out of carelesnesse we doe not minde what is before us, and when we have minded it so farre as to conceive it, yet if we lay it not to heart as we ought, still in Gods account we know it not, if we digest not what we know into practise, God accepteth it not. As God is said not to know when hee doth not approve, *I know yee not*, saith he, so when any man hath a truth in notion and it doth not get into the heart, when it is not imbraced there, God accounts that that man knowes it not; Therefore you have in Scripture such an expression as *the Seer is blinde*; it is a strange expression, it seemes to be a contradiction, such a thing as we call a Bull: *The Seer is blinde*: But it is not so here, because God accounts those that have never so much knowledge, yet if it doe not sanctifie the heart so as to give him the glory, they are blinde, blinde as a Beetle; The knowledge of the Saints is another kinde of knowledge then other men have. We have, saith *Cyprian* no such notions as many of your Philosophers have, but wee are Philosophers in our deeds,

*Philosophi
sumus factis,
non
verbis, nec
magna lo-
quimur,
sed vivi-
mus. Cy-
pr. de pa-
tencia.*

deeds, we do not ſpeake great things, but we do great things in our lives.

1 Theſ. 4. 9. You have an excellent expreſſion for this, *you are taught of God to love one another*, what followeth? *And indeed ſo you do*, That is an evidence that you are taught of God when it prevayleth with your hearts, when it may be ſaid, *indeed ſo you do*: Who is there in the world but knowes that we ſhould love one another? but men are not taught of God to love one another untill it may be ſaid of them that indeed ſo they doe.

There is nothing more obvious to the underſtanding of a man then the notion of a Deity, that there is a God, we may as it were *grope after him* as the Holy Ghoſt ſpeakes; but yet 1 John 2. 4. *He that ſaith he knowes him, and keepes not his commandments, is a liar, and the truth is not in him*; Any man who ever he be, though the greateſt Scholler in the world, if he ſaith he knows God and yet keepes not his commandments, he hath the lie told him to his teeth, he doth not know God at all, though this of God be the moſt obvious thing to the underſtanding that poſſibly can be, and yet Chriſt ſaith *no man knoweth the Father but the Sonne, and to whom the Sonne ſhall reveale him*.

Hence it is when a ſoule is converted, you ſhall heare theſe expreſſions, I never knew God before, I never knew what an infinite deity meant, I never underſtood the infinite ſoveraignty and Majeſty of the great God, I never knew what ſinne meant before; yet if you had asked him afore, he would ſay, I know God is a Spirit, that he is infinite and eternall; I know that ſinne is the tranſgreſſion of the law; I never knew that Chriſt was before, yet before he would have told you that Chriſt was the ſonne of *Mary*, and came into the world to dye for finners. I remember an expreſſion of a *Germane Divine*, when he was upon his ſicke bed, *in this diſeaſe ſaith he, I have learned what ſin is, and how great the Majeſty of God is*; This man though a preacher, and doubtleſſe he could preach of ſinne and of the Majeſty of God, yet he profeſſeth he knew not theſe things untill God came powerfully upon his heart to teach him what they were. The Hebrews ſay, *words of ſenſe carry with them the affections*, or elſe they be to no purpoſe: when men have notionall knowledge onely that comes not down into the heart; they are like men that have

Leſt. 6.

Mat. 11.
27.

Hoc morbo didici quid ſit peccatum & quanta majeſtas Dei. Gaspar, Olevianus. Verba ſenſus denotant affectus.

Chap. 2.

have weake stomachs and weake heads, when they drink wine all flyeth up to the head, and it makes them giddy, but if the wine went to the heart, it would cheare and warme it; so all this mans knowledge flyeth up to his head and makes him giddy, whereas if it were digested and got to the heart, it would warme and refresh, yea it would sanctify the heart.

The Text saith of *Elies* sonnes, *1 Sam. 2. 12.* that *they knew not the Lord*; they were *Priests of God*, yet they were *sonnes of Belial*, and *knew not the Lord*. Be not offended at great Schollars who have skill in the tongues, Arts and Sciences, do not you say these men that are such great and knowing men, would they do thus and thus, if things were so as you speake; they are not knowing men, God saith that *Elies* sonnes did not know the Lord, the things of God are hid from them, *I thank thee O Father Lord of heaven and earth, that thou hast hid these things from the wise and prudent, &c.*

Sixthly, *They did not know that I gave them, &c.*

Obfer.

Affected ignorance comming thorough distemper of heart is no excuse, but rather an aggravation.

Affected
ignorance
is no ex-
cuse.

It is a high degree of ingratitude not to prize Gods mercy, but not to take notice of Gods mercies, oh what a high ingratitude is this! That which shall be part of Gods charge against sinners can be no excuse of their sinne, it is a part of Gods charge that they did not know, therefore their ignorance cannot be their excuse. God threatneth to cut people off, to have no mercy upon them for want of knowing as well as for not doing, *They are a people of no understanding, therefore he that made them will have no mercy upon them, and hee that formed them will shew them no favour.* *Isay 27. 11.* *Ambrose* hath this expression, Thou doest sinne greatly if thou doest contemne the riches of Gods long suffering, but thou sinnest most of all if thou doest not know it.

Graviter
O homo
peccas, si
divitias
diu longan-
imitatis
concernis
gravissime
si ignoras.
Ambro.
Obfer.

From the word [*for*] as depending upon the 5. *ver.* (for so it doth,) The observation is,

The not taking notice and considering of Gods mercies, and laying them to heart, is the cause of vile, and shamefull evils in mens lives.

Therefore they *did shamefully*, therefore they *went after their lovers*

lovers, because they *did not know*, the cause of almost all the evill in the world it is from hence, *They that know thy name will trust in thee*, those who know the Lord will feare him and his goodnesse.

Esay 1.4. *Oh sinfull nation*, saith God: God fetcheth a sigh under the burthen of it, his spirit is laden and troubled with it, *A sinfull people, &c.* What was the matter? *The Oxe knoweth his owner, and the Ass his masters crib, but Israel doth not know, my people doth not consider*, they were more stupid then the brute creatures. *Oh sinfull soule*, this is the cause of all thy inordinate walking, of all thy profanenesse, of all the ungodlineſſe in thy wayes, because thou doſt not know, thou doſt not consider, thou doſt not lay to heart the waies of God towards thee.

Ier. 2.5. God chargeth his people that they were gone far from him, and *verſe 7.* that they had made his heritage an abomination. What is the reason that is given of both theſe? It is in the *6. ver.* *They did not ſay, Where is the Lord that brought us up out of the land of Egypt? &c.* They did not take notice of what the Lord had done for them, therefore *they were gone far from him, &c.* If thou hadſt but a heart to lay to heart what God hath done for thee, it is impoſſible thou ſhouldſt goe ſo far off from God as thou doſt. For theſe deductions are eaſie and obvious to any from ſuch a principle.

1. Justice, common equity requires living to God, ſeeing we live by and upon God.

2. Common ingenuity calls for requiting good with good; the Publicans and Heathens will doe good to thoſe that do good to them.

3. If all be from God, then all ſtill depends upon God.

4. How much good is there in God from whence all this good and mercy comes, when God ſhall ſhew another day to men and Angels how he was the fountaine of all good I it will confound thoſe who have not laid it to heart.

8. *She did not know that I gave her corne, and wine, and oyle, and multiplied her ſilver and her gold.*

God is more bountifull to his people then the Idols can be.

Lect. 6.

Obſer.

Chap. 2.

The *Idols* by their own confession gave them but their *bread, and water, and flaxe, and oyle, &c.* but God giveth them *wine, and silver, and gold.* God gives better pay a great deale then the devill doth; yet the devill usually hath more servants to follow him then God hath, though his wages be lesse and worse. It is usuall for men to get souldiers from adversaries, by giving them more pay: This is the way God takes, he offereth a great deale better pay to those that will follow him, then they have that follow the devill, yet God can get few to follow him. This shews the vileneffe of mans heart against God.

9. *She did not know that I gave her, &c. which she prepared for Baal.*

Obs.

When men get abundance, then they soone grow wanton.

Prosperity
makes
men grow
wanton.

When I gave them corne, and wine, and oyle, and multiplied their silver and their gold, then they followed Baal. This is the reason of so many solemne charges of God, *Take heed when thou art full that thou dost not then forget the Lord.* As they that are neerest the sunne are the blackest, so those to whom God is neerest in regard of outward mercies, are many times blacker then others. It is observed, that the fatter mens bodies are, the lesse blood and the fewer spirits they have; so the fatter mens estates are, many times the lesse spirit they have to any thing that is good; God hath lesse spirit from them; sinne hath much more.

We reade of the sunne melting the Manna that fell downe, but the same Manna was able to beare the fire; so many a mans heart is able to beare affliction, and the affliction doth good, prepareth for much good, as Manna was prepared to be eaten by fire, but prosperity melteth them, makes them uselesse. Many men when they were poore and in a low condition, were very usefull; but when they grow high and rich, they are of very little use in the places where they dwell.

Trajan the Emperour was wont to liken a man growing to a great estate, to the Spleene in the body; for as the spleene grows big, the body grows lesse: so when mens estates grow bigger, they grow lesse usefull. *Euagrius* noteth it as a speciall commendation of *Mauritius* the Emperour, that notwithstanding his prosperity he retained his ancyent piety: it is a very rare thing to see

ſee men advanced to high places, do ſo.

10. *I gave her corne, and wine, and oyle, and I multiplied her ſilver and gold which they ſacrificed to Baal.*

Even thoſe creatures that wicked men abuſe to their luſts, God gives them.

Though he doth not give them for that end, yet thoſe creatures that they uſe for ſuch, an end are given of God. If thou beſt a drunkard, that wine or drinke that thou doeſt ſacrifice to that luſt of thine, who giveth it thee? Is it not God? thou haſt a good eſtate more then other men, and all the uſe thou makeſt of thy eſtate is meerly that it might be but as fewell for thy luſts, who gave thee this thy eſtate? Is it not God? God giveth thee clothes and thou ſacrificedſt them to thy pride, thou haſt more money then others, and ſo canſt vent thy malice more then others, from whence haſt thou this? Thou haſt more ſtrength of body then others and thou ventedſt it in uncleaneſſe, where hadſt thou this? conſider this, and let this meditation prevayle with thine heart to ſtop thee in thy ſinful way, let it be ſeconded with the next; viz,

That it is a moſt horrible wickedneſſe and abominable ingratitude, for any men to take Gods creatures and abuſe them againſt God.

What, *I gave them corne, and wine, and multiplied their ſilver, and their gold,* and have they prepared theſe for Baal? God ſpeaks of this as of a monſtrous ſin, as if God ſhould ſay, let all my people lament my condition, that I ſhould do ſo much for them, and they do nothing for me but all againſt me, ſacrifice all to Baal: As perhaps many of you have been kind to ſome of your friends, and have raiſed them, and made them, as we uſe to ſay; they have wanted nothing, but you have been bountifull to them, if now theſe men ſhould turne your enemies, and that eſtate they have got by you, they ſhould uſe it to do you a miſchiefe, would you not call in your neighbours and friends, to joyne with you in lamenting your condition? What, did you ever heare of ſuch an example, that I ſhould do ſo much for ſuch, and they turne all againſt me? you tell it as a moſt lamentable ſtory to your friends; God doth ſo here; he makes this his grievous complaint. This is as if a bird ſhould be ſhot with

Leſt. 6.

Obſer.

Obſer.

An evil thing to fight againſt God with his own creatures.

Chap. 2. an Arrowe, whose feathers came out of her owne body; wee would even pity a bird in that case. Many men make no other use of their estates but to turne them against God; they are not as the slothfull servant that hid his talent in the napkin, if it were but so it were not so much, but they take their talents and imploy them against God. Would it not go to your heart if one should sue you in lawe, and beare the charges of the suit out of your own estate? We use to complaine such a man sueth me, and it is my own money that he goeth to law with; So thou goest against God, and he is fayne as it were to beare all the charges: Is it not against the light of nature? the very heathens, the publicanes and sinners will do good to those that do good to them: Thou art worse then a publicane and sinner, wilt thou doe hurt to God that doth thee good? When *Iulius Caesar* saw *Brutus* come to give him a stab in the Senate house, he cried out, *What thou my sonne*, wilt thou do it? But suppose that *Iulius Caesar* had given him the dagger with which he stabbed him, then oh thou my sonne, what stab me with that dagger I gave thee? If when *Jonathan* gave *David* his sword and bow, *David* should have turned against *Jonathan* and killed him with his own sword and bow, would not the unkindnesse, or rather the abominable wickednesse have pierced deeper into his heart, then any swords or arrowes possibly could? If you can finde any creature that is not Gods to to fight against him withall, you may doe it, but if all you have is from him, it is horrible wickednesse to take that and to sacrifice it to *Baal*. Certainly God giveth it for other ends, to go crosse to Gods ends is an evill thing; When God aymeth at such a thing, for us not to joyne with God in the same end he aymeth at is an evil, but for us to aime at a quite contrary end, that is horrible wickednesse indeed.

They sacrificed to *Baal*.

When once superstition and Idolatry hath got into a place, though there be much done against it, yet it is not easie to get it out.

Obfer.

It is from hence that God doth so often complaine of *Baal*, yet you shall finde in *Indg. 2.* (I think that is the first place it is mentioned that they served *Baal*) but it appeareth that they fell

off

κὶ πὺ τῆς
154.

off from *Baal*, yet they fell to him againe, for in *Judg. 8.33.* After *Gideons* death it came to paſſe that the children of *Israel* turned againe and went a whoring after *Baalim*, and made *Baal-berish* their god; It ſpeakes as if it were a new thing now that they ſhould fall to worſhip *Baal* after they had left worſhipping him; After his death. And *1 Sam. 7.4.* The children of *Israel* did put away *Baalim*; yet if you reade *chap. 10.12.* they fall a confeſſing that they had ſinned, becauſe they had forſaken the Lord and ſerved *Baalim*; though they had put him away before, yet he had got up againe; So in that place before named, *1 King. 16.* there *Ahab* would ſerve *Baal*, it is brought in there as a new thing, as a novelty, becauſe *Baal* had beene ſo much ſuppreſſed, *2 King. 10.* you finde that *Iehu* ſought to deſtroy *Baal* and all his *Prieſts*, but yet *Baal* was not ſo got out for all this, but he got in againe, for in *2 Kings 23.4.* the text ſaith, that *Joſiah* who was long after that time, cauſed the veſſels that were made for *Baal* to be taken away and burnt.

This is of marveilous uſe, and ſeaſonable for our times. If ſuperſtition be oppoſed, though it be caſt out as we thinke in a great degree, yet if there be not a thorough Reformation, it will winde in one way or other againe. If we thinke it enough to cut things ſhort, and to take away their ſtrength, and their enormities, wee deceive our ſelves; if there be nothing done but ſo, they will grow up againe; it is but cutting the weeds a little; if branch and roote be not taken away, they will up againe; *Baal* will put up his head one way or other.

I remember *Cluverus* a late Hiſtorian, yet much approved of, bringeth in one that gave this counſell concerning *Rome*, becauſe it was much annoyed with *Wolves*; ſaith he, there is no way to ſave *Rome* from *Wolves*; but to cut downe the woods wherein theſe *Wolves* breed and live, for otherwiſe they might kill and kill, but they would breed againe. So ſometime when childrens heads are overrunne with vermine, the way to deſtroy the vermine is to ſhave the haire quite off: So certainly, this is the way to deſtroy ſuperſtition from amongſt us, to take away the places and revēews of thoſe men that have beene maintainers and upholders of ſuperſtitious wayes of worſhip; Let us

Chap. 2.

By cutting downe the woods, and shaving off the hayre destroy these wolves, and if they will needs be Priests, let them be Shave-lings.

Which they sacrificed to Baal.

Lastly,

Obs.

Idolaters are very liberall to their Idols, they are willing to sacrifice gold, silver, corne, wine and oyle, and all to *Baal*, but of that before.



The Seventh Lecture.

H O S E A 2. 9, 10.

Therefore will I returne and take away my corne in the time thereof, and my wine in the season thereof, and will recover my woole and my flaxe, given to cover their nakednesse.

And now will I discover her lewdnesse in the sight of her lovers, and none shall deliver her out of mine hand.



In the former verse, Israel is accused for abusing her silver and gold, &c. in the service of *Baal*; now it followes, *Therefore I will take away my corne in the time thereof, &c.* if there be a *therefore*, wee must enquire wherefore it was, because they did prepare their corne, &c. for *Baal*.

Therefore I will returne.

1. What is the meaning of *returning*.
2. What the meaning of the time and season thereof, *I will take away my corne in the time thereof, and my wine in the season thereof.*

3. What that phrase imports, *I will recover my woole.*

For the first therefore, *I will returne*, that is, I will change the way of my administrations toward them, I will goe out of my way of mercy, and turne into my way of judgement, I will goe back againe; I was in a way of judgement toward them, and they cryed to me, and I turned into a way of mercy, but I will goe

goe back againe into a way of judgement, *I will returne.* Arias *Montanus* hath a good note upon the place, Whereas God hath heretofore bid them not to bee afraid of all the tokens of the Southſayers, that is, when they ſaw by Astrology ſome ſignes of death that might follow, they were afraid; be not afraid, ſaith the Lord, but know your corne, and wine, and oyle depends on me, not on the ſecond cauſes; though ſecond cauſes make againſt, yet feare not, for I will give you corne, and wine and oyle; but now it is quite contrary, though ſecond cauſes promiſe all kinde of plenty whatſoever; that there ſhall be abundance of corne, and wine, and oyle, yet I will take away your plenty, there ſhall be a dearth of all things amongſt you.

I will take away my corne in the time thereof: that is, firſt in the times of harveſt juſt when their corne is to be taken in, and in the time of their vintage, I will then take it away, whereas I might take it away in the ſeed; I will let it grow till the harveſt, and then take it away.

2. In the time when they have moſt need of it, when they are in the greateſt ſtraits, and know not what to doe without theſe creatures.

3. *In tempore ſuo*, ſo ſome, *In the time I have appointed*, though I have let them goe on and enjoy the creatures in abundance, yet my time is come that I will take away all.

And will recover, the word ſigniſieth; I will ſnatch it away, I will ſpoyle you of it; and it hath reference to two things.

Firſt, I will recover it as out of the hands of uſurpers, you have my corne, and woole, and flax as uſurpers, but I will recover them out of your hands, as a man that hath his goods taken away from him uſurped, he by ſome meanes or other recovers his goods againe; ſo ſaith God, you have my corne, and wine, and as you have carried the matter, you are but uſurpers, I will ſue you for them, you ſhall not enjoy them long.

Secondly, *I will recover*, it hath a reference to priſoners and bondſlaves, when the enemy ſhall get any of ours into their power, and make them bondſlaves, a greater power goes againſt the enemy, and recovers them out of his hands, and gets them againe; As *Abraham* recovered *Lot* and his goods, *Gen.* 46. 14. Or as if mariners ſhould get thoſe gally-slaves the

Turks

האלת

Chap. 2.

Turks have gotten: and recover them out of their hands, as if he should say, these creatures of corne and wine, &c. they are in bondage, and I will recover them out of your hands; you know the creatures groane under their bondage while they are in the possession of wicked men, 8. Rom. my creatures are in bondge to you, and they cry to me, and I will recover them out of your hands. There are many precious and choice truths to be present to you out of the words.

Obfer. 1.

First, *Therefore I will, &c.* Whence observe, Though God gives mercy out of free grace without cause in our selves, yet he takes not away mercy without cause, there is a *therefore* for taking away mercy, but we have many mercies given without a *therefore*: when God takes away mercy we have cause to looke into our selves to finde out a *therefore*, but you may finde out thousands of mercies that God gives to us, and you shall finde never a *therefore* for them. It is not so great a wonder that thousand thousands are in misery as that any one enjoyes mercy, for misery hath a *therefore* in our selves, for mercy there is reason onely in the breast of God.

Obfer. 2.

Secondly, *I will returne.* Sinne causeth God to change the way of his administrations towards his people. Though God be in wayes of mercy, yet sinne may put him out of those wayes, and make him returne and go in a way of judgment again: how much better were it for sinners to returne, then that sinne should cause God to returne? Oh sinner, returne out of thy evill wayes, if God returne, it will be a sad returne. Not long since God was in wayes of judgment against us, and lately he hath come into wayes of mercy, and now he seemes to returne againe to his former wayes of judgement.

Ier. 14. 9. Why art thou as a man astonished? A man astonished stands still; or if he moves, it is up and down, as if he knew not which way to go, though we have suffered hard things, we cannot yet say God is returned, but he seemes as a man astonished, that knowes not which way to go. Thus God is pleased of himself after the manner of men, to speake; let us cry to him that he may not turne out of his way of mercy, into those sad wayes of wrath that he seems to be looking towards.

I will take away my corne, and my wine.

Abuse

ſin in asking a King. Thoſe who have abuſed their eſtates in theſe times, when the enemy comes, what gratings of conſcience will they have? Then theſe thoughts will ariſe, Have I uſed my eſtate for God? have I done that I might doe? have I not ſatiſfied my luſts with thoſe things God hath now taken from me? There is uſually a grating of conſcience for the abuſe of any thing, when God takes it away. When God takes away a wife, if the husband hath any tenderneſſe of conſcience, his firſt thoughts are, Have I performed the duties of my relation to my wife as I ought? have I not neglected my duty towards her? and this cauſeth ſad thoughts.

And when God taketh away a child, Have I done my duty to this child? have I prayed for it, and inſtructed it as I ought?

Again, *I will take away your corne in the time thereof, and your wine in the ſeaſon thereof.* This preſents this truth to you,

That there is an uncertainty in all things in the world; Though they promiſe faire, yet they are ready to faile us, when they promiſe moſt. A husbandman that hath a good ſeed time, promiſeth much to himſelfe, it comes up and thrives, and yet at harveſt it is all blaſted. *Habak. 3. 17. Though the labour of the olive faile,* The phraſe is, *Though the labour of the olive lye,* that is, the olive promiſed faire, it grew up, and looked very faire, and ripened, but it did lye, that is, it did not performe what it ſeemed to promiſe, for in the time thereof it vaniſhed and came to nought. I had certaine information from a reverend Miniſter, of a ſtrange work of God this way; The thing was, In his owne towne there was a worldling who had a great crop of corne; a good honeſt neighbour of his walking by his corne, ſaith he, Neighbour you have a very fine crop of corne, if God bleſſe it: Yea, ſaith he, I will have a good crop, ſpeaking contemptuouſly; and before he could come to get it into the barne, it was blaſted, that the corne of the whole crop was not worth ſix pence. Here we ſee the uncertainty of the creature in the time thereof, when it ſeems to promiſe never ſo faire, when we are ready to take it into the barne, it depends on God, as well as when it is under the clods. Oh the bleſſedneſſe of Gods ſervants, who are ſure of their good for time to come! We may promiſe our ſelves certainty, even for the future

Lect. 7.

When God takes away a mercy, then conſcience troubles for the abuſe of that mercy.

Obſer. 6.

שנח

Chap. 2.

in the things of Christ; but for outwards they are never sure, no not when men have them in their hands. *Many things fall out between the cup and lip*, as we have it in the proverb.

I will take away my corne in the time thereof, and my wine in the season thereof.

Hence observe,

Obser. 7.

God lets out his displeasure many times to those that provoke him, when they make account of the greatest mercy, when they are at the greatest height of prosperity, when affliction seems to be farthest off from them, then it comes heaviest upon them: When they think least of it, when they think all sure, then God comes upon them by his displeasure, when his displeasure shall be most bitter to them: for that is the strength of the point, he will not onely take them away in the time thereof, but when the affliction shall be most grievous to them.

That in the 20. of *Iob*, ver. 22. is a most notable Scripture for this, *In the fulnesse of his sufficiencie he shall be in straits*. A man may seeme to have *sufficiencie* of the creature, and may have his *fulnesse* of sufficiencie, yet God saith he shall be *in straits* in the fulnesse of his sufficiencie. I can give you another admirable work of providence in this very thing, wherein you may see God to come in sore affliction at such a time, when it is most bitter: It came from that worthy Divine, Doctor *Preston*, it was in the towne where he was borne; There was a man who of a long time had no child, but when God gave him one, at the weaning of it he called his friends and neighbours to rejoyce with him for this great mercy, and the nurse going to dandle the child in her arme, and wearing a knife in her bosome, the point of the knife being upward, while she was dandling of the child, runs into the belly of the child, at that time when all his friends were about him to rejoyce with him. When men think *the bitterness of death to be past*, (as *Agag* did) the curse of God comes on them. *Psal. 78. 30. While the meat was in their mouthes the wrath of God fell upon them.*

Wrath from God when wicked men least think of it.

I have read of Pope *John* the 22. that he said he knew by the position of the Stars he should live a long time, and boasted that he could cast his nativity, and the same night by the fall of a chamber he had newly built for his solace, he was slain. Another example

Lect. 7.

example in this kinde I have heard credibly reported of a drunken fellow in an Inne was swearing moſt dreadfully, and one comes in and ſaith, Sir, what if you ſhould dye now? ſaith he, I ſhall never dye, and going downe the ſtaires when he went out of his chamber, he preſently fell downe and broke his neck.

There is likewiſe a hiſtory of one *Bibulus* a Roman, that riding in triumph in all his glory, a tyle fell from a houſe in the ſtreet and knockt out his braines. As on the contrary, Gods wayes and dealings with the Saints are ſuch, as what time their condition is moſt ſad, God comes in with mercy to them, when they are in the moſt dark condition and gloomiſh, Gods face ſhines on them; ſo when the wicked are in the height of their proſperity, God ſmites them. When *the Irons entred into Iosephs ſoule*, God delivered him. When the Apoſtle *had received the ſentence of death in himſelfe*, God comforted him, 2 Cor. 1.9. When *Abraham was liſting up his hand to ſlay Iſaac*, the Angel of the Lord ſtayed his hand.

As it is obſerved in nature, a little before day breake it is darker then before, ſo a little before the happineſſe of Gods people, there are ſome great afflictions. *Zech. 14.7. At the evening time it ſhall be light.*

Obſer. 8.

I will recover. From this phraſe of [recovering] obſerve, Firſt, when men abuſe mercies, they forfeit their right in their mercies, they come then to be but uſurpers; they are not uſurpers of mercies, meereſly for the uſe of mercies, but for the abuſe of them; they are not charged for their right to uſe them, but for their not right uſing them; there is great difference betweene theſe two.

It hath bin taught by many, that all wicked men have no right at all to uſe any creature, but are to anſwer as uſurpers before God. But certainly there is a miſtake. It is certaine man hath forfeited all, but God hath given a right to all that they do enjoy in a lawful way, a right by donation. They have not ſuch a right as the Saints have, a right in Chriſt, once being in Chriſt we may challenge of God all things that are good for us. Another man hath right, but how? as a malefactor is condemned to dye by his offence, being condemned, hee hath forfeited all his eſtate, and all the benefit of a ſubject: But if the King be pleaſed out of his bounty to allow him proviſion for a day or two, till

How far wicked men have right to the creature.

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the time of execution, he cannot be challenged as an usurper, for that he hath, he hath it by donation, and it is such a right that all wicked men have; all wicked men in the world are under the sentence of condemnation, and have forfeited their right, and all the good of the creature, onely the Lord is pleased out of his bounty, to give such and such enjoyments, they shall have such and such houses, and such and such lands for a time, till the day of execution comes.

This might daunt the hearts of wicked men: you looke upon your selves as great men, you have your shops full, you have large estates, you are like some malefactors who have a better supper before execution than others. But stil your not right using may make you usurpers before God. You give your servant order to buy such and such commodities, suppose your servant run away with your money, or bestow it on his whores, &c. if he ruane away, doe you not follow him as a thiefe? you trust him with such a stock, to keepe such markets, now he hath right to use your estate, but if he run away with your estate, and use it against you, if you meet with him againe, you will say, what a thiefe are you to runne away with your Masters estate, and abuse it against him? *I will recover, &c.*

Obser. 9.

All the time the creature serves wicked men, it is in bondage, and God lookes upon it with a kinde of pity. God hath made all things for his owne praise, and he gives the children of men many mercies, but it is for his owne glory; but when these creatures which were given for the glory of God, are abused to thy lust, the creature groanes under thee. Thou drinkest wine, but the creature groanes under thy abuse; never any gally-slave did groane more under the bondage of the Turks, then thy wine and thy dishes on thy table groane under thy abuse, *Rom. 8. 22.*

As God heares the cry of the widow and fatherlesse, so hee heares the groanes of the creature.

Cornelius à Lapide tels a story that hee heard of a famous Preacher, shewing this bondage of the creature, brings in the creatures complaining thus, Oh that we could serve such as are godly! Oh that our substance and our flesh might be incorporated into godly people, that so we might rise into glory! but if our flesh be incorporated into the flesh of sinners, wee shall goe

to

*Substantia caro
nostra in-
corporatur
Sanctis, ut
in eis ad
gloriam
resurgat,
non peccato-
ribus, in
illis enim
resurgat
ad Gehen-
nam.*

ken God, are we not in as good a condition as Judah, who you ſay hath not forſaken God?

Lect. 7.

Secondly, their externall worſhip in that yet they kept ſomething according to Gods own mind, they yet kept the Sabbath and ſome ſolemne dayes according to the law, this cover they reſted in; as if they ſhould ſay, What do you accuſe us as if we did not worſhip the true God, have not we Gods ſervice with us, and our ſolemne aſſemblies?

2.

Thirdly, They had other ſervices which were not Gods, yet they did cover them, with glorious pompous ſhewes, they had pompous dayes of ſolemnity, pretended for God, but being of their own invention, they were hatefull. Well ſaith God, I will take away your proſperity, and I will take away thoſe things you thinke to put me off with, I will take away your ſolemnities, and all the pompe in your ſervices.

3.

I will diſcover their lewdnes.

The word *lewdnes*, that comes of *Nabal*, that ſignifieth *to fall*, it ſignifies the falling of the ſpirit to low, poor, vile, and unworthy things. Hence the Hebrews uſe that word for a *foole*; one that hath a vile ſpirit, ſet upon baſe contemptible things, is *Nabal*, a *fool*. Hence that ſpeech of *Abigail* concerning her husband, *as is his name, ſo is he, he is Nabal, and folly is wiſh him*. The Seventy turne this by another word, that ſignifyeth *uncleannes*, the mixture of their ſpirits with vile things that make their ſpirits to be uncleane. The English word *Lewd* comes from *Loed* an old Saxon word, which ſignifieth one that is of a ſervile diſpoſition, of an under ſpirit; ſome are of ſervile ſpirits naturally, they are borne to a kind of ſervility, and bondage, they are inclined to baſeneſſe, and vilenes, by their natural *genius*: others are of more ſublime ſpirits naturally, as if they were borne for great things; theſe people are *lewd*, they have vile ſpirits, forſaking the bleſſed God, and his glorious wayes, turning to vanities that can do no good. So we ſay of many, they are *lewd baſe fellows*, that is, they are of ſuch fordid diſpoſitions, that they ſeek onely after ſuch things as have no worth in them, and ſatisfy themſelves in things beneath the excellency of a man, unbefeming a ratioll creature to take content in. *Act. 18. 14.* we finde this word *lewd-*

נבולות

ἀναδυσία.

ψευδολογία
ἀναδυσία
ἀναδυσία
ἀναδυσία
ἀναδυσία

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nes; the Greek word translated there *lewdnes* doth elegantly set forth the disposition of a lewd man, namely, such a one as is easily drawn to any wicked way.

I will discover her lewdnes in the sight of her lovers. In the sight; this is a great aggravation of their shame. God will cast filth on them, not before those that are strangers, but those before whom they would be honoured. It is a note of Calvin upon this, that seemes to reach the meaning of the holy Ghost, alluding to the way of whores, who having great men for their lovers, favourites with Princes at the Court, they rest on their power, and confide on their greatnes, they care not what their husbands can do against them, and so grow proud against their husbands, because their lovers have great power. There was a remarkeable example of this in England, that you may remember, it were but to rake in a filthy dunghil to mention it.

I will take away their confidence, though their lovers be never so great, the Assyrians, and Egyptians, whosoever they be, they shall have no power to help you, but I will discover your lewdnes before their face. From hence take these observations.

First, all wickednesse, and especially Idolatry hath many covers for it; except we looke very narrowly to those that are superstitious and Idolatrous, we shall not see the evil of that sin. Some covers are subtilly woven, but it may be said of them all as *Is. 28. 20. The bed is shorter then that a man can stretch himself on it, and the covering narrower then that he can wrap himselfe in it.*

Obfer.

Secondly, Prosperity in a sinnefull way is a great cover; though it be a very vile and sinnefull way, yet prosperity is a cover to it. This glisters so in many mens eyes, that the filth of sinne is hid, many a foule hand is under a faire perfumed glove, an ill complexion may have a painted face, and prosperity is no other to wicked men, then a painted face to a foule woman. As a painted face is no argument of a faire complexion, so neither is prosperity of a good condition. Crooked diseased bodies, halfe rotten, may have fine clothes. Green leaves on a tree may hide the rifts, the mossines, and blacknes of the body which appears in winter.

Prosperity
hides
much
filth.

Many men are abominable false in all their wayes, cruell, and
bloudy

bloody in their hearts againſt God and good men, their ſpirits are invenomed, and they have given up themſelves to moſt horrible finnes, yet ſo long as they have power about them all is covered, were all their proſperity taken from them, and all their glory and greatnes, and nothing but their falſhood, and hatred of the wayes of God appeared, what dreadfull creatures would they be? There is many a man that is taken with a ſtrumpet, when ſhe hath painted her ſelfe bravely like *Jezebel*, but if he ſhould ſee this whore whipped up and down the ſtreets, and full of botches, how odious would this ſtrumpet be in his eyes? take away her bravery, and ſhe is then to him the loathſomeſt creature upon earth.

- Thirdly, Retaining ſome truths in the way of worſhip is a great cover to much falſnes. When ſome of you are to pay a great ſumme, you can ſhuffle in a braſſe ſixpence or ſhillings, or a light peece of gold, ſo ſome though they retaine many errors, yet becauſe they keep ſome truths, they thinke to cover much ſuperſtition. Falſe wares will be holpen off amongſt good, and a man that uſeth to lie will ſometimes tell ſome truthes to put off a lie. A man that is a baſe ſelfe-ſeeker, will many times deny himſelf; many times you ſhall have the proudeſt ſpirits that are, to be as crouching and ſubject to thoſe that are their ſuperiours as any, and ſo by ſeeming humility, cover a great deale of pride. So the evil of ceremonies, and falſe diſcipline, paſſe without much contradiction, you muſt not trouble your ſelfe about theſe things, and why have not we as wholeſome ſoule-ſaving doctrine as in any Church in the world? becauſe of this the corruption of the other is covered, much hypocriſie is covered under excellent gifts, the gifts are gifts of Gods Spirit, but they oftentimes cover much vilenes.

- Further obſerve, Outward pompous devotion in Gods worſhip is a great colour of notorious Idolatry, as gilded Croſſes, painted Churches, pompous Ceremonies: how hath it covered the moſt deſperate hatred to the power of godlineſſe that ever was?

I will diſcover thy lewdneſſe.

God hath a time to diſcover wickedneſſe, it ſhall appeare one day in its colours, vile and abominable wickedneſſe ſhall not

Lect. 7.

Obſer.

Retaining
ſome good
covers
much
evil.

Obſer.

Obſer.

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Lewdnesse
of men
must be
discovered
but not
their in-
firmities.

alwayes goe uncovered. God will not discover her *infirmities*, neither should we; we should doe as God doth, discover the *lewdnesse* of men, but not their *infirmities*. Love covers a multitude of faults, if they be but infirmities. And when you discover the lewdnesse of others, take heed you doe not discover your owne lewdnesse in the meane time. Many when they goe about to discover the lewdnesse of other men, doe it with such bitterness of spirit, and with rejoycing, that they have got any advantage against those that are religious, if they heare any reports against such, whether true or false they care not, they relate it confidently, something will stick. This is for men to discover their owne lewdnesse, when they cry out against the lewdnesse of others. Those who are wise and understanding, are able easily to see it; but if we would not have God discover our lewdnesse, let us get such a cover as shall never be uncovered. You may have many shifts to cover your sins that are not large enough, but I will tell you of a cover that is large enough to cover all: What is that? The righteousness of Jesus Christ. *Psal. 32. 1. Blessed is he whose transgression is forgiven, whose sin is covered.* There is a cover that covers from the eyes of God: and man for ever.

I will discover her lewdnesse in the sight of her lovers.

I will take such a way to manifest her vile lewdnesse before her lovers, that she shall neither prevaile with them, nor be upheld by them.

Whence observe,

Obfer.

When God discovers mens lewdnesse, they shall doe little hurt. *2 Tim. 3. 6. But they shall proceed no farther, for their folly shall be made manifest to all men.* There are many men who have secretly gained on the spirits of other men, by faire pretences, that they will doe nothing but thus and thus, and they seek nothing but the publique good, and they desire the furtherance of the Gospel, but when opportunity shall serve, there shall be a discovering that their intentions goe another way then their words seemed to import, and then *they shall proceed no farther*, for they shall be vile and contemptible in the eyes of those with whom they prevailed before.

Againe, further, I will doe it *in the sight of their lovers.*

When

When God ſets himſelfe againſt his enemies, he will goe through his work in the face of all thoſe that ſeek the contrary, doe what they can. God needs no ſhifts, no tricks nor devices to carry on his work, but he can carry it on in the ſight of his adverſaries, he will carry on his work, and ſhame them in the ſight of their lovers, and bring them downe low, doe what they can. God can make uſe of the wiſdome and policie of men, and he can make as much uſe of their indiſcretion, as he hath done of late. The great works of God amongſt us of late have been carryed on with a high hand in the ſight of thoſe that have been our adverſaries; what discoveries have there been of the filth of men? how hath their nakedneſſe been made naked? what changes in their conditions? what contempt hath God caſt in the face of thoſe that were the great champions for lewdneſſe, and that in the very face of their lovers? Their lovers looked on them, and had as good a heart to them as ever; there was little or no change in the hearts of their lovers; and though their lovers were as eager for them as ever, yet their ſhame hath been diſcovered. This Scripture is as cleerly made good this day, as any Scripture in the Book of God.

Againe, *In the face of their lovers.*

Diſhonour before thoſe we expect honour from, is a ſad, a great evill. Oh, ſaith *Saul*, *Honour me before the people.* *Saul* cared not much if he were diſhonoured before ſtrangers, but he would be honoured before the people. It is ſuch a thing to be diſhonoured before thoſe that we would be honoured before, that the ſtronger a mans ſpirit is, the more intolerable the burden is; one of a mean and low ſpirit, doth not much care for diſhonor any where, but a man that hath ſtrength of ſpirit indeed, counts it the worſt thing that can be to be diſhonoured before thoſe that love him. This we finde among many tradesmen that are civill at home, but if they get among ſtrangers, oh how lewd are they in an Inne! thoſe that love God and the Saints, are moſt afraid to have their evil diſcovered before God and the Saints, for a gracious heart deſires honour from them moſt. One that is godly can beare diſgrace, any contemptuous abuſe from many of thoſe that are profane, rather then from one that is godly. Wicked men care not for diſhonour among the Saints, becauſe

Lect. 7.
Obſ.

God carries on his work in the face of his enemies.

Obſer.
1 Sam. 15.
30.

It is very grievous to be diſhonoured before thoſe we love.

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they care not for their love. If dishonour before lovers be such a shame, what will dishonour before God at the great day be, and before the Saints and wicked men too who were your lovers?

I will discover their lewdnesse in the sight of their lovers. When I take away their corne, and wine, and flaxe, and these things, their lovers will be ashamed of them.

Obs.

The way of carnall friends is to esteeme of men when they are in prosperity, but when they are downe in aduersity, then they contemne them.

Carnall
friends
grow
strangers
in time of
aduersity.

Huntsmen when they would single out a Deere, they shoote her first, and as soone as the blood appeares, all the rest goe out of her company, and push her from them. It is so with carnall friends, if a man be in affliction, if they see their friend shot, they looke aloofe from him. We have had wofull experience of this of late, when many godly Ministers were persecuted, those who before seemed to bee their lovers, grew strange unto them. In a Sun-shine day, men that passe by looke on a dyall, but in a darke stormy day, a hundred may ride by it and never looke to it. When wee are in a Sun-shine day of prosperity men will looke towards us, but if the gloomy day of aduersity come, then they passe by without regard to us. If a man of fashion come to a house, the dogs will be quiet, but when a beggar comes in rags, they fly upon him. It is apparent by this that men in their prosperity are not regarded for any thing in themselves, but for their prosperities sake, for their monyes sake, for their clothes sake. Suppose any of you have a servant goes up and downe with you, and you know whither soever you goe, the respect that is given, is not for your sake, but for your servants sake, you goe to such a house, and they use you kindly onely for your servants sake, you take it very ill. This is all the respect that men have from false lovers, it is not for any good in them, it is for their prosperity, for their servants sake; Oh how vaine is respect from the world! If you be gracious, God will not deale with you thus; if you have your estates taken from you, God will not despise you as carnall friends doe. *Psal. 22. 24. For he hath not despised nor abhorred the affliction of the afflicted;* When the Saints are afflicted, God doth not hide his face from them, but *when they cry to him he heares them.*

Yet

Yet further we ſee here, carnall hearts have a great deale of confidence in many things they truſt to, in time of danger they will not beleevē but they ſhall eſcape. Let us not bee troubled at the confidence our enemies have, they doubt not but to prevail; this is from the curſe of God upon them; their caſe is never ſo deſperate, but they have ſomething to ſhelter themſelves in their owne thoughts: Oh what a ſhame is it that any thing is rather truſted in, then God! The husbandman caſts ſeed-corne that coſts dearer then other corne into the ground: The Merchant truſts all his eſtate to the winds and waves of the ſea, and if they faile, all is gone; you truſt ſervants with buſineſſes of weight. If you goe to Weſtminſter, you truſt your lives in a boate halfe an inch thick. God is not truſted ſo much, that bleſſed God who is the onely true object of ſoule-confidence.

Laſtly, when God ſets himſelfe againſt a generation of men, or any particular, all the means in the world ſhal not help. *Ezek. 9.* the Prophet had a viſion of ſixe men with weapons of war in their hands, there were ſixe principall gates in Jeruſalem, and God would ſet theſe ſixe men with weapons in their hands at each gate, that if they run to this, or the other, or any gate, the man with the weapon in his hand ſhould be ſure to take them, they ſhould not eſcape. *Amos 5.8.* *Seeke him that maketh the ſeven Stars and Orion*; why are theſe named *the ſeven Stars and Orion*? the one is the extreame of cold, and the other of heate; The Lord hath the power of both: if they eſcape the heate, the cold ſhall take them; if the cold, the heate ſhall take them; and ſo likewiſe, ſaith the Lord, can make both theſe helpfull to you as I pleaſe.

Hence there is ſuch blaſting of means, for the curſing of thoſe whom God ſets himſelfe againſt; let us not be afraid of the great aſſiſtance that our adverſaries have, though they have great aſſiſtance, they are in Gods hand, and none can deliver out of his hand; all their great ſtrength is but as tow or flaxe before the flame of fire. If God be in a way of mercy, none can take out of his hands, *Iſai. 43. 13.* *There is none can deliver out of my hand, I will worke, and who ſhall let it?*

Wherefore it is a fearfull thing to fall into the hand of God when he is in a way of wrath, and it is a bleſſed thing to bee in his

Lect. 7.
Obſer.

Obſ.

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his hand when he is in a way of mercy, for none can deliver out of either. Christ holds the *Stars*, not onely *Ministers*, but all his *Elect* in his hand, and none can take them out. I will give you a notable example of Gods preservation in times of danger: In the time of the Massacre at *Paris*, there was a poore man, who for his deliverance crept into a hole, and when he was there, there comes a Spider and weaves a cobweb before the hole; when the murthers came to search for him, saith one, Certainly he is got into that hole: No saith another, he cannot be there, for there is a cobweb over the place; and by this meanes the poore man was preserved. *The hope of the wicked*, Job saith, *is as the Spiders web*; yet if God please he can make a cobweb to deliver his people. The least things shall deliver when he will, and the greatest meanes of deliverance shall not deliver when hee pleases.

Job 8. 14.



The Eighth Lecture.

HOSEA 2. 11.

I will also cause all her mirth to cease, her feast dayes, her New Moones, and her Sabbaths, and all her solemne feasts.



He Lord proceeds still in his threats against Israel, in this verse we have as fore a threat as any, for it is in part spirituall.

Her mirth, & desires, so the Seventy reade it, the word signifieth the right temper, the right posture of the minde, when the minde is in a right frame, then it may be merry; *Whosoever is merry* (saith *S. James*) *let him sing*; there the word though not the same, yet signifying the same thing; who ever hath his minde in a right frame, let him sing. No man can be truly merry except his minde be in a right frame.

I will cause [all] her mirth. God many times takes away from his Saints much of the matter of their mirth, but never takes away

James 5.
13.
Benedict.

away all. This is a dreadfull threat to cauſe all their mirth to ceaſe.

Lect. 8.

I will cauſe it to ceaſe.

I will turne it away, ſo the Seventy. I can ſoone have all their mirth down, they ſhall never be able to rejoyce more if I pleaſe; it is gone all with the turn of a hand.

Amos 6. 1. 2.

It appears that Iſrael, though an apoſtatizing people, though a people of Gods wrath, deſigned to dreadfull judgements, yet was a merry jocund people, they went on ſtill in their mirth and joviallity.

That which is here implied, is more fully expreſt in *Amos* chap. 6. 4. who was contemporary with *Hosea*, and he was the Prophet of the ten Tribes as *Hosea* was, now ſee there how *Amos* ſetteth forth the mirth of this people, *They lye upon beds of Ivory, and ſtretch themſelves upon their couches, and eate the Lambs out of the flock, and the Calves out of the midſt of the ſtall, they chaunt to the ſound of the Violl, and invent to themſelves instruments of muſick like David, they drinke wine in bowles, and anoint themſelves with the chiefe ointment.* This was their condition when they were under ſuch fearefull guilt and in ſuch dreadfull danger.

Wicked men though under Gods wrath yet will be jocund & merry.

Senſuall men, while they proſper, they looke upon themſelves as above the word, and bleſſe themſelves in the ſatisfying of their owne carnall deſires, as if it were but a poore low and meane thing for them to be under the power of the word, to feare ſinne and threatnings, it is too low for ſuch brave ſpirits as they have; But, come let us ſing away all care, let us live merrily, let us take our pleaſure for the preſent, and crowne our ſelves with roſe-buds. This is the diſpoſition of carnall hearts under all their guilt and danger; They ſwim delightfully in that river of *Jordan*, and ſuddenly fall into the *Dead Sea*; they ſpend their dayes in pleaſure, and in a moment goe downe into hell. This is all the portion of their cup they receive from the Lord: They have a little joy here, this is all they are like to have, and therefore they will take their fill of what they have.

But this will not hold,

I will cauſe this mirth to ceaſe.

Chap. 2.
Obfer.

Sinne and mirth can never hold long together; there must be a separation betweene them. The union that there is betweene sinne and mirth at any time, it is a forced union; God never joyne them together, and if you will joyne those things that God never joyned, your joyning cannot hold: Sinne is of such a canker-fretting nature, as it will soone fret out all the varnish of mirth and joy that is upon it. If you will not take away sinne from your mirth, God will take away mirth from you sinne. It is indeed the happinesse of the Saints that they shall have everlasting joy, the pleasures at Gods right hand are for evermore, but the pleasures of sinne must cease.

Obfer.

Thirdly, when afflictions come upon the wicked they are all Amort, their joy, their mirth is gone. We say of fire, it congregates things of the same kinde, and separates things that are of diverse kinds. So it is with the fire of affliction, it congregateth things of the same nature, as thus, Sinne and horreur, trouble, anguish, sorrow, vexation, accusation of conscience, condemnation, these are of the same kinde; sinne and these are *Homogeneall*; now when affliction commeth, it congregateth all these; Here is sinne, yea but sorrow, and anguish, and horreur of conscience seemeth now not to bee together with your sinne, but when the fire of affliction comes it joyne all these together. On the other side, Sin, and joy, and prosperity, and peace, these are *Heterogeneall*, things of another kinde, now when the fire of affliction comes, it separates these *Heterogeneall* things; then the hearts of the wicked sinke as lead, they lye downe in sorrow, the candle of the wicked is blowne out, all their mirth and joy it is but the light of a candle, affliction makes all to be but as a sinking snuffe. And indeed ungodly men when affliction comes are men of the poorest spirits of any men, they quickly die, they succumb, they fall downe under the least weight of affliction; They seeme to have brave spirits, to out-brave the word of God, but they have poore, meane, and low spirits when they come to beare Gods hand upon them; affliction takes away all their good, that they conceive and understand good. There is nothing within them to support them, there is nothing but darknesse and blacknesse within, nothing but guilt and the knowings of the worme; And they looke upon every suffering they indure
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but as the beginning of eternall ſuffering ; And there is the venome and curſe of God goes together with their affliction, which drinks up their ſpirits.

Oh the happy advantage the Saints have in their afflictions over that the wicked have in theirs ! They have ſpirits indeed that well may be called brave ſpirits, that can ſtand under the greateſt weight of affliction, and that with joy, in the miſt of them ; Paul can rejoyce in tribulation, yea and glory in it too. They have comfort in the creature, but they are not beholden to the creature for comfort ; they depend not upon the creature for comfort, their joy is a great deale higher ; That is precious light indeed that no ſtorme can blow out. See an example of a brave ſpirit that way, that in the miſt of affliction can have the light of joy, *Habak. 3. 17.* *Although the Figtree ſhall not bloſſome, neither ſhall fruit be in the Vines, the labour of the Olive ſhall faile, and the fields ſhall yeild no meate, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtals ;* What then ? *Yet will I rejoyce in the Lord, I will joy in the God of my ſalvation :* All their joy ſhall not ceaſe; perhaps in times of affliction, in ſad diſmall times, they may abate ſomewhat of their outward joy, but all their mirth ſhall not ceaſe, there ſhall be joy within, though none without.

Laſtly, *I will cauſe all their mirth to ceaſe.*

All our mirth depends upon God, he can take it away when he pleaſeth. God is called in Scripture, *The God of all conſolation*; Joy is Gods propriety, he gives it when he will, and takes it away when he will. You have an excellent Text for Gods hand in taking away joy from the hearts of men when he pleaſeth, it is *Lamen. 3. 65.* *Give them ſorrow of heart, thy curſe upon them:* Marke it ; Now that word that is tranſlated *ſorrow of heart* (I eſpecially take the note from thence) A word that comes from that that ſignifies a *helmet*, or a *ſhield* to fence off any thing, or to cover a thing as a thing is covered by a ſhield and helmet ; And it doth note to us that diſeaſe which Phyſicians call *Cardiacapaffio*, a kinde of diſeaſe whereby the heart is ſo oppreſt, and there is ſuch a ſtopping, that it is as it were covered *ſicut ſenſo*, as with a ſhield, there is a lid as it were put over the heart, a ſhield to keepe out all things that ſhould com-

Lect. 8.

Difference between the ſpirits of the wicked and the godly in their afflictions.

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fort, and to fence off all things that may be taken to be any refreshment to the spirits: let the most precious Cordials in the world be given to those that have that disease, they cannot be refreshed by any of them, and so the heart comes to be suffocated with sorrow. This is the meaning of the word here, *Lord give them sorrow of heart*; Put them into such a condition, as that their hearts may be so stopped and stifled with sorrow, that what ever meanes shall be used to bring any comfort to them, let it bee kept off, that no creature in the world may be able to afford the least refreshment to them; They were wont to shield and fence off thy word: when thy word was used to be delivered to them, wherein the treasures of thy mercies were, and they heard the sweet promises of the Gospell opened, yet they fenced off thy word as with a shield; Now when they are in affliction let their hearts be choaked so, and let there be such a fence put upon their hearts, that though there be never so many promises brought to them, they may be fenced off by thy secret curse. As, doe wee not finde many wretches who have lived under the Gospell, and have fenced off the treasures of mercies opened to them, when they have beene in affliction they have beene in horrible desperation, and whensoever any thing out of the Gospel hath beene spoken to them for their comfort, they have had strange kinde of fences to put off such things; As those that reade the story of *Spira*, may wonder what a cunning fencer he was to fence off all comfort that was brought to him. This was from the Lord. *Lord give them sorrow of heart*, that is, Lord put such a shield upon their hearts, as all comfort may be fenced off from them.

We see (my brethren) how wee depend upon God for comfort, we all cry out for comfort, let us know and take to heart our dependance upon God for it, God can fence our hearts from comfort when he pleaseth, let us take heed we doe not fence off his word from our hearts.

I will cause all her mirth to cease, her feast dayes.

These two are put together, for the hearts of men when they enjoy a more liberall use of the creature then ordinary, and are amongst chearfull company are warmed, raised and inflamed at such times. If the heart of a man be gracious, and he feasts

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in a gracious way, his heart is warmed, and cheered, and enlarged in things that are good; so the hearts of the wicked, when they are at their feasts, all their lusts are warmed, and their spirits are raised and strengthened in the things that are evil. You have a notable example of the cheering and raising of the hearts of men in good things in the time of feasts, 2 Chron. 30. 21. the feast that *Hezekiah* made for the people of Jerusalem in that great passe-over, the text saith that they kept the feast of unleavened bread seven dayes with great gladnesse, and ver. 23. the whole Assembly rooke counsell to keep other seven dayes, and they kept other seven dayes with gladnesse. Now marke how their hearts were raised and mightily up upon this, Chap. 31. ver. 1. *When all was finished all Israel that were present went out to the cities of Judah, and brake the Images in peeces, and cut down the groves, and threw down the high places and the Altars out of all Judah and Benjamin, in Ephraim also and Manaſſeth, untill they had utterly destroyed them all.* Their hearts being up, and their feasts being in a gracious way, they were so inflamed that now they tooke upon them a mighty courage in doing great things for God.

It were well if it were alwayes so with us when God calleth us to feasting, (as sometimes he doth, though not now) that our hearts were alwayes up in our feasting, warmed and enlarged to doe much good. It is that which hath been the honour of this Citie, that in their Companies feasting yeerly, they were wont heretofore usually when they had rejoyced one with another, when their hearts were up, to consult together what good to doe for their countries in which they were born, and then to resolve to send the preaching of the Word to such a great Town where most of them were bred, and to such another Town. This was a gracious feasting, and for this they were much envyed at: And though these feasts were prohibited upon other pretences, yet the hindering this good done at those times, lay in the bottome of that prohibition.

Feasting also warms the lusts, and desperately inflameth the wicked resolutions of ungodly men. When a company of ungodly men get together in a Taverne, and there have drunk and eat liberally, how desperately are they set against the wayes of godlinesse! then they scorne and jeere godly Ministers, and Par-

The wickednes of men at feasts.

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liament, and Christians; they are then as if they were above God, their tongues are their owne, and who shall controll them? and all when their lusts are heated by wine and good cheere. Mark that Scripture, *Psal. 35. 16. With hypocritical mockers at feasts, they gnashed upon me with their teeth.* Here is scorning and violence, gnashing upon the Psalmist with their teeth, and this at their feasts. *Hos. 7. 5. In the day of our King the Princes have made him sick with bottles of wine, he stretched out his hand with scorners.* They brought bottles of wine, and when his lusts were heated with the wine and good cheere, then hee joynd with them in scorning the wayes and worship of God; they scorned at all those that would goe up to Jerusalem to worship according to the institution, these must be so preceise that they will not joyne with us, as if we had not the worship of God among us, they tell tales to *Ieroboam*, and the other Princes, of the godly who would not yeeld to their Idolatrous waies of worship, they scorned at their precisenesse; Now saith the Text, *The King stretched out his hand with scorners,* takes them by the hand, and encourageth them in that way, and tells them he will take a course with them, not one of them shall be suffered to live in his dominions.

Their hearts were put all agog with their feasts, but God hath a time to take away feasting times from a people, a time when those who have delighted themselves so in the use of the creatures, shall have all those merry meetings and brave times cease, never feast more, never meet with such merry company more; As that Pope *Adrian* said when he was a dying, O my soule, whither art thou going? thou shalt never be more merry.

For Kingdomes also, though there be times for feasting, yet there is a time of mourning; and God seems this day to be coming to us to take away our feasts, to call upon us to spend our times in another way; It were good for us to doe what we can to prevent God by humbling our selves in a voluntary way, to take away our owne Feasts, and to change our Festivities into Humiliations. The times call for fasting now, rather then feasting; and it is a most dreadfull sinne for men then to give liberty to themselves for feasting, when God calls for mourning and fasting. It is not at your liberty to feast when you will.

*Animula
mea vagu-
bla, blan-
dula, quo
radis? non
amplius
jocus dabis*

We must
not then
feast when
God calls
for mourn-
ing.

Esay

Eſay 22.12. is a moſt dreadfull place, that might make the hearts of thoſe who are guilty in this kind tremble. *Ver. 12.* *And in that day did the Lord of hoſts call to mourning, and to girding with ſackcloth, and behold joy and gladneſſe, ſlaying oxen, killing ſheep, drinking wine. Surely this iniquity ſhall not be purged from you till you die, ſaith the Lord God of Hoſts.* While the bread is taken away from our brethren, and the land is ſo miſerably ſpoiled, and when ſuch a black cloud hangeth over our heads, here is no time for Feſtivities. Whatſoever your cuſtomes have been, at this time now comming (I mean that which you call your Chriſtmas Feſtivity) you are certainly bound now to turn it into a time of mourning; For if we ſhould grant it lawfull for men to appoint Holy-dayes that way, for feaſting, (of which more by and by) yet certainly it cannot be but a ſinfull thing ſo to ſet thoſe dayes apart, as whatſoever providence of God falls out, yet they will continue what they themſelves have ſet. You wil all grant this, that if it be lawful to keep this time of Feſtivity, yet this not that that God himſelfe hath ſet apart and enjoyed. We never have it required by Chriſt or by his Apoſtles, that at ſuch a time juſt when the yeere commeth about, that we ſhould have ſolemne dayes of Feſtivity. Well then, at the moſt, if we ſuppoſe it lawfull, it is but the inſtitution of man; if it be mans inſtitution, certainly then it muſt give way to Gods work, to providence. For man to put ſo much upon his inſtitution, becauſe he hath appointed ſuch a day when the yeere commeth about to rejoyce in, that whatſoever work of God falls out in the mean time that calls for humiliation and faſting, yet hee will hold to his owne inſtitution; what is this my brethren but to *make the commandments of God to be of none effect through mans traditions*? It is an apparent breach of that Scripture: For this is certaine now that it is the commandment of God that you ſhould mourne and faſt, if then becauſe of mans inſtitution you will put by the command of God, and now ſpend time in feaſting and rejoycing, which ought not to be but in ſuch times when God ſhines upon a Kingdome in wayes of mercy, know this is ſin unto you. If you can ſay that God ſhines upon us now in preſent extraordinary mercies, then we may feaſt. I confeſſe they are extraordinary mercies in regard of
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what we may hope to be the event and effect of them ; but for the present administrations of God towards us, they are such as if ever they called for fasting, they call for it at this day. Therefore here by Gods works amongst us, vve know vve have Gods vwill revealed to us, namely to fast; the other at most is but mans institution and tradition. Now the traditions of men must yeeld to the commandments of God.

With what conscience now can you take such a plentiful use of the creature, and suffer your brethren to want clothes and bread? If God have yet granted to you such a comfortable estate that you have so much to spare as to feast, know you are bound in conscience then to lay that out in relieving your brethren, who have been so cruelly used ; therefore God brings them to you to be objects of your compassion. It would be very acceptable to God, if so much as any of you have usually spent in feasting, or intended to spend in these twelve dayes, you would set it now apart for the reliefe of those who want bread, and set the time apart also for mourning in your families, that God would pardon the sin of these times formerly committed. And now not onely feasts in private families should cease, but the feasts of Companies in your publique Halls likewise.

What abundance of poore plundred people might be releaved, if all that were spent in one yeer in the feasts of your companies were laid aside for their use ! These are times for mercy, not for festivity; if we will not cease our feasting, let us know, God hath thousands of ways to take away feasts from a Kingdom, and to bring *cleannes of teeth* among us, *I will take away their feasts* saith the Lord.

The mainething in this verse to be opened to you, is, what these feasts of the Jews were.

In the opening of all these we shall be put upon the opening of much Scripture, and therefore I shall not make hast out of this ver.

The words here are *Feasts* and *solemne Feasts*; they are *Feasts* both in your English, but the words in the Hebrew differ much, the first commes from a word that signifies *to rejoyce and leape*, the second from a word that signifies *a stated, a settled time*, Our English word *Feast* comes of the Greeke *ἑστία* a goddes, as the heathen

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heathen ſo called, that which the Latins call *Veſta*, the Goddeſſe both of the earth and of fire.

The Jews had their *Civill* feaſts, and their *Holy* feaſts.

Amongſt their Holy feaſts, ſome were of Gods appointment, and ſome of their owne.

Of Gods appointment, ſome were more ſolemne, ſome leſſe.

Their *Civill* feaſts were times wherein they tooke a more liberall uſe of the creature, in rejoycing one with another upon ſome ſpeciall occaſion, this they called a *Good day*, not a *Holy day*, ſo you have it, *Eſther* 8.17. *The Jews had joy and gladneſſe, a feaſt and a good day*, ſo they were wont to expreſſe the day of feaſting, *facere Bonum diem*, to make a *Good day* to their brethren; it will appeare by examining that text of *Eſther*, that that day thought it was ſet to be kept every yeare, yet it was but as a good day to them, and could not be ſaid to be a holy-day; we doe not reade of any religious ſolemne exerciſe that they had for the day: Such a day I take to be our fiſt of *November*, a *Good day*, not a *Holy-day*, wherein we have a more liberall uſe of the creature then at other times, and remember the mercies of God with thankſgiving: But we know the day is not ſet apart for this end, ſo as it is unlawfull to be exerciſed in any other thing, and we ſhall ſhew afterward, how that dayes cannot be ſet apart Annually, or be made holy by men.

Their *Religious* feaſts which they preſumed themſelves to make holy, were [their] feaſts rather then Gods, and for that you have the example of *Ieroboam*, he appointed a feaſt even of his owne head, which here the Prophet ſpeakes of; it is in *1 King*. 12. 32, 33. *And Ieroboam (ſaith the text) ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt which is in Iudah, ſo he offered upon the Altar which he had made in Bethel, the fifteenth day of the eighth month, even in the month which he had deviſed of his owne heart, and ordained a feaſt unto the children of Iſrael.* Marke here, *Ieroboam* is rebuked for appointing a feaſt of his owne heart, like the feaſt God had appointed; this is no excuſe that hee would be an imitator of God. This reaſon many think will juſtifie their ſuperſtitious way, they doe but imitate what God did, as thus, God had an *Ephod* for the Priests, therefore they will have a holy garment;

We muſt not preſume in way of imitation to God to deviſe things in his worſhip like to his former inſtitutions.

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God had a Temple consecrated, they will have one so too; God had his feast dayes and holy-dayes, they will have theirs too in imitation of God. This very thing that *Ieroboam* did, he is rebuked for, that he would set up a thing like unto Gods.

Where God hath set his stampe upon any thing, we must take heed we presume not to set our owne stampe. Suppose any one should take a piece of silver, and should set just the same stampe as neere as he can that the King doth upon his coine, be it but a two pence, the silver is his owne; well, but if he come to be examined, Why doe you doe thus? What hurt, saith he, is there in it? I have done no more then the King, I have done but as he did; Why, may we not follow his example? Will this answer thinke you serve his turne? It is as much as his life is worth: Just such a plea is this, they will doe such and such things in Gods worship, why? God hath done so before, and they doe but imitate God; There is as much strength in the one as in the other. Therefore that word here [*devised of his owne heart*] in the Hebrew comes from a word that signifies to lye, *Ieroboam* did lye, *Isai. 44. 25. He frustrateth the tokens of the lyars*, it is the same word; *Ieroboam* indeed in setting this day apart, he did it under a pretence to honour and worship God, but though it might seeme to make Gods honour and worship better then before, yet the Scripture puts the lye upon it, so the word is; I think this was the reason he set it apart in the eighth month, the feast of Tabernacles was the fifteenth day of the seventh month, now he would not alter the day, but have it the same day that Gods was, but in the eighth month, for the feast of Tabernacles was appointed for this end, to praise God for the in-gathering of the fruits of the earth, and it was as upon our September; Now because upon the fifteenth of September perhaps all the creatures were not gathered in, there might bee some remaying abroad, therefore *Ieroboam* might have this device, he would stay till every thing be gathered in, till they had it in their barnes, and in their vessels; when they had it all fully in, and it was fit to eat and to drinke, then saith *Ieroboam*, now it is the time to praise God, you praised God before when you were taking in of the fruits, but you have not taken them all in, you cannot come to use them, but now having them all in, and

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now being able to make uſe of them, now is the time to praife God. This was *Ieroboams* wiſedome, and he thought to make a feaſt to take the people rather then Gods feaſt. There are no ſuperſtitious men but will have ſome argument and plea for their wayes, to take the hearts of people to embrace thoſe wayes rather then Gods ſimple, plaine and pure Ordinances. Well, but though *Ieroboam* did it under this pretence, yet he lies ſtill; ſo thoſe men that will take upon them to ſanctifie dayes, or places, or garments, or any jeſture that God never did, though they ſay they doe it for Gods honour, to make Gods worſhip more glorious and decent, yet it is a lie: Juſt as thoſe who will make Images, brave golden Images of God, O ſay they, it is for the honour of God, but marke what the text ſaith, *Hab. 2.18. What profiteth the graven Image that the maker thereof hath graven it, the molten image and a teacher of lies? If Images be lay mens books, they are books that have abundance of errataes in them, they are full of lyes.*

Here now ariſeth the Queſtion about mans appointing feaſts, whether there may be holy feaſts (taken ſo in a proper ſenſe) by mans appointment? *Ieroboam* is accused for it plainly: and *Galat. 4.10.* there is a charge upon the *Galatians*, and that very ſeverely, *You obſerve dayes, and months, and times, and yeares, I am afraid of you leſt I have beſtowed upon you labour in vaine.* It appeares by this that peoples hearts are mightily ſet upon their feaſts, their dayes, and months, and yeares, they were loath to be taken off from them, ſo that the Apoſtle ſpeakes with a deale of bitterneſſe of ſpirit, *I am afraid of you that I have loſt my labour;* and indeed when godly Miniſters take paines amongſt people whoſe hearts are ſet upon ſuch things as theſe, for the moſt part they looſe their labour, little good is done.

Ye will ſome ſay, to obſerve the Jewish dayes after they were aboliſhed by God, that was ſinfull and dangerous, but wee doe not keepe Jewish dayes.

But marke what theſe men ſay, God aboliſheth his owne, and yet they thinke he gives liberty to man to ſet up others. If this were ſo, that upon Gods aboliſhing his owne, men ſhould have liberty to ſet up theirs, then the Chriſtians are under a more heavy bondage and grievous pedagogie then ever the Jewes were,

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were, for it is better to have a hundred dayes of Gods appointing then one of mans, it is more honourable. Further, if God appoint there needs no scruple, as there is if man appoint; yea, if God appoint we may expect a speciall blessing, and efficacy, and presence of God, wee cannot expect such things in mans appointment. Now if this were so, when God hath taken away Jewish Ceremonies, man might lawfully appoint others as he pleaseth, and when God hath taken away Jewish dayes, man might appoint other dayes, we may pray to God with good reason to bring us under that pedagogie of the Law againe, rather then to be thus under mans power.

Thus farre we grant that upon any speciall worke of God, the very revolution of the yeare hath a naturalnesse in it to put me in minde of such a thing: and so farre as there is a naturalnesse in it, there is good in it, I may make use of it. Therefore I dare not say that it is altogether unlawfull at such times to have some outward rejoycing, when God doth not call for mourning some other way, (except the argument from the extraordinary abuse there hath beene of it may bee of force) Nay that there may be advantage taken of the peoples leasure, to preach the word, and to heare Sermons upon such dayes, we deny not. Wee know that Christ was in the Porch of the Temple at the feast of Dedication, which was one of the dayes of their owne appointing, not that he was there to countenance or honour the Feast, but because he had beene there before at another Feast of Gods appointment. Now there being a multitude of people at that time also gathered together, he takes advantage of the concourse of the people to come to the out-porch to preach to them. So much therefore as we may grant, we will not deny.

For the right understanding of this point, the setting apart days, I suppose there are these two things will be questioned.

First, Why may not governours of the Church set apart dayes as well as appoint times for preaching, or as well as others of themselves, will appoint such times, as once a week so much time set a part for a Lecture?

Secondly, We may appoint fast dayes, and dayes of thanksgiving,

giving, these are set apart by man: how commeth it to passe then that this can be cleare that a man may appoint a time for preaching constantly once a weeke, and he may appoint times of fasting; and dayes of thanksgiving, and yet not have this liberty, to make a day that may properly be called a holy day?

We must cleare that point from this objection, or else we do nothing; and for the clearing this we must know there is a great deale of difference in these three things, the right understanding of which will cleare all the matter.

Between deputation, and dedication, and sanctification of a thing,

I may depute a creature to be made use of to helpe me in holy things, and yet still this creature is not sanctified by its deputation, and so we do a time for a Lecture, such an houre in such a day is deputed, but the time is not made holy by it, the place is deputed, but is not made holy by it. Yea I will appoint such a garment that I have when I am in such a service such a day to weare, but yet the garment is not made holy by it. A creature is not made holy meerly by being made use of at a holy exercise or in a holy thing. As thus, suppose I go to read the holy Scripture, I make use of a candle to reade it by, I do not make the candle holy by this, because I make use of it. If the making use of a creature in a holy duty did make the creature holy, then it would fall out generally in all creatures. I make use of the very light of the ayre when I am reading and speaking holy things in publique assemblies, I do not make the light and ayre holy, because I make use of them in holy things; so I make use of this houre to preach in, though I make use of it in a holy duty, I make it no further holy then a man doth his spectacles that he useth to reade the Scripture by. A deputation is this, when such a creature as I shal think most commodious for such a service shall be put apart for such a service, or when such a creature, as I have use of for such a service, will be a naturall and usefull helpe to me, to appoint it for that service upon that ground.

The second is dedication, that is, when I give a thing out of mine own power, for a pious use, that I cannot make use of for any other thing again. As when a man hath given so much of

Why a day may not be made holy as well as time set apart for a Lecture.

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his estate to build a School or an Hospitall, it may be said to be a kinde of dedication, he hath devoted, given away so much of his estate to that end, so that he cannot make use of it himselfe to another end. Now we doe not so set apart the time of preaching, as that we cannot make use of this time for any other end, we may as we see cause alter it, where it is from 9. to 11. we make it from two to four, whereas if it were a thing that we had dedicated, that is given out of our own power, then it cannot be changed by us. This is a second degree, this is not sanctifying yet.

Now sanctification is beyond dedication, that is when any creature or time is so set apart for holy thing as it must not be used in any thing but that that is holy; and though the same holy actions be done at another time, and with the use of another creature, they shall not be accounted so holy as at this time, and when this creature was made use of. This is properly sanctification, and the setting apart of any day thus, that is, such a day God giveth to me to make use of for my occasions, if I shall thus set it apart, so devote it for such a businesse, as it may not without sin to me (whatsoever fallth out) be used to any other occasion. And secondly, when I have set it apart I shall put so much in it as if the same holy actions be performed at another time, they shall not be accounted so holy as at this time, although that time hath as much naturall fitness in it, now I sanctify a time to my selfe, but thus I cannot doe without sinne. You shall finde that there are these two things in all holy feasts, and indeed in all things that are accounted holy. First it was a sinne for them to make use of that time for any other thing, or any other wayes then God had appointed: Secondly, the actions that they did at that time were such as were more acceptable to God then if they had done the same things at another time. Yea it was so in their very dayes of humiliation, that were once a yeer, a day of Expiation, this day must not be used for any thing else; and if they humbled themselves or fasted upon another day, that would not have been so acceptable to God as upon this day. So we shall see it in all superstitions of men when they set apart either dayes, or places, or things, they put these two upon them. As for places, They say we may appoint a place for people to meet

What it
is to sanctify a
thing.

meet in a religious way ; yes, but when comes it to be ſuperſtitious? Thus, firſt when it comes ſo to be ſet apart, ſo as I ſhall make conſcience of uſing of it to any other uſe but this ; Secondly, when I ſhall be perſwaded in my conſcience that God accepts of ſervice done him in this place better then in any other though as decent as this. So for ſuperſtitious garments. You will ſay, may not Miniſters be decent ? I have heard a great Doctor give this argument for a ſurplice; ſometime ſaith he I ride abroad to preach and my cloake is dirty, is it fit for me to come into a Pulpit with a dirty garment ? and therefore there is alwayes appointed ſomewhat to cover it ; it is decent. Suppose it be ſo, but if it be ſo that this garment muſt be made uſe of for nothing but ſuch a holy exerciſe, and ſecondly if I think the wearing of it doth honour the ſervice, and that God accepts of the ſervice performed in ſuch a garment rather then in another, this is ſuperſtition ; as in one place in Suffolke when that garment was loſt, there was a ſtrict injunction to the poore country men that there might not be any ſervice or ſermon till they had got another : for which they were appointed ten days, and this being upon a fryday, there were two Sabbaths without any ſervice, therefore it is apparent they put the acceptation of the duty upon it. So for dayes, for any man to ſet apart a day, ſo that it ſhall be a ſin, that a mans conſcience ſhall condemne him before God as ſinning againſt him, if he doe any thing upon that day but ſuch holy duties. Secondly, that though the ſame holy duties be done upon another day, they ſhall not be accounted ſo acceptable to God as done upon that day, this is ſuperſtitious. Yet certainly of this nature have many of our dayes been, for if you opened your ſhops, what a deale of diſturbance was there in the city ! it was a prophaning of the day, every Proctor and ſuch fellowes had power given them to moleſt you : 2. did not they account it a greater honour to God for to have ſervice read that day then to have it read upon an ordinary tueſday or thurſday ? yea preaching upon a Lecture day that was not one of their holy dayes, they accounted not ſo acceptable unto God as ſervice upon that day. Here comes their inſtitution, their inſtitution puts upon it more then God puts upon it, ſo it commeth to be ſinful. So if you ſhould ſet apart this time you call Chriſtmaffe, ſo as you ſhould make conſcience

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science of doing any other service or work that day, and besides, you should thinke that to remember Christ and to blesse God for Christ upon another day is not so acceptable to God as to doe it upon that day, here comes in the evil of thus putting mans institution upon dayes.

Well, but this is not cleared except we answer another objection. But doth not the King and Parliament command dayes of fasting and dayes of thanksgiving, and are not they of the same nature? Will not you say it is sinne for us to open shops upon these dayes?

How it
may be
lawfull to
set apart
fasting
dayes and
how not.

Answer, our dayes for fasting and thanksgiving have not those two ingredients in them, for first, if God by his providence call any particular man to any particular businesse in his family, then (let this man take heed he do not appear in a way of contempt) he need not have his conscience condemne him though he spend all that day in that businesse. They may set a part a day to be spent publicly, yet with this limitation, not to enjoyne every particular man, that whatsoever Gods providence calls him to in particular businesse, he must leave off all, and make as much conscience of doing this as upon the Lords day.

You will say, upon the Lords day, if we have any extraordinary thing fall out, we may goe on a journey or do businesse, as a Physitian may ride up and down, workes of mercy may be done, therefore this makes no difference betweene Gods day and these of mans appointment.

Answer. Though a Physitian do a worke of Mercy upon the Sabbath day, yet he is bound to do it with a Sabbath dayes heart, as a worke of mercy; whatsoever calls him off from those services that are Gods immediate worship, he must do that thing with a Sabbath dayes frame of heart, he is bound in conscience to do it so, and he sinneth against God if he rides up and down to Patients with such a heart as he may do it upon another day, he may follow it as a businesse of his calling upon another day, but not so now; but if he doe it with a Sabbath dayes frame of heart as a worke of mercy, he keeps the Sabbath in that. But if there were a necessity upon a Fast day to ride, a mans conscience need not to condemne him before God, if hee went about that worke as the worke of his calling at that time. It is not therefore

ſo dedicated but Gods providence may take us off to do other civill actions, and that as the workes of our calling.

Secondly, Neither is it ſo ſanctified as if the ſame workes done at another day were not ſo acceptable to God as done upon this day. As our faſt dayes ſet upon the laſt wedneſday of the Moneth, to thinke that the work done upon another day were not ſo acceptable to God as done upon that day, this is a ſanctification of the day, and ſuch a ſanctification is ſinne. The ſame answer may be given for dayes of thank-giving.

Besides, yet there is another thing conſiderable, that is in the ſtating of the time. Though men may thus depute and appoint dayes to worſhip God, yet they cannot ſtate any ſuch dayes, but onely as Gods providence calls them to it, according to the preſent occaſion. Therefore it were certainly a ſin if a ſtate ſhould appoint once every yeere to be a faſting day in a religious way, God did ſo, but men have no power to do ſo, the reaſon is this, becauſe they do not know but God may call them to rejoycing upon that day, they have not the liberty of the time. All that we can do is this, when God calleth us to faſting, we muſt appoint dayes of faſting; when God calls us to rejoycing we muſt appoint dayes of rejoycing. Therefore to appoint the time of Lent as a religious faſt is ſinfull, and the Statute it ſelf threatneth a mulct upon that man that ſhall call it a religious faſt; for civil ends it may be, but ſtated faſts which are not limited by providence, are certainly evill; and ſo for theſe monethly faſts that are now injoynd, if we ſhould ſay we will have a faſt once a moneth upon this day theſe twelve moneths, or theſe two yeers, I perſwade my ſelf the State ſhould ſin; but to have it as long as Gods hand is upon us, as long as the occaſion laſteth, and Gods providence calls us to it, that is juſtifiable.

Our Brethren in Scotland wholly deny both ſtated Faſts and all other dayes: Nay they will ſcarce agree to this monthly faſting we have, becauſe they are ſo loth to yeeld to any *ſtata jejunia*. And I remember I have heard of a ſpeech King James once made in Scotland, bleſſing God that he was born in ſuch a time, and was a member of ſuch a Church; and the reaſon he giveth is this; For, ſaith he, the Church of Scotland exceeds

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in this all other Churches. England though it hath pure doctrine, hath not pure discipline; other Reformed Churches have pure doctrine and discipline, but they retain the observation of many holy dayes; but the Church of Scotland hath pure doctrine and discipline, and keeps no holy dayes, and therefore saith he, it is a purer Church then any in the world.

Thus I have endeavoured to shew you how far things may be set apart, and how far not, when it commeth to be a sin for any one to sanctifie a day.

By this we may see what a mercy it is to be delivered from those men who have robbed the Kingdome of so many dayes as they have, and put so many superstitious respects upon them, and so have involved us in so much guilt, blesse God for delivering us from them, and for those dayes that God giveth us liberty to exercise our selves in his worship, let us know our liberty in them. Thus much for those feasts that are called *their feasts*, that were of their own appointment.

Her new moones.

The ordinance of God in the new moones is in *Numb. 28. 11.* *In the beginning of your new moones* you shall doe thus and thus, &c. It was Gods ordinance that the Jews at the beginning of every moneth should have a holy day, when they had a new moon they should keepe that day holy to God. That which the Latines call the *Calends*, were their *new moones*.

The holy solemnitie of these dayes was in three things.

1. First, The offerings that were there appointed by God particularly for that time, were many and chargeable, two young bullocks, and one ramme, seven lambes of the first yeer without spot, besides their flower and oyle for their drinke-offerings, and one kid of the goats for a sinne-offering.

2. Secondly, at these times they were wont to reaire to the Prophets for instruction, to know the minde of God. That you have *2 King. 4. 23.* where the husband of the Shunamite said to his wife, *wherefore wilt thou go to him to day? it is neither new moon nor sabbath.* Indeed if it were new moon or sabbath you may go, but while it is neither, why will you go? That implyeth that this was a thing in use among the Jews to reaire to the Prophets for instruction, and to heare Gods word from them upon those dayes.

Thirdly,

The feast
of new
moones
opened.

Thirdly, yea it was unlawfull to buy and ſell upon thoſe dayes. *Amos 8. 5. When will the new moone be gone that we may ſell corn? they were weary of it, it ſeems, becauſe they might not buy and ſell in it.*

Theſe three things we finde in Scripture upon their new moones. Now *Buxtorphius* who relates to us the Jewiſh way, he tells us of three other things they were wont to doe in their new moones.

Fiſt, Thoſe that were moſt devout among them, uſed to ſet a day apart for faſting and prayer to intreat God to bleſſe the new moone to them.

2. As ſoone as there was an appearance of the new moone, one ſteppeth up, and cryeth, *O thou Creator of the moone, be ever bleſſed*, and ſo he goes on in the benediction of God for this creature.

3. They uſed to leap and to reach toward the moon ſo ſoone as they ſaw it, ſpeaking after this manner: *We reaching to the moone, we cannot reach it; ſo all our enemies that reach at us, are as unable to reach us to our hurt, as we that.*

quanto ſublimius poſſunt, tanto melius eſt, lunamque alloquentes. Quemadmodum inquit nos te verſus ſubſilientes attingere te non poſſumus, ſic hoſtes noſtri omnes nos ad malum attingere nobiſq; nocere non poterunt. Buxtorf. Synag. Judaic. c. 17.

But why did God appoint this feaſt of the new moone?

It was appointed for theſe 4. ends.

1. Becauſe God would be acknowledged to have the government of all inferiour things in the world, and eſpecially of all the changes of times. As the Sabbath was for putting us in minde of Gods creating the world, ſo the new moones were appointed for them to bleſſe God for the government of the world, for many nations have attributed much of the government of the things of the world to the moone; the tydes you know ebbe and flowe according to the moone, the great workes of God in the ſeas ſeeme to be governed by God in the uſe of that creature, yea things ſeeme to be governed more ſenſibly by this creature than by others, to the end therefore that they might not ſticke in the creature, but give God the glory: therefore he appointed the feaſts of the new moone; if they had any changes of times and ſeaſons, God cauſed it, rather then this creature, and

Benedictus eſto conditor tuus O luna, benedictus eſto Dominus tuus.

Ter ſubſilient cælum verſus quod

I.

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Ier 44. 17,
18, 19.

as the heathens, so they called the Moone the *Queene of heaven*, and they would not be taken off from offering cakes to the *Queene of heaven*, they attributed all their prosperity to her, as we may reade in the Prophet. Now from this, God would take them off, therefore he appointed this solemne feast of the new moone.

2.

2. God would hereby teach that the bringing of any light unto us after darknesse, is meere from himselfe, and he must be acknowledged in it. The Moone is a glorious creature, and causeth much light, but soone after there is darknesse, and after this darknesse light springeth up againe. Here is the worke of God, we are taught a morall lesson from this Feast, that is, Hath God at any time brought darknesse upon a Kingdome, or upon a family, or a particular soule, doth he begin to bring light? He must be acknowledged and prayed for it.

3.

3. God would teach them this also, that the beginnings of all mercies are to be dedicated to him; when God reneweth a mercy, at the very first, before it comes to perfection it is to be given up unto God; they were to celebrate this Feast upon the beginning of the light of the Moone.

4.

And lastly, which is more, this aymed at Christ, as all other Ceremonies of the Law did. It pointed out our condition in our depending upon Christ, for our light must be renewed by our conjunction with Jesus Christ who is the Sunne of righteousness; as the light of the Moone is renewed by her conjunction with the Sunne, that gives the great light to the world. And as the light of the Moone increaseth as it takes it from the Sunne, so doth our light increase as we take it from the Sun of righteousness. Thus this feast was typicall, and thus we see these Feasts were of speciall use.

But when they come to abuse these Feasts, saith God, I will take them away, you shall have no more; and therefore *Isai. I.* God professeth a *loathing of their feasts*, and amongst others of their *New Moones*. Not but that they were holy in themselves, but when they came to abuse them, by adding their owne superstitious vanities, or else had not the due end for which God appointed them, then God is offended. Now saith God, you acknowledge

knowledge darkneſſe to be from me, and light to be from me, and change of time to be from me, but what uſe doe you make of your time? You ſeeme to give up the mercies you receive unto me, but you doe not honour me with them, nor for them.

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You ſeeme to thinke of the *Meſſias* in theſe things, but your hearts are not with him, but all your wayes are after your luſts. I loath your feaſts. Juſt as if a man comes to God and prayes devoutly, *Lord lead me not into temptation*, and aſſoone as hee hath done, he preſently goes into wicked company. God loatheth you for going quite croſſe to your prayers: you pray, *Lord give us this day our daily bread*, as if you ſhould ſay, Lord I depend upon thee every day for my bread, and for a bleſſing upon all my outward eſtate; and aſſoone as you have done, you cozen, and cheat, and goe preſently to the Devill for your bread: God loatheth theſe prayers of yours, as God loathed their New Moones, becauſe when he appointed ſuch a kinde of worſhip for thoſe and thoſe ends, yet they went quite contrary.

Yet there are two things exceeding obſervable about theſe New Moones. Wee often reade of theſe things, but wee paſſe them over and doe but little minde them.

Fiſt, God will have the glory of his creature, of the New Moone, and that ſolemnly, yet it muſt be at that time when the Moone is very little, ſcarce any at all, it muſt not be at the Full, when the Moone is moſt glorious, God doth not call to be glorified in that creature when it is full of glory; but when that creature is (as we may ſay) in the meaneſt condition, when it hath but a little light beginning, ſcarce any at all, then God will be glorified. This is the inſtruction and morall leſſon from hence, which is no ſtrained one, but I thinke intended by God himſelfe, in appointing this Feaſt, in that God will have the glory due to him from this creature in the beginning of its light, rather then at any other time. We are taught in this,

I.

That there is a great deal of danger when we are giving God the glory of the creature, of ſticking in the creature, & not paſſing through the creature ſpeedily enough, and going from it to God. God is very jealous of his glory this way. God hath made many glorious creatures indeed, & he would have his glory from all his

Obſer.

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creatures, he would have us give due esteeme to his creature; but when we esteeme it for any excellency that is in it, God is jealous lest any of his glory should stick in the creature, therefore he calls for it at that time when the creature is most meane. That is the reason that Gods Ordinances are so plaine, wee have but plaine bread, and plaine wine, and a plaine table, and no brave pompous attire, because God saw that when wee are to deale with him spiritually, if wee had pompous things we would stick there; and wee see men that are taken so with pompous things, they give not God that glory that is due to him, but they stick much in the creature, and honour it rather then God. It seemes that the Heathens making the Moone to be their Goddesse, especially looked at it when it was most light, as appears *Iob 31.* therefore *Iob* to cleare himselfe from that Idolatry, saith, verse 26. *If I beheld the Sun when it shined, or the Moone walking in brightnesse:* They used to worship the Moone thus when they saw it walke in brightnesse, because they could not reach the Moone, they *kist their hand*, and so bowed to the Moone, in acknowledgement of a Deity, therefore *Iob* would free himselfe from that, *If I beheld the Moone walking in brightnesse, or if my mouth have kissed my hand*, that is, saith he, I have not worshipped this creature. This is it I note it for, that when the creature is most glorious, there is danger of giving God the lesse. It is thus with us many times, God hath many times more glory from us when our estates are little, then when they are very great; there is many a man who when he hath beene in full light of prosperity never minded God, but when God hath brought him into darknesse, then he hath given God glory, and then it hath beene indeed most acceptable, because then he sees Gods hand helping him without the creature.

Further, God had most glory from the Moone when it had the least light, so God may have glory from us though our light bee extinguished, it is no great matter.

2.

There is yet another thing that is as remarkeable concerning this Feast. You shall observe what difference there is betweene the Feasts of the New Moones by Gods appointment under the Law, and the Feasts of the New Moones as they are set forth to us in *Ezekiel*. I lay this for a ground, that those Chapters in

Ezekiel

Ezekiel from the fourth and ſo on, though they ſeeme to ſpeake of the Jews Ceremonies, and Temple, and Feaſts, yet the ſcope of thoſe texts is to ſet out the glorious condition of the Church of God in the time of the Goſpell; As in *Iſa.* 66. 23. *Then they ſhall worſhip mee from Sabbath to Sabbath, and from Moone to Moone,* that is, their conſtant worſhip ſhall be in compariſon as a Sabbath, and they ſhall not onely worſhip me at the beginning of the Moone, but all times, their worſhip ſhall be ſo full and ſo conſtant: Therefore though in that place of *Ezekiel* there be ſpeaking of New Moones and other Feaſts, yet it is to ſet out the condition and bleſſed eſtate of the times of the Goſpel under thoſe ſhadows and types, the Prophet ſpeaking according to the Jewish language in that way. This being granted, let us compare the inſtitution of the Feaſt of the New Moone, in *Numb.* 28. with what is ſaid in *Ezek.* 46. In *Numb.* 28. you ſhall finde there that they were to offer for a burnt offering two *Bullocks, one Ramme, and ſeven Lambs,* but now in *Ezek.* 46. 6. In the dayes of the New Moone, there ſhould be but *one Bullock and ſix Lambs.* God himſelfe had ſaid, that in their New Moons they ſhould offer two *Bullocks* and *ſeven Lambs,* yet when the Prophet would ſet out a more glorious condition of the Church, he ſaith, they ſhould not offer ſo much as they did before, they ſhould offer but *one Bullock* and *ſixe Lambes.* What are wee taught from this?

We are taught by this two excellent leſſons, which are the reaſon of the difference.

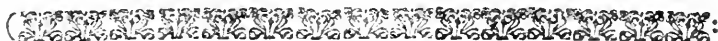
First, that there is ſuch a bleſſed eſtate of the Goſpell comming, that ſhall not be ſubject to ſuch changes as hath been heretofore, but a more ſetled condition of peace and reſt, ſo that they ſhall not have ſuch occaſion to bleſſe God for his providence in the changes of times as before they had. Their ſolemnity of the New Moone, that is, of doing that ſpirituall thing that was done in a ceremonious way, that was to give God the glory for the change of times: now in the times of the Goſpel, they ſhall not have ſo many Sacrifices, to make it ſuch a ſolemne buſineſſe as it was then, Why? becauſe the Church ſhall be in another condition of more reſt and ſafety, and more conſtancy in their wayes, not hurried up and downe by mens humours, and luſts, and wils as before.

Secondly,

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2.

Secondly, that the state of the Gospell shall not be so subject to danger neither as it was before, there shall not be that occasion to blesse God for bringing of light presently after darknesse, for that is one end of the Feast of the New Moone, that when they could not see the Moone a great while, and it was darke, as if that creature had beene lost out of Heaven, now they see it againe they were to blesse God for it: But in the time of the Gospell that is comming, there shall be no such darknes, this time is not yet come, we yet had need to have our seven lammes and two bullocks, for we have much darknesse, those places in *Ezek.* ayme at some speciall time more then other, there is a glorious time of the state of the Church, when there shall not be such occasion of blessing God for delivering us from darknesse as there hath been.



The Ninth Lecture.

HOSEA 2. II.

I will also cause all her mirth to cease, her feast dayes, her new moones and her sabbaths, and all her solemne feasts.



If the Jewish *new moons* the last day, God threatens likewise to take away her *Sabbaths*.

Sabbaths.]

Plutarch thought that the *Sabbath* of the Jews was from *Sabbos*, a name of *Bacchus*, that signifies to live *jocundly, and bravely, and merrily*. Indeed the *Sabbaths* that many keep may have such a derivation, their *Sabbaths* are *Sabbaths* of *Bacchus*, to be merry, and to eate, and drinke, and play, is the end of all their *Sabbaths*.

But the word hath a better root. God would have us upon the *Sabbath* rest from all other works, that we may be free to converse with him: therefore it is so much the more inexcusable if when we have nothing else to do we shall deny to converse with God as he requireth of us. If a friend should come to your house

*See Col 2. ev
for a liter
v. 16.*

houſe to converſe with you, and he ſhould know you have no buſineſſe to take you up, yet you will ſcarce ſee him, or ſpend a little time with him, will he not take it ill? If indeed you could have ſuch an excuſe that your buſineſſe is extraordinary, though your time be leſſe you ſpend with him, it would not be ſo ill taken; but when he knows you have nothing to doe, and yet you deny time to converſe with him, will not this be taken for a ſlighting him? Thus you deale with God; Had you indeed great occaſions and buſineſſes to doe upon that day, though you did not ſo converſe with God in holy duties, it were another matter; God might accept of mercy rather then ſacrifice. But when he ſhall appoint you a day to reſt, wherein you have nothing to doe but to converſe with him, yet then to deny it, this is a ſlighting of the Maſtey of God.

Now the Jews had divers Sabbaths, amongſt others theſe were principall ones, The Sabbaths of dayes, and the Sabbaths of yeeres.

The Sabbath of dayes. Every ſeventh day they had a Sabbath, and it was kept unto the Lord. Now this Feaſt of theirs had ſomewhat in it Memorative, ſomewhat Significative, and ſomewhat Figurative. It was a Memoriall, a Signe, and a Figure.

A Memoriall of twothings:

1. Of the vvork of Gods Creation. After God had finiſhed his vvorks of Creation, then he reſted, and ſanctified the ſeventh day. And *Pſal. 92.* being appointed for the Sabbath, the Argument of it is the celebrating the memoriall of Gods great vvorks.

2. Of their deliverance out of Egypt, in remembrance of the reſt that God did give them from their bondage. So you have it *Deut. 5. 15.* Remember that thou waſt a ſervant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched-out arme: Therefore he commanded thee to keep the Sabbath day.

Secondly, it was Significative, a Signe. *Exod. 31. 17.* It is a ſigne betweene me and the children of Iſrael for ever: And *ver. 13.* It is a ſigne betweene me and you, that I am the Lord that doe ſanctiſie you. God made it a ſigne, that as this day was by his

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What special things in the seventh day Sabbath above other Sabbaths.

Δις τὸ σάββατον
βάρη μίας
ἡμέρας σαββα-
βάρων.

command to be sanctified, set apart from other dayes, so God had set apart this nation of the Jews from other nations.

Thirdly, it was Figurative, it did figure out or typifie the rest that did remaine for the people of God. *Heb. 4. There remaineth a rest to the people of God,* both here in the time of the Gospel, and in heaven eternally.

Now we are to know there was some specialty in this day of rest, in this Sabbath of the Jews more then in any other Sabbath. As,

First, in the Antiquity of it. It was the most ancient of all the dayes, set apart for any holy use, being from the time of the Creation.

Secondly, it was written with Gods owne finger in the Tables.

Thirdly, God rained no Manna upon this day, and that even before the Law was given in Mount Sinai, for the honour of this day.

4. The whole week doth take denomination from the Sabbath. *Luk. 18. 12. I fast twice in the weeke, twice a Sabbath,* so the words are in the Greek. So *Mark 16. 2. The first day of the weeke, the first of Sabbaths,* so the words.

5. This Sabbath is called an everlasting Covenant by way of eminencie, as if nothing of Gods Covenant were kept if this were not. *Exod. 31. 16. Ye shall keep the Sabbath for a perpetual Covenant.*

Yea 6. God puts a remembrance upon this day, and not upon any other Sabbath. If a friend who would faine converse with you, send to you three or foure dayes, or a week beforehand, I pray think of that day, I will come to you then and converse with you, we will enjoy communion together; now if when he doth come he shall finde you employed in unnecessary busineses, will he take it well? God doth so with you, saith God, I desire to converse with your soules, and I appoint you such a day, thinke of it, remember that day that you and I may be together, and converse sweetly one with another; if God finde you then occupied in unnecessary busineses, he will not take it well.

This Sabbath the Jews rejoyced much in, and blessed God for it, *Nehem.*

Nehem. 9. 14. as a great mercy. And *Philo Iudæus* ſpeaking of the fourth Commandement ſaith, It is a famous precept, and profitable to excite all kinde of vertue and piety. And the Hebrews ſay we muſt ſanctifie the Sabbath at the comming in and going out, and bleſſe God that hath given us this Sabbath: Yea it is called by ſome of the Hebrews, *the very deſire of dayes*; And *Drufius* telleth of a Jew, who when the Sabbath day approached, was wont to put on his beſt cloathes, ſaying, *Come my Spouſe, &c.* as being glad of that day, as a Bride-groome of his Spouſe. It is not my worke to handle the point of the Sabbath-day, or *Lords-day* now, but to open it as we have it here in the Text, to ſhew what kinde of Sabbath the Jews had; onely obſerve this one thing about this Sabbath; If you compare *Numb. 28. 9.* with *Ezek. 46. 4.* you ſhall finde that the offerings in the time of the Goſpel prophesied of, were more then thoſe were in the time of the Law. In *Numb.* you finde but *two Lambs*, but in *Ezekiel* you finde *ſix Lambs and a Ram* for the Sabbath: This by way of type ſhewes, that in the ſetled times of the Goſpel, Gods worſhip upon the Chriſtian Sabbath ſhould be ſolemnized more fully then it was in the time of the Law.

The next is the Sabbaths of yeeres, and they were of two ſorts. There was one to be kept every ſeven yeeres, and another every ſeven times ſeven, every ſiftieth yeere. Every ſeventh yeere there was a reſt of the land; as every ſeventh day there was a reſt of the labour of their bodies, ſo every ſeventh yeere there was a reſt of the land. *Exod. 23. 10.* *Six yeeres thou ſhalt ſow thy land and gather in the fruits thereof, but in the ſeventh yeere thou ſhalt let it reſt and lie ſtill*; they muſt not prune their Vines, nor gather their vintage one yeere in ſeven. The Sabbath of dayes ſignified that they themſelves were the Lords, therefore they ceaſt from their owne labours: But the Sabbath of yeeres, the reſting of the land ſignified that the land was the Lords, at Gods diſpoſe, and that they were to depend upon the providence of God for their food in the land; God would diſpoſe of the land, when they ſhould plow, and when they ſhould ſow, and gather in the fruits thereof as he pleaſed.

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Quantum præceptum cæregium præceptum, & ad omnem virtutem excitandam utile, pietatem vero præcipue. Deſiderium dierum. Veni ſponſamea.

The meaning of the reſt of the ſeventh yeere.

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We must acknowledge (that is the morall of it to our selves) that all lands are the Lords, and the fruit that we enjoy from the land it is at his disposing. If any man should aske, what should we eat that seventh yeare, seeing they might not plow, nor sow, nor reape, neither have vintage, nor harvest? The Lord answers them, *Levit. 25. 20, 21. I will command my blessing upon you in the sixt yeere, and it shall bring forth fruit for three yeares.* God you see will not have any to be losers by his service. Let us trust God then, though perhaps you have now one yeere in which you have no trading; People cry out, Oh this twelvemonth we have had no trading in the City, we can get no rent out of the Countrey neither. Do not murmure, trust God; It may be God hath beene before-hand with many of you, you have had full trading formerly that may preserve you comfortably now: If not before, trust God for the next; the Jews were faine to trust God every seventh yeare, they had nothing comming in for one yeare in seven. If once in all your life time God take away your trading upon extraordinary occasion, doe not murmure, doe not give lesse to the poore now; I speake to those whom God hath blessed in former yeeres, soas that they are not onely able to subsist, but to give too; See for this *Deut. 5. 9. Beware thou sayest not in thine heart the seventh yeere is at hand, and thine eye be evill against thy poore brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sinne unto thee.* If now because you have not such a full Income as you were wont to have in your trading, if 2. poore company of distressed plundered people come among you and desire your help, if you deny to relieve them, if they cry unto God against you, it will be sinne unto you.

Now this rest of the land was to put them in minde that there was a time comming when God will free them from labour; Now they were faine to eat their bread in the sweat of their browes, but God would supply them once in seven yeares without the sweat of their browes in tilling the land, shewing that there was a time wherein God would bring his people to such a rest that they should have full supply of all things without labour.

But

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But further, beſides this there was a ſecond thing, in this ſeventh yeere all debts that their brethren owed to them were to be releaſed. *Deut. 7. 15.* it is called there, *the Lords releaſe*, the Lord is mercifull to thoſe that are in debt. God knowes what a grievous burthen it is for his people to be in debt, it is indeed an inconceivable burthen; rich men who are full-handed do not underſtand what a burthen it is for men to hang upon every buſh, to be in debt to every man they deale with, they cannot ſleepe quietly, they can have but a little joy and comfort in their lives, the burthen is ſo grievous. Now God in mercy to his people that they might not all their dayes goe under ſuch a burthen, and ſo have little joy of their lives, therefore he granted this favour to them, that once in ſeven yeares their debts were to be releaſed: But it was the debt of an *Hebrew*, *Deut. 15. 13.* Forraigners debts they were not bound to releaſe: By that we are to learne this inſtruction, that there ſhould be more pity and commiſeration ſhewen to thoſe that are our brethren in the fleſh, or our brethren in regard of Religion or godlineſſe, in regard of their debts then to others. It is true, there is a complaint of many that are godly, that they have little care and conſcience in paying their debts: the juſtneſſe of that complaint I know not, but there may be ſlothfulneſſe in many, if not unfaithfulneſſe, and if there be careleſſneſſe and unfaithfulnes in ſome, it is enough to caſt an aſperſion upon all that are godly: but though thoſe that are godly ſhould be more carefull of paying their debts then others, but if they cannot, you are bound to be more merciful unto them then to others, becauſe they are godly, and not to ſeek to take advantage the rather upon them, becauſe they are godly, this is a vile and a wicked heart, to take advantage ſo much the rather, if thou ſeeſt them godly and laborious in their calling, and it be meereſly a providence of God, and not any negligence of theirs, thou art bound to ſhew much commiſeration unto them. In that forenamed place, *Deut. 15. 9.* *Beware there be not an evil heart in thee, to be leſſe mercifull to thy poore brother becauſe of the ſeventh yeares reſt of the ground, or becauſe the debt was to bee releaſed that ſeventh yeare, but (verſe 10.) thou ſhalt ſurely give it him, and thy heart ſhall not be grieved, becauſe for this thing the Lord thy God ſhall bleſſe thee in all thy workes, and in all that thou*

Mercy to the poore in regard of their debts.

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puttest thy hand unto. Notwithstanding, there must be a cessation of plowing, and sowing, and vintage in the seventh year, yea notwithstanding thou wert bound to release thy debt in the seventh year, yet you must do this, and not do it grudgingly, you must not murmur and say, what doth God require of us that we must neither plow nor sow, and that we must release our debts and give too, nay and give, and not have our hearts grieved too, that we must not complaine of this? Oh my brethren, God loveth exceedingly cheerfull givers, and hearts enlarged with bowels of compassion, he doth not love hearts grumbling and objecting against giving. Many men have no quicknesse of understanding in any thing else but against workes of mercy; how quicke are they in their objections, and can finde such subtle ways to save their purses that a man would wonder at it, against this there is a solemne charge *Deut. 15. 11. Thou shalt open thy hand wide unto thy brother, to the poor and needy in the land.*

The third thing to be done once in seven yeers was the release of servants too, they must go free, and they must not be sent away empty neither, as ver. 18. of that *Deut. 15. It shall not seeme hard to thee when thou sendest him away free from thee,* you must give them liberty, as ver. 14. It is true, we are not bound to the letter of this, every seven yeers to do thus, but there is a morall equity in it, when servants have done you faithfull service, you must not thinke that it is enough that you give them meate, and drink, and cloth, but you must be carefull of your servants how they should live after they are gone from you. This was the first sabbath of yeers.

But the second was the most famous, and that was the rest that was every seven times seven yeers, the fiftieth yeer, which was called *the yeer of Iubile*, from that trumpet that they were wont to proclaime that yeer by, which as the Jews tell us was of a Rams-horne. In this yeer there were divers of the same things done that was in the seventh yeer, as the release of debts, the release of servants. But there are some things observable that were done at this time beyond what was done every seventh yeer.

As for servants, the release of them was not onely of such servants as had then served seven yeers, yea if they had served any time

Jubile
opened.

time, they were then to be releaſed, but beſides there was order taken by God for releaſe of ſome ſervants that would not be releaſed in the ſeventh year, for when the ſeventh year came, though all ſervants might then be releaſed, yet there were ſome that would not be releaſed, and there was an order taken by God for that, *Exod. 21. 6.* if there were a ſervant that loved his maſter and would not go free, then his Maſter ſhould bring him to the poſt of the door, and with a nayle bore his eare, and then the text ſaith, *he ſhould ſerve him for ever* : Now that [*for ever*] is by interpreters interpreted but for the time of Jubile, and then he ſhould have reſt. Here it is to be underſtood of the 50. year, the year of Jubile.

is written without *van*, then it ſignifies the fiftieth year, but when it is with *van*, then it ſignifies eternity, but this *Pagnina* rejects, for it will not hold.

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It is an obſervation of *Jerom* when

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There are ſome kind of ſpirits that are ſo ſlavish that when they may have liberty they will not, they deſerve to have their eares bored, to be ſlaves to the fiftieth year, if not for ever. Many amongſt us at this day have ſuch ſpirits. God offereth us a releaſe from bondage, how many of us love ſervitude ſtill ! It is juſt with God that we ſhould have our eares bored, and that we ſhould be ſlaves even for ever, but we hope there will be a Jubile come at length for our deliverance, God would have a Jubile even to deliver thoſe that were of the moſt ſervile ſpirits, and might juſtly be left to ſerve for ever. It is true, when God began with us in the beginning of our Parliament, like the ſeventh year God offered to us a releaſe, & we reſuſed it then, and ſince we deſerve that our eares ſhould be bored; but God is infinitely mercifull, though we be offervile ſpirits, & know not how to pittie our ſelves, we hope the Lord will pittie us, and grant us out of free and rich gracie a Jubile, even to deliver thoſe who have a minde to be bond-ſlaves; I am ſure God doth ſo ſpiritually; If God ſhould not deliver thoſe that are minded to be ſlaves, he ſhould deliver none.

It was a great mercy ſo to provide for ſervants, that they might thus be delivered. The greater, becauſe ſervants then were not as they are now, there was a great deale of hardſhip that ſervants indured then more then now, they were bought and ſold, not onely other nations, but the Hebrews were bought for ſervants alſo, ſo you ſhall finde it *Exod. 21. ver. 2.* Beſides, ſervants were

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in such bondage then as if the Masters did beate them with a rod untill they killed them, yet they must onely be punished, they must not have blood go for their blood, yea though he died under his hand, yet he was but to be punished, and if the servant lived but two or three dayes after, the Master was not to be punished at all, so you have it *Exod. 21. 20, 21. If a man smite his servant with a rod, and he die under his hand, he shall be surely punished notwithstanding if he continue a day or two, he shall not be punished, for he is his money.*

Oh that servants would consider of this, and blesse God for the liberty they have now more then servants had in former times! It was so likewise with the Romans, the word [*servant*] cometh a *Servando*, because the Romans use to have such for servants as were preserved in time of warre, that should otherwise have been put to death, whether they were those or others, yet the condition of all was very servile both amongst Jews and Romans, which may justly rebuke the pride of servants now, if they be but crost in their mindes in the least thing, they make such a complaint as if they were exceedingly wronged. Let servants rather blesse God for their condition then murmur at a little hardshipp they indure, for the hardshipp of servants in former times was another manner of hardshipp then any you can indure who have the hardest masters. Hence it is that in the time of Jubile the servants did for joyce; Jewish antiquities tell us that nine dayes before their release the servants feasted and made merry, and wore garlands, because of their freedome approaching.

The second thing extraordinary in the day of Jubile, was that not onely debts, but lands were released. *Levit. 25. 22. The land shall not be sold for ever.* And here were divers reasons for this, why the land must not be sold for ever, but must returne to the first possessor in the yeere of Jubile.

One reason is in the Text, *Levit. 25. 23. For the land is mine,* saith God, *for ye were strangers and sojourners with me:* God would hereby teach them that they must not account themselves absolute lords of the land, *the land is mine;* and you that are the greatest land-lords of all are but as *strangers and sojourners with God,* the land is still Gods.

And ver. 28. *If a man be not able to redeme his land,* nor his kin-

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kinsman for him, *it ſhall remayne unto the yeer of Jubile, and in the Jubile it ſhall go out, and he ſhall returne unto his poſſeſſion.* If he could redeeme his land himſelfe or a kinsman for him, he was to redeeme it before, but if a man ſhould be ſo poore as he could not give any thing to redeeme it, yet in the yeer of Jubile it ſhould returne unto him.

God would not have his people too greedy to bring the poſſeſſion of the Countrey in to themſelves, to have a perpetuall inheritance to themſelves and their poſterity. This is the greedineſſe of many covetous and ambitious men, oh that we could lay land to land, and houſe to houſe, to get a perpetuall inheritance for our ſelves and poſterity! God would not have his people be of ſo greedy diſpoſitions, for a few of them to get the whole countrey into their owne poſſeſſion, therefore he would have no man that ever had any poſſeſſion, but once in fifty yeers that poſſeſſion muſt returne to that familie again.

The land was to returne to the firſt owner, that the diſtinction of tribes might be continued, which was knowen much by the continuance of their poſſeſſions that belonged to every tribe and familie. God had great care before Christs time to keep the diſtinction of tribes that ſo it might be cleare out of which tribe Chriſt came.

But further, this yeer of Jubile aymed at a higher thing, it was a type of Chriſt, to ſet out the bleſſed redemption that we have by Chriſt. The trumpet of the Goſpell which the Miniſters blow is a trumpet of Jubile. That place *Iſa. 61. 1, 2.* ſeemes to have reference to a Jubile, there the text ſaith that Chriſt was appointed to *proclaime liberty to the captives, and the opening of the priſon to them that are bound, to proclaime the acceptable yeer of the Lord;* now that acceptable yeer, was the yeer of Jubile, there was the opening of the priſon, and the releaſing of them that were bound; *Pſal. 89. 15.* ſaith the text, *Bleſſed are the people that heare the joyfull ſound,* that heare the Jubile. Oh bleſſed are our eares who live to ſuch a time as we do, to heare the trumpet of Jubile blowing in one congregation or other almoſt every day! now we have a releaſe of our debts and bondage, this is the joyfull ſound. We are all by nature in debt (ſinnes you know are called debts in the Lords prayer) every ſoul is bound

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over to Gods eternall justice to answer to the law, for not obeying the law; now commeth this Jubile and releaseth all debts. And we are all bond-slaves, in bondage to sinne, to the law, and to the devil, now commeth the Gospel, this Jubile, and releaseth our bondage, sets us at liberty. Thirdly, we have forfeited our right to the creature, yea to heaven it selfe; now the Gospell comes and restores all, we have right now to the comforts of this world, and to heaven. Canaan was a type of heaven, and the losse of their inheritance, there was a type of the losse of heaven, and the bringing of them againe to the possession of it, a type of the restoring of right to heaven; Oh happy are they then who heare this joyfull sound, not onely with the eares of their body, but **who** have it sounding in their hearts, and that by the work of the Spirit of God in them!

In this yeer of Jubile there is one thing further very remarkable, and that is the time when this trumpet that was to proclaime this yeer, was to blow. *Levit. 25. 9.* the trumpet was to blow upon *the tenth day of the seventh moneth.* What remarkable thing is there in this that the trumpet must be blown the tenth day of the seventh moneth? yes, there is this remarkable in it, the tenth day of the seventh moneth was their day of expiation (the day of their atonement, their publique fast,) This day appointed every yeer for all Israel to afflict their souls before God, to humble themselves for their sinnes, and so to seek for mercy from God (as we shall shew you more largely when we come to open the solemnity of that day) I onely mention it now to shew that the trumpet of Jubile was to be sounded upon that day. It is a strange thing that upon that day wherein they were to afflict their souls before God, and to mourne for their sinnes, the trumpet of Jubile was to sound, that was to proclaime joy and mirth, things of a contrary nature to humbling and mourning. Yea but this affords us divers excellent instructions. As

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First, God would have his people so to mourne as to know there is joy coming. In the darkest day they had, wherein they were bound to afflict their soules most, yet they were so to mourne, as to know there was a Jubile at hand. We are not to mourne as those without hope: in our most grievous and sorest mournings we must not have our hearts sink in desperation,

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The trumpet of Jubile to blow on their fasting dayes, and why.

we muſt ſo mourn as to expect a Jubile.

Yea further, the Saints mourning is a preparation to a Jubile or joy. Joy then indeed is neere at hand, when the Saints moſt mourne in a godly manner. Did not the Lord deale graciously with us the laſt Faſt day, when we were mourning before him? There was amongſt our brethren in other parts a kind of trumpet of Jubile blown; the Lord was then working for us; what great deliverance did God grant that very day at *Chicheſter*? God ſhewes that the mournings of his people doth make way for joy.

Yea further, then indeed is the ſound of the trumpet of Jubile ſweeteſt, when we are moſt afflicted for our ſins. When we are moſt apprehenſive and ſenſible of the evill of ſin, then the joy of God, the comforts of the Goſpel are ſweeteſt to the ſoule. When the trumpet of Jubile is blown in congregations, if it meets not with hearts afflicted ſenſible of ſin, they are not delighted with the ſweet ſound of this trumpet, it is not melody in their eares, it rejoyceth not their hearts: But let a poore ſoule be brought downe, and made ſenſible of the evill of ſinne, and Gods wrath, then let but one promiſe of the Goſpel be founded forth, how ſweet, how joyfull is it!

Againe, pardon of ſin is the onely foundation of all Jubiles. For this tenth day of the ſeventh month wherein the trumpet of Jubile was to be founded, was a *day of Atonement*. What is that? *A day of covering*, (for ſo the word is) of pardon of ſinne to the people of God. Many men keep a continuall Jubile, live merrily and bravely, doe nothing but eate, and drink, and play, and dance, and laugh, and cannot endure theſe ſad melancholy people. What is the foundation of this thy Jubile? Art thou ſure there is an Atonement made between God and thy ſoule? Art thou ſure thy ſin is pardoned? Is this the foundation of thy rejoycing? Know it will not laſt, it is not Gods, but the devils Jubile, except there be an Atonement made between God and thee as the foundation of it.

Yet further, in that the ſound of the Jubile was at that time when the day of Atonement was. Note this,

When God hath pardoned us, then our hearts are in a fit frame to pardon others. Now, now comes the Jubile, and now you

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must release your debts, your lands, and forgive those that owe you any thing. This is the day wherein God testifieth his mercie in pardoning your sins, and they might well say, Now Lord command us what thou wilt in shewing mercie to our brethren, we are ready to pardon, to release them, to extend the bowels of our compassion towards them, for thou hast pardoned our sins. The reason of the rigidnesse, of the cruelty, the hardnesse of the hearts of men, and straitnesse of their spirits to their brethren, is this, because God hath not witnessed to their soules the pardon of their owne sinnes, an atonement betweene God and them.

Their solemne feasts.

Among their feasts, they had three that were especially very solemne feasts more then others: And they were

The Feast of } The Passover.
Pentecost.
Tabernacles.

These three were very solemne, especially in this one regard, wherein they are all three united in one thing, that is, upon these three Feasts all the Males were to ascend up to Jerusalem to worship, to the place which God did choose, and so you have it, *Deut. 16. 16. Three times in a yeere shall all thy males appear before the Lord thy God, in the place which hee shall choose, in the feast of unleavened bread, (that was the Passover) and in the feast of weeks, (that was Pentecost) and in the feast of Tabernacles.*

What to be learned from that law, requiring the Jews to go thrice a yeere to the place that God chose.

But how could the ten Tribes then keep these Feasts? for they went not to the Temple.

You may as well say, how had they an Ephod? of which *Chap. 3. Jeroboam* was wise enough to keep the feasts, though not in that way God appointed, he could tell them the going to the Temple was but circumstance of place.

From this connection of these three together in this solemnity, upon which these three were especially called their solemne feasts, there are divers things to be noted.

First, we may see a reason why there were sometimes so many beleivers at Jerusalem. An argument is brought by some from that place, *Acts 21. 20.* to prove that there may be in

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one Church more then can poſſibly aſſemble together in one Congregation, for the Text ſaith there, *Thou ſeeſt how many thousands of Iews there are which beleewe*, how many millions it is in the Originall; now ſay they, there could not be ſo many millions to joyne in one Congregation: The answer to this is cleere, that the time of which this place ſpeaketh, was when the people of the Jews were all aſſembled together at Jeruſalem to keepe the feaſt of Pentecoſt, for chap. 20. ver. 16. the text ſaith, that the Apoſtle haſtened, *if it were poſſible for him to be at Jeruſalem the day of Pentecoſt*; now reading the ſtory on, it plainly appeares, that in that journey in which he did ſo haſten, he did get to Jeruſalem at the day of Pentecoſt, and being there at that time, no marvaile they ſaid unto him, *Doſt thou not ſee how many thousands of Iews there are that beleewe?* For all the males of the people of the Jews were got together at Jeruſalem according to the inſtitution, ſo that they were there by reaſon of that Law that as yet they ſubmitted to, they were not in a Church ſtate at Jeruſalem, therefore there is no ſtrength in that objection againſt congregational Churches.

Secondly, where there is a nationall Church, there muſt be an uniting of them in ſome way of Nationall worſhip. There is this nationall worſhip that the Jews by inſtitution from God were united in, three times in a yeere to goe up to the Temple to worſhip: And except there ſhould be ſome ſuch kinde of individuall worſhip, not in the ſame ſpecies, that is, as others are praying, ſo are we, and as others are hearing ſo are we, for ſo all the Churches in the world may be joyned, but to joyne in one act of worſhip together, as that was of going up to the Temple; there muſt be ſuch a thing. And that made the Jews a Nationall Church, becauſe we have no ſuch inſtitution now; no Nation in the world can in a proper ſenſe be ſaid to be a Nationall Church as theirs was; in ſome figurative ſenſe we may ſo call it, but not in that proper ſenſe as it was among the Jews.

Thirdly, there are ſome Ordinances that cannot be enjoyed but in the way of Church-fellowſhip. The Jews could not enjoy theſe feaſts as they ought (indeed it may be Iſrael, the ten Tribes would make a kinde of ſpatched up Feaſt, but they could not feaſt ſo as they ought) unleſſe they went together to Jeruſa-

Lect. 9.

2.

3.

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lem in that way God appointed: As among the Jews, there were some Ordinances they might enjoy in their Synagogues and private houses, but some which they could not enjoy but in the Temple; so there are some Ordinances we may enjoy in our families, but others that we cannot enjoy but in Church-communion, which Jerusalem is a type of.

4.

A fourth thing observable is, these three times wherein they were to goe up together to Jerusalem, were all in Summer time, not in the Winter. For the first, which was the Feast of the Paschever, was in the latter end of our March, and the beginning of April; the Feast of Pentecost was fifty dayes after, the Feast of Tabernacles was about the middle of our September. It was indeed a very laborious thing for them to goe up to Jerusalem to worship, but God did so commiserate and pittie them, that they were not to goe in the winter time. That is the reason of that phrase in *Acts 27.9.* *Sayling was dangerous, because the Feast was already past,* that is, the Feast of Tabernacles was past, which was about the fifteenth of September, and so it began to bee winter. God would be so indulgent to his people that they should have the Summer time to goe up to Jerusalem in. If it would be an affliction to goe up to Jerusalem in the winter, and therefore God would favour his people in that; Oh what an affliction is it then to flie from Jerusalem before our enemies in the winter time? Wee had need pray the more hard now for those that are in danger of the enemy, that God would be mercifull to them in this.

5.

A fifth note is when they did goe up to these three feasts, they must not come emptie, but full-handed, so you have it, *Deut. 16. 16.* *Ye shall not appeare before the Lord empty;* Noting thus much, That when ever we come to acknowledge Gods mercy for any thing, we must come with full hands, and liberall hearts, with hearts ready to distribute, or otherwise we doe but take Gods Name in vaine.

6.

The last is, the wonderfull providence of God toward them, though all the males in the whole Country were to come up to Jerusalem three times in the yeere, yet their Country should not be in danger of the enemies: For the Jews had not such wals of Seas about their Country as we have, but they lived in
the

the very miſt of their enemies, they were ſurrounded with them; on the Eaſt the *Amonites* and *Moabites*; the Weſt, the *Philiftims*; the South, the *Egyptians*, *Idumeans*; the North, the *Aſſyrians*, to whom the Prophet ſeemes to have reference, *Zech. i. 18.* Now they might ſay, ſhall all our males goe up to Jeruſalem three times a yeere, why then our enemies that lie cloſe in our borders, (for they lay as neere them as Yorke, or any other ſhire is to us) may come upon us and deſtroy us; therefore God laid in a caveat and proviſion for the encouragement of them, *Exod. 34. 24.* he tels them there, *None ſhall deſire thy land when thou ſhalt goe up to appeare before the Lord thy God thrice in the yeere;* God tooke care that none ſhould deſire their land. Let us goe on in Gods ſervice, and he will take care to deliver us from our enemies. Many times out of ſlavish feare of the danger of enemies, and what diſturbance they are able to make among us, we are ready to betray the cauſe of God, and neglect his worſhip. Let us learne from hence to goe on in Gods wayes, and not feare any hurt our enemies can doe us, God ſaith that he will take care when they are all at Jeruſalem in the exerciſes of his worſhip that none ſhould deſire their land:

Now for the opening theſe ſeverall Feaſts, in it you may be helped fruitfully to reade much Scripture in the Old Teſtament, for much of it is ſpent in things that concerne ſome of theſe.

The firſt was the Paſſeover. You have the hiſtory of it *Numb. 28. 16, 17.* and in divers other Scriptures: That Feaſt was in the beginning of the yeere. It is true, our September was the beginning of their *Annus Civilis*, their yeere for Civill affaires, but the Month *Abib*, which was the middle of March, and part of Aprill, was *Annus Eccleſiaſticus*, the Eccleſiaſticall yeere, and it was ſo appointed, upon their deliverance out of Egypt when God commanded them then to celebrate their Paſſeover, he told them that that Month ſhould be unto them the beginning of months, the firſt month of the yeere.

Noting thus much, That deliverance from great evils are mercies that we are highly to prize; the Jews were to begin their yeare in memoriall of the mercy they had upon that Month.

For the name [*Paſſeover*] from Gods ſending forth deſtroying Angels

The Feaſt
of Paſſeover.

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Angels that yet *passed over* the houses of the Israelites that night; he went thorough the land and destroyed all the first borne of the Egyptians; but saved the Israelites, this feast was also called *the feast of unleavened bread*, *Luc. 22. 1.* because they were to go out of Egypt in hast, & could not have time to leaven their bread, but took onely a little flower and water together, and so carryed it upon their backs; *Iosephus* tells us that they took onely a little flower with water together that might serve them with a great deale of sparing but for thirty dayes, there was all they had for so many thousand thousands onely for so many dayes. God put them to it, to depend upon him. We are ready to murmure if we see not enough to serve us for many yeers, if our armies have not enough for so long time: they had but a little meale and water that might serve them for thirty dayes, and they knew not where to have more when that was spent; no marvaile that it is said of *Moses Heb. 11. 27.* *by faith he went out of Egypt.* This bread is called *the bread of affliction*, *Den. 16. 3.* and it was *unleavened* bread, not only to typifie that we must not have our hearts leavened with malice, but to put them in minde of that sore affliction they were in, not onely when they were in Egypt, but when they went out of Egypt, that they had then but a little meale and water to serve them for thirty dayes.

Now this passeover was partly memorative, and partly figurative.

Memorative. First to remember the deliverance of their first borne.

Secondly, to remember their deliverance from the bondage of Egypt.

Obser. 1.

When others are smitten (that is the morall signification) and we past over, this is a great mercy.

2.

Againe, deliverance from bondage, and in the outward man and bondage in respect of Religion and conscience is a mercy for ever to be celebrated. God is pleased now to offer us this mercy of deliverance from both these bondages, certainly we are a people devoted to misery if we shall not take Gods offer of mercy. We have been in bondage in our estates and liberties, God offereth us freedome, and freedome also from antichristian bondage which is worse then Egyptian bondage.

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The text ſaith when they were delivered from the bondage of Egypt *Mofes ſang*, and in the *Revelation* when they were delivered from antichriſtian bondage *they ſang the ſong of Moſes*. We were long ſince delivered from a great part of this bondage, now the Lord offereth to deliver us altogether. But to let that go.

They were to eat this paſſeover with their ſtaves in their hands, this was to note their haſty going out of Egypt. We ſhould not when God offereth us mercy of deliverance, go forth ſlowly. This is our miſery at this day, the Lord offereth deliverance and we lye ſlugging on our beds, and are like that fooliſh *child* the Prophet ſpeaks of that *ſticks in the birth*: We have ſtuck theſe two years in the birth, whereas we might have been delivered long before this. It concernes us all to conſider what the cauſe is, and to lament it before the Lord, that we may make our peace with him.

But further. In thankſgiving for a mercy we are ever to remember what we were before that mercy. They muſt eat unleavened bread at this feaſt, the bread of affliction, they muſt remember the afflictions they were in before they had this mercy, whereof this feaſt was a memoriall; when we bleſſe God for a deliverance, we muſt really preſent before our ſouls the ſad condition we were in before we were delivered.

Further, the ſpecial thing that is aimed at in the paſſeover, was that it ſhould be a type of Chriſt, who was that paſchall lamb that was to take away the finnes of the world, he that was roſted in the fire of Gods wrath for our finnes, as that lambe that was to be eaten in the Paſſeover was roſted in the fire: And if ever the Angel of Gods vengeance doe paſſe over us, it is thorough the blood of that lambe ſprinkled upon our hearts, which was ſignified by the ſprinkling the blood of the lambe upon the poſts of their houſes. In the Lords ſupper we celebrate in effect the ſame feaſt of the Paſſeover they did; and by this we may learne this excellent note.

There is little comfort in the remembrance of our outward deliverances, except we can ſee them all in Chriſt. They were in this feaſt to remember their deliverance out of Egypt, but withall they were in it to have a figure and type of Chriſt,

K k k that

Lect. 9.

Apoc.
15.1.

Obſer.
When God offereth deliverance, we ſhould not be ſluggiſh.

Obſ.

Obſer.
Deliverances looked upon in reference to Chriſt are ſweet.

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that sweetned their remembrance that made the feast a joyfull feast, when they could see their deliverance out of Egypt as a fruit of Christs sufferings, when this lambe that was to put them in minde of it, did put them in minde likewise of Christ the paschal lamb. In all deliverances from any kinde of affliction, if you would have the remembrance of them sweet unto you, you must looke upon them all in the blood of Christ; and so remember them, and then your hearts will be enlarged to blesse God.

The Jewish additions to their Paschever.

I.

This was the ordinance of God in the Paschever, but besides Gods ordinance, the Jews added divers other things.

The first thing observable that they added, was earnest prayer to God for the building of the temple; which many of them observe to this day. Those who writ of the customes of the Jewstelus, that because the temple is destroyed where they were to go up thrice in the yeere to solemnize these feasts, therefore they pray so earnestly and mightily for the Temple in this manner: They cry all together to God, *Lord, build thy temple shortly, very*

Templum tuum brevi, valde cito, valde cito, in diebus nostris, citissime, nunc adifica templum tuum brevi. Misericors Deus, magne Deus, benigne Deus, pulcher Deus, dulcis Deus, virtuose Deus, Fundaice Deus, nunc adifica templum tuum brevi, valde cito, in diebus nostris, valde cito, valde cito, nunc adifica, nunc adifica, nunc adifica, nunc adifica, nunc adifica templum tuum cito, vobuste Deus, fortis, vineus, potens Deus, &c. Buxtorf. de Synag. Jud. c. 13.

quickly, very quickly, most quickly in our dayes: and then they goe over it againe, Mercifull God, great God, kind God, high God, sweet God, with divers other epithets, Now build thy temple, quickly, very quickly, &c. Now, now, now, five times together, so Buxtorfius

telsus. They teach us how much the Temple doth concerne us. Here is onely their mistake, they rested in the materiall Temple, they did not consider that this Temple was a type of Christ, therefore as earnestly as they prayed for the building of their materiall Temple, so we are to pray for the building up of the mysticall body of Christ, now Lord, build quickly, do not defer it, even in our dayes do it.

A second thing they added was the manner of casting out of unleavened bread, in this they observed three things, their inquisition, their extermination, their execration, first with a candle they would narrowly search every corner of the house, to see if they

they had the least crumme of leaven, if any were found they cast it out with solemnity, and then they used to wish a curse upon themselves if there were any left in their houses that was not cast out.

Lect. 9.

This morall observation we may be taught from it, it should be our care when we are to receive the Sacrament, to make narrow inquisition, to get the candle of the word, and to search every corner of our hearts, every faculty of the soule, to see if there be no leaven in it. 2. Whatsoever wee see to cast it out of doores. And 3. to be so much set against sinne, as to bee willing to take a curse upon our selves, if we should willingly let any knowne sinne be in our hearts, and to acknowledge that God might justly curse us in his Ordinance if we be false in this.

Thirdly, they used to shew forth all their brave rich things, if they had any bravery in cloathes, in furniture, in any good thing, they would shew all at this Feast. By their superstition wee may learne this note, that in the time of our comming before God, it is fit for us to manifest his graces, to exercise all those beautifull graces that the Lord hath endowed us with by the worke of his Spirit, for there is the riches of a Christian, there is his brave cloathes, and his plate, all his excellencies are his graces.

3.

The fourth thing they did was, after the Passeover was an end, they would fast three dayes, to humble themselves for their faylings in keeping that Feast. This was not Gods Institution, but it was their custome, and we may learne this from it, (though not to binde our selves to that they did) to looke back to our receiving the Sacrament, and to bewaile all our miscarriages; I believe if things were examined to the quick in our receiving the Sacrament, you would finde matter enough to fast and pray for the humbling your soules for your miscarriages.

4.

Lastly, in the Passeover they used to reade the booke of the Canticles, because that booke treats especially of the conjunction of the soule with the Messiah, which is sealed up specially in the Passeover. And that indeed is a speciall meditation for us when we come to the Lords Supper, to meditate of our conjunction with Christ.

5.

Chap. 2.
The Feast
of Pente-
cost.

The next is the Feast of Pentecost. This Feast is called also *the Feast of Weekes*, because there were seven weeks to be reckoned, and then at the end of them it was solemnly to be kept, you shall finde it, *Levit. 23. 15*. There you have the Feast of the Passover, and in that the first day of seven, and the last day of seven was solemnly kept; now they were to count from the morrow after the first Sabbath, seven Sabbaths, that is, seven weeks compleate; the first Sabbath of the Passover was the fifteenth day of the month *Abib*, and then the next day from that they were to count seven weekes, and at the end of seven weekes was the Feast of Pentecost to be kept. Now in this first day wherein they began to count their weekes (for the preparation to this Feast of Pentecost) you shall finde that the first fruits were to be offered up to God, it was a kinde of distinct feast, called *the Feast of the First-fruits*, in which they were to bring a sheafe of the first fruits of their harvest unto the Priest to be offered to God; And the reason was, because now their harvest began: As soone as ever the Passover was killed, and they had kept the first Sabbath of the Passover (for they were to keepe it seven dayes) they began their harvest, they must not put a Sickle into the corne, nor reape any thing of their ground untill they had kept the Passover; it affordeth unto us this instruction.

No blessing to be enjoyed from the earth but thorough Christ.

Wee cannot enjoy any sweetnesse nor blessing from any fruits of the earth, but through the blood of Jesus Christ: After they had solemnized the memoriall of the blood of Christ, then they might put a Sickle in the corne and reape it, not before, and as soone as they had solemnized the remembrance of Christ in the Passover, they might goe with comfort and take the fruits of the earth and rejoyce in them, but not before.

Now this was in the month of *Abib*, that is part of our March, and part of Aprill, then began their harvest, and thence it hath its name, for *Abib* signifies *an eare of corne*. Now their harvest began so soone in the land of Canaan, not onely because it was a hot Countrey, for it is observed that Africa was a hotter Countrey then theirs, and yet their harvest began not so soone; but because of the blessing of God upon that land, therefore *Ier. 3. 19*. it is called *a goodly heritage*, because of the timely bringing forth the fruit; the words translated *goodly heritage*, signifies

נחלה
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Heredita-
tion ele-
gantia.

an heritage of comelineſſe; the ſame word that is here for goodly, ſignifies a Roe-buck, to which this Land was compared, and ſo it may be ſaid to be a land of a Roe-buck, becauſe of the ſpeedy and ſwift ripening of the corne.

The obſervation is, It is the bleſſing of the Church to have their fruit ripe betimes, not to ſtay too long before they be ripe, for Canaan was a type of the Church. You young ones conſider of this, the Lord loveth to have the fruits of Canaan ripe betimes; if you grew in the wilderneſſe, though you did not bring forth fruit in your young time, God did not ſo much regard it; but if you live in his Church, in Canaan, the Lord expects you ſhould begin betimes, in the very ſpring of your yeares you ſhould bring forth fruit unto God. Men doe much rejoyce in timely fruits, they are lovely: Yea and God rejoyceth in them too, *Micah 7. 1. My ſoule deſireth the firſt ripe fruits*, this is true of God himſelfe. Your parents and godly friends may ſay, our ſoule deſires that grace may ſpring up betimes in theſe young ones, ſo it may be ſaid of God, the very ſoule of God deſireth to ſee the firſt fruits; fruit in young ones is that which is pleaſing to Gods ſoule.

We may further note, when we have had communion with God in holy things, then we may have a holy and more comfortable uſe of the creatures. As before we noted when wee have ſolemnized the blood of Chriſt, then we may enjoy ſweetneſſe from the comforts of the earth; ſo now, when we have enjoyed communion with God in his Ordinances, then is a fit time to have a holy uſe of the creatures, yea then you muſt be carefull of having a holy uſe of the creatures; as ſoone as ever they came from the Paſſeover, the firſt day they were to celebrate the firſt fruits unto God.

From whence,

Thirdly, After the blood of Chriſt is ſprinkled upon the conſcience, then men will be ready to dedicate things unto God. Then as *Zachens* ſaid, *Halfe my goods I give to the poore*; here are my goods, here is my eſtate, doth the Church, doth my brethren ſtand in need of helpe? Loe we are ready to offer them up unto God.

Fourthly, The firſt of bleſſings are to be offered up unto God.

Lect. 9.

Obſer. I.
Timely
fruit is
pleaſing
to God.

Obſer.

Obſer.

Obſer.

Chap. 2.

Exod. 23.
19.

Obs.

God gives them charge, that the first of the first of all the fruits of their land should be offered unto him, all that commeth afterward should be the more blessed. Learne this you young ones, dedicate the first of your yeers unto God, the very first of your first, the dawning of your yeers.

Now as soone as they had dedicated their first fruits, when harvest was done, then comes the feast of pentecost: then they rejoyced in the consummation of harvest. If you dedicate your young dayes unto God, when the consummation of your yeers comes, how may you keepe a feast of Pentecost! The Jews first dedicated the first fruits, fifty dayes before, and then at the fifty dayes end they kept their joyfull feast of Pentecost, so might you if you dedicated your young yeers unto God. On the other side, what a sad thing will it be for old men that but now begin to thinke of God and Christ, it is well you do so, but you cannot do it so comfortably as you might have done, if you had begun in your younger yeers. If the Jewes when their harvest was done had brought two loaves unto God, might God say, why did you not bring the first fruits unto me? God might so upbrayd you, but however come in to God and he will not upbrayde you, he upbraydeth no man, but yet the comfort will not be so much because your consciences will upbrayd you.

Obscr.

Fifthly, note this, Happy is the man that when he comes to reap the fruit of his actions, shall have a feast of joy. Thus it was with the Jews, the very beginning of their harvest was with a feast, and the conclusion with a feast too. All the actions of our lives are a sowing of seed, if you sow sparingly you shall reap sparingly, and happy those men when they come to reap, that both the beginning and conclusion of their reaping shall be a joyfull feasting. Many sow merrily, but they reap horror and anguish; but when the Saints come to reap, they shall have a feast of joy. *At thy right hand are joyes and pleasures for evermore.*

Obscr.

6. At the fiftieth day then they were to solemnize the mercy of God in giving to them the fruits of the earth for their harvest.

Hence this Note,

Much praise is due to God for the fruits of the earth, for outward

Leſt. 9.

ward comforts. How much praife then is due for JESUS CHRIST, and all ſpirituall mercies in him? Though we ought to bleſſe God for the things of the earth, yet wee ſhould be ſo ſwallowed up in bleſſing God for his word and ordinances, and ſpirituall mercies, as in compariſon our hearts ſhould be above the fruits of the earth. Therefore it is obſervable, that in *Ezekiel* where there is a Propheſie of the ſtate of the Church, ſet out by the Jewiſh way of feaſts, though there be mention of the *Paſſeover*, and *new moons*, and *Sabbaths*, and of the *feſt of Tabernacles*, yet there is no mention of the *feſt of Pentecoſt*, no mention of keeping a feſt for bleſſing God for theſe things. Not but that they ſhould doe ſo, but that their hearts ſhould be ſo carryed up with abundance of ſpirituall mercies, that then all for Chriſt, and for heaven, and for eternity, their hearts ſhould be wholly ſet upon ſpirituall things.

7. It was a great ingagement to them to uſe the creatures, when in the firſt beginning they had dedicated them unto God, and in the concluſion of harveſt they had ſolemnized his mercy in giving them the creatures. For God did thereby teach them that they might be further engaged to uſe all creatures for his ſervice. As it is a mighty engagement to any man if God give him a heart to dedicate the beginning of a mercy unto God, & when he hath got the mercy fulfilled, then in a ſolemne manner hee bleſſeth God for it, to make uſe of this mercie for Gods honour. Certainly the reaſon why many are ſo looſe in their converſations, and doe not employ the creatures of God to his glory, is, becauſe they doe not in a ſolemne manner bleſſe God for that they enjoy. As in your trading, ſuppoſe you have ſome comfortable Incomes, perhaps you take theſe comforts, and thank God in a ſleight manner for them, how doe you uſe them afterwards? onely for yourſelves and for the fleſh. But when you heare of Incomes of riches flowing in upon you, if you can then preſently take the firſt fruits and give ſome part to Gods ſervice as a teſtimony of thankfulneſſe, and in your families and cloſets in a ſolemne manner give God the glory for the good ſucceſſe you have had in your eſtate, this will be a mighty ingagement to you to uſe your eſtates for his ſervice.

Obſer.

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8. Mark that at the first, in their preparation, they were to bring but a *sheafe*, but afterward, *Levit. 23. 17.* they were to bring *two loaves*; in the first they were to offer *one he-lamb without blemish*, but afterward *seven lambs, and a young bullocke, and two Rams, &c.* both *burnt-offerings, and sinne-offerings, and peace-offerings* when they had received the full harvest.

Obser.

Thence learn, though you be forward to give God glory when you are young, the first fruit of your yeeres, yet when you come to be old, you should *flourish in the Courts of Gods house*. First they offered but a little unto God, afterward abundance. Doe you so? I appeale to all old men that are here this day, if God did give you any heart to give up your young yeeres to him, blesse God for it; but now when you are old, are you as forward as ever you were? You ought to be not onely so, but much more abundant in the work of the Lord. Nay cannot others witness against you, that there was such a time wherein you were more forward, and that now you begin rather to temporize? The LORD forbid this should be spoke of any old men. God expects more afterward then at the first fruits; and though nature may decay, yet there is a promise that in their old age *they shall flourish in the courts of Gods house*, and shall manifest the graces of his Spirit much more. We are ready at the first fruits to offer unto God somewhat, when his mercy commeth first; but when mercy comes afterward more fully, we should be more full in our offerings.

The difference of burnt offering, sin offering, & peace offering.

You will say, what is the meaning of this, that there is a burnt offering, a sin offering, and a peace offering in the feast of Pentecost? what is the difference of these three offerings?

The difference is this; The burnt offering was in testimony of their high respect to God, they wholly had respect to God in the burnt offering; that is, they tendered up something to God as a testimony of the high and honourable esteeme they had of his majestie, it was wholly to be given up to him. Now in the other they had respect to themselves, the sin-offering was not to offer a sacrifice meerly to testify respect to God, but to be a typicall signification of Christs sacrifice for sinnes; they were to look through their sacrifice, to Christ, and their sin-offering was to be an atonement for their sin.

The

The peace offering was in thankſgiving for a mercy, or when they would petition to God for a further mercy. All this muſt be done in the day of Pentecoſt.

But beſides this end of Pentecoſt, to ſolemnize the mercies of God in their harveſt, there is another that is conſtantly affirmed by the Jewes, and I find many Divines making no queſtion of it; but I finde it not ſo cleerly laid down in the Word. They ſay God in this feaſt did ſolemnize the giving of the law, and this is their ground, becauſe fifty dayes after their coming out of Egypt was the time of Gods giving the law, and ſo they ſay Pentecoſt was appointed to bleſſe God for giving the law. The Jewes ſay that God dealt with them as a King ſhould deale with a poore man in priſon, firſt he releaſeth him of his bondage, and withall tells him, that after ſuch a time he will marry him to his daughter; now ſay they, will not this man count every day, and long untill this time come? ſo when God did deliver us out of Egypt, hee told us that after ſuch a time he would give us his law, and marry us to his daughter which is the law, and this is the reaſon why we count ſo diligently the very weekes, nay the dayes, as longing for that time when we are to be married to the law, when the Lord ſhall grant to us ſuch a mercy.

From whence wee may note, that we are not onely to keepe Gods law, but to rejoyce in Gods law; not onely to look at what is commanded as a duty, but as a high priviledge, and ſo bleſſe God for the law. It is a higher thing to love Gods law, and rejoyce in it then, to obey it; *Great peace ſhall they have that love thy law; David profeſt that he loved the law of God more then ſilver and gold, that it was ſweeter to him then the honey and the honeycombe.* The Jewes at this day do much rejoyce when the Law of God is read, and in their ſynagogues when the law of God is brought our, they liſt up their bodies in a kinde of exultation, rejoycing that God gave this law to them.

Further, the time of their Pentecoſt was the time of the deſcending of the holy Ghoſt upon the Apoſtles: as God at that time gave the law by *Moses*, ſo the Spirit at that time came by *Chriſt*, to ſhew that we are in the Goſpel to receive the Spirit of

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God, to inable us to fulfill the law. They had the letter of the law, but in comparison of what we have, they had not the Spirit, but now the holy Ghost is come in a full measure; as he then came upon the Disciples, so he comes now in the time of the Gospell in a fuller way then formerly, there is a continuall Pentecost.

But the workes of God doe not of themselves sanctifie any time, except we take that note with us, wee may runne into a thousand absurdities; if we argue thus, because the Jews had such a time we may have such a time, or because there were such blessings at that time therefore we may sanctifie that day. No, the workes of God do not sanctifie any time, of themselves; It must be the Word, some institution or other, either the Word written or some immediate dictate of the Spirit that must sanctify any day. Certainly the work of our redemption it self is not enough to change the sabbath, if we had not some footing for a new institution. We usually give this ground for the change of the day, because of the greatnesse of the worke; but though the workes of God be great, though never so great, it is not for us to sanctifie a day, it must be an institution of God, or else we sinne in sanctifying any set and stated time for any such work, for Christs resurrection, or sending of the Spirit, except there come an institution, though the worke be as great as any thing God ever did for the Jewes, it will be but will-worship in us, and God will not be put off with this, What is not this as great a work as that the Jews had, and may not we celebrate the memory of it as they did? but God will say, *Who required these things at your hands?* Thus farre you may do indeed, that is, blesse God for those workes all the dayes of your lives, but to sanctifie any particular day for them, certainly that cannot be done without sinne; we have our warrant for the Lords day as well as the greatnesse of the work, because of the practise of the Apostles who were inspired by the holy Ghost.

The next is the feast of Trumpets, onely one particular about it at this time, because providence makes it so seasonable. In the seventh moneth (which was the first moneth of their *Annus Civilis*) there were three feasts.

Festum } Tubarum,
Expiationis,
Tabernaculorum.

Lect. 9.

The first was the feast of Trumpets; now there was a three-fold use of Trumpets among the Jews. 1. For the calling of the congregation together, as we use to do with bells. 2. The calling of them to warre. 3. For the solemnizing of their feasts. This feast of trumpets you have, *Numb. 17.*

There are four ends given by Divines of the feast of trumpets, some I confesse are very improbable, but there are two very probable. The one is, this feast was to celebrate the New-yeer with them; as upon every new moneth that was called the feast of the new Moon, to celebrate the beginning of the moneth, so in the beginning of the yeere they had a feast to celebrate the beginning of the yeere, that was this feast, for it was on the first day of their civill yeer; so that it is very probable that feast was appointed to blesse God for the new-yeer as well as they had one to celebrate the new moneth. It was Gods institution for that time to have the New-yeere consecrated by that feast; yet this can be no ground for us now to consecrate the beginning of every new yeere unto God: that was Jewish and it is ceast, if we will have any consecration of a new yeere it must be by virtue of some institution or other, let (who can) shew the institution: we must not thinke because it hath a shew of wisdom, and it seemes to be reasonable to us, therefore it may be this is not enough in matter of worship, you must strictly tye your selves to an institution in matters of worship, in consecrating of times. As it is Jewish, so it is Heathenish, the Heathens consecrated their new yeer to the honour of their god *Ianus*, & we read in *Concilium Antisiodorensis*, in France in the yeer 614. it was the judgement of that councill that it is not lawfull to observe the festivities of the Gentiles; to keep their worship and observation of their Calends, (that is, the beginning of their moneths) to adorne houses with lawrell and green bayes, for all these practises (saith the Councill) favour of paganism. And likewise an antient writer saith, that the Calends of January are rather to be taken heed of, then to be accounted Calends, and so to be sanctified; And further, he saith, the Church hath

The feast of trumpets.

Non licet iniquas observationes agere Kalendaru & oclis vacare gentilibus, neq; lauro aut viriditate arborum cingere domos. Omnis enim hec observatio paganismi est. Canon. 74.

Cavende potius quam Kalende.

Statuit univversalis Ecclesia sejunium publicum in isto die fieri. Alchuvinus de divinis offic. c. 4.

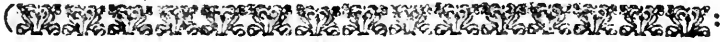
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appointed a solemne feast to be upon that very day because of the notorious abuses there were wont to be upon that day. And *Polydore Virgil* saith, that these solemnities of Lawrell and bayes, and masques, and mummings, and such vanities, they all come from the Heathens *Bacchanalia*, and *Saturnalia* that were wont to be at that time of the yeere. However therefore wee put them upon Christ, and thinke we honour him, and call it the Circumcision day of Christ, yet by those customes we dishonour him, for they are rather Heathenish then Christian, To doe it, I say, because we thinke to consecrate time; though there may be some naturall reason of rejoycing, yet no ground for conlecration.

Let no man object and say, these solemnities have beene a long time in the Church. It is true, these are ancient, but from whence comes the antiquity? It comes from hence, because Christians being newly converted out of Paganisme, they would keepe as much as possibly they might of the Pagan customes, onely they would give them a turne, turne them to Christian solemnities, but the rise was from their Pagan customes: therefore all the argument of antiquity, either for these or Ceremonies, or Prelaticall government, it comes from this ground, because their Pagan customes were so, and they lived among Pagans, and having beene lately Pagans, they favoured and smelt of Heathenisme still. So now, many plead that such things were in the first Reformation: no marvail, they retained them, for they were but newly come out of Popery, and they favoured and smelt of Popery. Indeed to plead the antiquity of these things, which men must shew when they are put to it, is one of the greatest arguments against them. Thus was the Feast of All-Saints turned from the Heathens Feast *Pantheon*, and so the Feast of the Purification of the Virgin *Mary* which they call *Candlemas*, the Heathens had the feastivity of their Goddesse *Februa* (who was the Mother of *Mars*) upon that day, from whence the name of our month *February* commeth, they did then celebrate that time with Candles, and such things as *Papists* doe now. This antiquity you have for the celebrating of *Candlemas*.

The like may be said for the argument of Antiquity for the
Pre-

Prelates. O ſay ſome, ſuch a kinde of government hath beene ever ſince Chriſtian Religion hath beene in England. Grant that there hath beene ſome kinde of Biſhops ever ſince, but from whence came they? We finde in Hiſtories, that when the Pagans were here in England, they had their *Flamins*, and their *Arch-flamins*, *London* was one, and *Yorke* was another, and when they were converted to Chriſtian Religion, yet ſtill keeping ſome of their Heatheniſh cuſtomes, inſtead of their *Arch-flamins* they made *Arch-biſhops*, and of their *Flamins*, *Biſhops*, and that in their very places, as *London* and *Yorke*, and ſome ſay *Cheſter*, they kept their Biſhopricks ſtill. This is the very ground of the antiquity of them; therefore my brethren, let not us be put off with ſuch arguments as theſe; men delude you, they baffle you by theſe arguments.



The Tenth Lecture.

HOSEA 2. II.

And all her ſolemne Feaſts, &c.



WE began the laſt day to ſpeake ſomething of the *Feaſt of Trumpets*, you ſhall finde the institution of it in *Leviticus 23. 24. You ſhall have a Sabbath, a memoriall of blowing of Trumpets*, Now there were divers ends of Gods institution of this Feaſt, I have ſpoke of one; the ſecond reaſon of that Feaſt, the Hebrews thinke, was a remembrance of *Iſaacs* deliverance, when he ſhould have beene ſacrificed; and the Ram caught by the hornes to be ſacrificed in his ſtead; they draw it from this argument, becauſe that Feaſt is called *A memoriall*, (ſay they) to remember the deliverance of *Iſaac*, and it muſt be by the Trumpets of Rams hornes, to call this to remembrance, the deliverance of *Iſaac*, and a Ram ſacrificed in his ſtead; this is the Jews opinion of it, but it ſeemes to be far from the meaning of the holy Ghoſt. A third reaſon of the Feaſt of Trumpets, ſome ſay,

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(*Cajetan* amongst others) was instituted for a memoriall of Gods giving the law by sound of the trumpet; that is not likely neither, because this feast was not kept at the time of Gods giving the law, if there were any time for the celebration of giving the law, it must be at the feast of Pentecost. A fourth, it was for a celebration of a memoriall of Gods goodnesse to them in the time of war, for all the mercies of God unto them in their wars, which was declared by the blowing of the trumpets. But I rather take another reason, to be a maine and principall reason of Gods institution of this feast, to be a preparation to the feast of atonement and expiation, and therefore (saith *Calvin*) it is called a *memoriall*, *Levit. 23.* for this reason, to put them in minde to humble themselves before God, to afflict their hearts in the day of atonement; and secondly, a *memoriall* before God, that God may remember them for mercy, so the Jews observe from the first day of the seventh moneth, unto the tenth day, there was more then ordinary exercises in giving of almes, in praying, in going to their synagogues, they were very devout for those ten dayes in way of preparation for the day of atonement, of expiation. From whence note,

Obser.

It is of this use to us to prepare for the day of fasting; Ministers should blow their trumpets to the people to prepare them for that day: God hath accepted of those poore kind of fasts that we have kept, abundance of mercies we have received on them; there is scarce any one fast day that is kept, but we presently hear good news after it; if we had kept fast dayes as we ought, if we had been prepared as we should, O what might we have obtained of God by this time! if God accepts such poor things as we do, (as God knowes they are poore and meane) if we had every time a trumpet blowne before us to prepare us for the day of atonement, what atonements might England have made with God before this time! Thus you may know how to reade understandingly those things you reade about the feast of Trumpets. The next feast was the *feast of Expiation*, in the tenth day; I thought not have spoken of that, because the feast of Expiation is a fast rather then a feast, but that is meant here as well as any of the other, for this reason, though it were a fast, yet the Hebrew word here that is translated *solemne feasts*, signifies onely

The day of atonement
Festum
expiationis: eight things observable in it.

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ly a ſetled, ſtated, ſolemne time. And Secondly, It was a great mercy to theſe to have ſuch a day of faſt; though the day of atonement, be a day of afflicting themſelves, yet it is the cauſe of rejoycing to a nation, that God grants them ſuch a day of atonement; it is a ſpeciall meanes to make way to the joy of a nation, and therefore this is included amongſt the other: now the hiſtory of that, you have in thoſe two famous Scriptures, *Levit. 16.* and *Levit. 23.* In this day of atonement, the tenth day of the ſeventh moneth, there are divers things very obſervable, and uſeful for theſe times.

The firſt is, The ſolemne charge that God gave for afflicting mens ſoules upon that day; you ſhall finde in a few verſes three ſeverall times a ſolemne charge to afflict their ſoules, to humble their ſoules; *Levit. 23. 27. 29. 32.* God appointed one day in the year for all the Jews to afflict their ſoules, to make an atonement between God and them, in a day of faſt, and they were charged to be ſure to afflict their ſoules then, and that ſoule that did not, God threatened to cut it off.

The ſecond thing obſervable is, that the Prieſt was to go into the Holy of Holies, where he was to go but once a year; *Levit. 16.* the beginning and the latter end compared together; you ſhall finde it. This may teach us thus much;

If ever we are to look upon J E S U S C H R I S T in the preſence of God, to go into the Holy of Holies, making interceſſion for us, it is in the day of atonement, in the day of a publique faſt of the kingdom, then are we to exerciſe our faith upon Chriſt, as entering before God into the Holy of Holies for us, after we have charged upon our ſoules our ſins, and afflicted our ſoules, we muſt likewiſe caſt up an eye of faith, beholding Jeſus Chriſt our high Prieſt at that day before the Father making interceſſion for us.

The third thing obſervable is, at that day the Prieſt was to make an atonement for all the holy things; in *Levit. 16. 20.* When he hath made an end of reconciling the holy place, the Tabernacle, and the altar, &c. the Prieſt was not onely to ſeek to make reconciliation between God and the people, but to reconcile the holy places, even the Holy of Holies had a kinde of pollution in it, and muſt be reconciled then, and the Tabernacle, and the Altar, all of them had a kind of pollution upon them: ſo infectious is the

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fin of man, and all these were to be reconciled upon a day of atonement.

Obs.

This teacheth us, That in a day of Atonement, of fasting, we are then to have a special care to seek mercie from God, to be reconciled to us, in regard of all our holy things, our holy duties, and offerings; we are to seek then to get the best services that ever we performed in all our lives; to be cleansed, that God may be pacified in regard of the filth and uncleanness that hath cleaved even to them. You are not in the day of a Fast, onely to confesse your notorious sins to God, those that in their own nature are sinfull, but you are then to examine all your holy duties, to humble your selves before God, and seek to make peace with God, in regard of the uncleanness that hath been in them. This few think of, they in the day of a Fast confesse such sins as are vile in themselves, but to be made sensible of the uncleanness of holy duties, that is little thought of in the day of their Fasts.

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4. In their day of Atonement, the Priest was to lay the sins of the congregation upon the scape goat. The storie of the *scape goat* was this, The Priest must come and *confesse the sins of the congregation, laying his hand upon the head of the goat,* and then he must *send this goat into the wildernesse.* The meaning is of great use to us; Jesus Christ he is the scape goat, and we are in the dayes of our humiliations to come and lay our hands upon Jesus Christ, and confesse all our sins over him, and look upon all our sins as laid upon him. Now the scape goat was to be *sent into the wildernesse*: What is that? That is, sent into a land of forgetfulness, so as the Jews should never come to see that goat againe that their sins were laid upon, it signified to them, that their sins were now so forgiven them, that they should never heare of their sins againe. Thus are our sins upon Christ, as we shall never come to see, not heare more of them. In the day of our Fasts wee should thus exercise our faith upon Christ.

5.

A fift thing that was to be done, was to *sprinkle the bloud of the slaine goat upon the mercie-seat, and before it.* It is the bloud of Christ that is upon, and before Gods mercie-seat, that procures mercie from thence for us.

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The ſixth thing. In the 16. of *Leviticus*, ver. 12. the Prielt muſt take a cenſer full of burning coales of fire from off the Altar, and his handfull of ſweet incenſe beaten ſmall. This he muſt doe in the day of Atonement, to teach us, That in the day of our ſolemne Faſts, we muſt be ſure to get our hearts full of burning coales from the Altar, full of affection and zeale, full of mighty workings of ſpirit to God, although you that are godly, and ſo are Prielts to God, at other times come with few coales from the Altar, a little affection, your affections are ſcarce heated, but in a day of atonement you muſt come with your hearts full of coales, and be ſure it be fire from the Altar, do not ſatiſfie your ſelves in naturall affections then, but be ſure you be full of ſpirituall affections; and then full of incenſe. What was that? it typically repreſented our prayer, you muſt be ſure to have your hearts full of prayer, to ſend up abundance of incenſe before God; the incenſe muſt be of ſpices beaten ſmall, what is that? the prayers that we are to ſend up to God, in the day of atonement, muſt come from much contrition of ſpirit, our hearts muſt be beaten ſmall to powder, when the hearts of men are beaten to powder, then they are able to ſend forth ſuch incenſe, as is a ſweet ſavour in the noſtrils of God. Many of you in the day of a faſt ſeeme to be full of prayer, but is this prayer a ſweet incenſe to God or no? how ſhall I know that? by this, God hath appointed the incenſe, upon the day of atonement, to be that, that muſt come from ſpices beaten, if thy heart be beaten to powder, and thy prayers be but the favour, and the odor of thy graces that are as ſpices, and heated by the fire of Gods ſpirit: then here is incenſe that pleaſes God, Firſt graces, which are the ſpices, the contrition, that is the beating ſmal, then the fire of Gods ſpirit to cauſe the incenſe to riſe up in the noſtrills of God as a ſweet favour.

Further, a ſeventh thing in the day of atonement was, the cloud of the incenſe muſt cover the Mercy ſeate, ver. 13. and then the blood both of the bullock and the goate, muſt be ſprinkled upon the Mercy ſeate, and that ſeven times and ver. 15. the blood of the goat muſt be ſprinkled not onely upon the Mercy ſeat, but before the Mercy ſeat, what is the meaning of this? muſt our mercy ſeat be clouded in the day of atonement? we had need have it appeare to us, & not be clouded; yes, in the day of atonement it muſt

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be clouded, but clouded with incense; the incense that was sent up, was a type of the sweet perfume of the merit of J E S U S C H R I S T; Now in the dayes of atonement we must look up to the mercy seate, as clouded with the merit of Christ, clouded; that is the merit of J E S U S C H R I S T round about it, as a cloud, and covering the mercy seat, to teach us that no man must dare to looke upon the mercy seat of God as it is in it selfe, but he must have the incense of the merit of Christ round about it, the reason was given why the Lord must have the incense as a cloud to cover the mercy seate, lest he die; if he had entered into the holy place, and there looked upon the mercy seate, and not clouded by the incense, he must have died for it; those men that thinke to come into Gods presence, and look upon God out of Christ, and think to receive mercy from God out of Christ, they die for it, this is the damnation of mens soules, to look upon God as mercifull out of Christ, mercy is an attribute of God, but if we dare (who are sinfull creatures) to looke upon this attribute of mercy and not have the incense of Christs merit, it is the way to destroy our soules. O how many thousands are in hell for this I many who are afflicted for their sinnes, and cry to God to forgive their sins, and beleve he is mercifull, and thinke to exercise their faith upon God as mercifull, and yet not looking upon the mercy seat as clouded with the merit of Christ, it proves the destruction of their soules. In a fast, when you come to look upon God, you must not look upon God as the Creator of heaven and earth, or as mercifull in himselfe barely, but look upon Gods mercy in his Son, and so exercise your faith, or else you can never make an atonement, but rather will procure Gods wrath. It is not onely dangerous, but horrible, once to think of God without Christ, saies Luther. Again the blood of the bullock & the goat must be sprinkled seven times upon the mearcy seat, when we come to make our atonement with God, we must exercise our faith, in the blood of Christ, and sprinkle it 7 times, again & again upon the mercy seat; we look upon God when we pray to him as a God of mercy, & we present our selves in our humiliations before the mercy seat, but know this, that the mercy seat wil do us no good, without the blood of Christ; faith must take this blood of Christ, & sprinkle it, tender it up to God his Father, for the atonement of our souls, &

procuring

*Non solum
se iculo-
sum, sed
horribile
est de deo
extra
christum
cogitare
Luther in
Psal. 128.*

procuring mercy to us; and not onely ſo, the blood of the Bullock and the Goate muſt be ſprinckled upon the Mercy ſeat, but before the Mercy ſeat; we muſt not onely thinke there can be no mercy obtained from God, but by the blood of Chriſt, but we cannot ſo much as have acceſſe to Gods Mercy ſeat, without the blood of Chriſt, we muſt not dare to enter but by the blood of Chriſt, by him we have acceſſe to God; we muſt all know, that all finners are baniſhed from the preſence of God, and muſt not have acceſſe to Gods preſence as they are in themſelves.

Laſtly, this day divers times is called *A Sabbath of reſt*, that is, *A Sabbath of Sabbaths*, ſo it is in the Originall, as one of the principall Sabbaths that they had; I did not handle it amongſt the *Sabbaths*, becauſe it comes in now more fully amongſt theſe *ſolemne Feaſts*; there muſt be more reſt in the dayes of atonement, then in others of their ſolemne dayes; There was that permitted in other ſolemne dayes, that was not permitted in that day; this may teach us, that in the dayes of faſting, above any dayes wee muſt get our ſoules now ſeparated from the world, there muſt be a reſt in our hearts, a reſt from ſinne, a reſt from the world, it muſt be a Sabbath of Sabbaths unto us.

Now notwithstanding God had given this ſolemne charge for this day of atonement, yet *Theodoreſ* tels us, that in his time they did ſo degenerate, that they ſpent this day in ſports, and made it a day of mirth; God grant that the ordinarineſſe of our dayes of atonement, doe not grow to this abuſe, as in ſome places it is amongſt us; the moſt ſolemne things that ever God gave charge of yet in time degenerates; this is the wickedneſſe of mens natures.

One note more from this Feaſt of Expiation, it is very probable that the Grecians did uſe yearly in expiation of their Cities, in this manner from] this, we finde amongſt the ſtorieſ of the Grecians, that yearly they were wont to have a kinde of Expiation, in imitation of the wayes of the Jews (the Devill is Gods Ape) for their Cities, there was this cuſtome amongſt them, certaine condemned perſons were brought forth, with garlands in manner of Sacrifices, and theſe they were wont to tumble downe from ſome ſteepe place into the miſt of the Sea, and ſo offer them up to *Neptune* the God of the Sea, with theſe words, *Be thou a ſacrifice for us*; The like was uſed by them in

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Suidas.

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the times of publique infectiō, when they had a publique plague in their Cities, they used such a custome to make an atonement betweene them & their Gods, there were certaine men brought to bee sacrificed to their Gods, for an expiation for their whole City, and they were called *καθάρματα*: this word was used, to signifie that that man that was to expiate for all the sins of their Cities to their Gods, having all their sins upon him, was as filth and off-scouring; and from these two words it is probable the Apostle in the first to the *Corinthians* 4. 13. hath that expression, by which we may come to understand the meaning of those two words there, *We are* (saith he) *made the filth of the world, and the off-scouring of the people;* *καίμα, καὶ καθάρματα*. in these alluding to the manner of the Grecians, *We for our parts* (saith he) *are made as despicable and odious in the sight of the people, and are as much loaded with the curses of the people, as those cōdemned persons that had all the sins & curses of the people put upon them, & so were offered to their Gods for expiation.*

The Feast
of Taber-
nacles.

The Feast of Tabernacles. The history of this feast is *Leviticus* 23. 34. and so on; In this feast the Jews were to *take boughs off the trees, and make booths of them;* and those that write the history of their manners, they tell us, they used to carry boughs in their hands, because they could not make booths and Tabernacles for all the people, therefore some of them thought it sufficient to carry boughs in their hands, and those boughs they carried in their hands they used to call *Hosanna*; *Do thou fold, or prepare the Hosanna*, so they used to speake, therefore when Christ came to Jerusalem, they cryed, *Hosanna to the Sonne of David*; the meaning was not a prayer, *Save us O thou Son of David*, as some would have it; but *Hosanna to the Son of David*, that is, we hold forth these boughs to the honour of the *Messiah*, the Son of *David*, the feast of Tabernacles was to point at the *Messiah*; now for those boughs *verse* 40. there was a command of God, they should be of *goodly trees, palme trees, or willowes of the brooke*, but why so? it noted that thereby they were to acknowledge Gods goodnesse to them, that whereas they had lived forty years in the wilderneffe, in a dry place, they were now brought to a fruitfull land, that had much water, which was a great matter in those hot countries, and therefore they were

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were to bring the willowes of the brooke, and goodly trees, thoſe that might moſt teſtifie the goodneſſe of God to them in delivering them from the wilderneſſe, and in bringing them to a land, filled with ſweet and pleaſant brookes: Things obſervable in this feaſt are,

First, the end why God would have this Feaſt kept, he aims at theſe three things chiefly. First, God would have them to bleſſe his name for his mercies to them in the wilderneſſe, when they dwelt in bootheſ; it was appointed by God, that they ſhould once a yeere call to minde the great mercies of God, while they were in the wilderneſſe, and there dwelt in bootheſ, and had no houſes, for ſo was the diſpenſation of God towards his people, for forty yeares they were to be in the wilderneſſe, and not to have a houſe in all that time, but dwelt in Tabernacles; this was a mighty worke of God, and manifeſted his exceeding protection over them, and proviſion for them, and his providence every way to provide neceſſaries for them, even as well as if they had had the ſtrongeſt houſes; that ſo many hundred thouſands ſhould live forty yeares, and never have a houſe built all that time, was a great worke of God; God would declare thereby, that the Church in this world is not to expect any certaine habitation, any ſetled condition, but to be as men that dwell in tents, removing up and downe, and ſo ſeek after a City that hath foundations, as is ſaid of *Abraham*. At this Feaſt the Jews were wont to reade the Book of *Eccleſiaſtes*, principally becauſe it ſpeaks ſo much of the works of Gods providence. All the while Gods people dwelt in bootheſ and Tabernacles, God himſelfe would dwell in a Tabernacle; God would never have a houſe built unto him, till he had brought his owne people to be ſetled in houſes of their owne; and therefore when *David* began to thinke that he had a houſe of Cedar, and therefore ſurely God muſt have one too, God tels him, *Did ever I ſpeake of a houſe for mee?* as if he had ſaid, As long as my people went up and downe in bootheſ and Tabernacles, I was content to have a Tabernacle, and a booth for my dwelling, thus God is willing to ſuite himſelfe with the condition of his people; Is the condition of his people in a fleeting way, then I will be ſo too, ſaith God; If your conditions be afflicted, and unſetled, I will

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I.

God ſuites himſelfe to our condition, we muſt ſuite our ſelves to him.

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be so too; In all their afflictions, God was afflicted, in all their unsetlednesse, God seemed to be so too. Indeed afterwards when Gods people came to be in a settled estate in Jerusalem, then God would have a house built him; God would hereby teach us, That if himsele be content to be in a condition like us, then we must be content to be in a condition like him, as thus; when we are afflicted will God be afflicted with us? when we are unsetled, will God be (as it were) unsetled with us? then let us not thinke it much, if afterwards God be in an afflicted way, his truth and his Gospel be in a suffering way; let us be willing to suffer with God; when God is magnified and praised, then our hearts should be enlarged too, and rejoyce in his praise; we should consider the condition that God is in the world, and we must suite our selves with that.

2.

Againe, would God have them once a yeere to celebrate the remembrance of their dwelling in boothes and Tabernacles, and that after they came to Jerusalem? from hence note,

Obs.

It is good to remember our low estates, to have a reall remembrance of our low and meane conditions we had heretofore; do:h God now bring us into a more settled condition then heretofore? Let us not forget in what an afflicted condition we were in, how unsetled, how ready wee were to fleete up and downe; If God should grant his people, that they should thinke themselves settled in their owne kingdomes, yet let them never forget the time, when they were unsetled in this and other Countries, there hath beene a great part of the people of God, whose thoughts have beene, what shall become of them, and whither shall they goe, and perhaps to this day many may have such thoughts, unlesse there be some speciall mercies of God prevent it, yet may be the condition of thousands in the land, before a yeere goe about; If God should prevent you, ever remember your fleeting condition once you were in; It was Gods great care of the people of Israel, that they should never forget their dwelling in tabernacles.

3.

Thirdly, Note the time of their Feast of Tabernacles, they were to dwell in boothes, upon the fifteenth day of their month, it was but five dayes after their day of atonement, so that being so presently after the day of publique atonement; this lesson may be learned.

After

After our humiliations for our ſins, and making up our peace with God, it is good to keep our hearts low with the meditation of the uncertainty of all things in the world. You have been humbling your ſelves, and making your peace with God, yet when your hearts are comforted with the hope of your atonement made, keep your hearts low, take heed of pride; the feaſt of Tabernacles muſt be kept, preſently after the feaſt of Atonement; this is one ſpeciall meanes to keep your hearts low, to have a reall remembrance of the uncertainties of the comforts of this world. This liſteth up mens hearts to conceive ſome excellencies in things here; therefore goe into your boothes, and work your hearts downe, keep your feaſt of Tabernacles.

Fourthly, God would have their hearts kept low by the actual going into their boothes and tabernacles, though they had faire and ſumptuous houſes in the City, yet they were to go out, and live in their boothes a while; you might think, were it not enough for the Prieſt to tell them, and bid them remember their dwelling in Tabernacles, but they muſt go forth from their houſes and abide in booths?

It is a good way to keep thoſe men humbled, that are raiſed from a low condition to a high, even actually to goe into thoſe houſes that are low and meane, goe into the houſes of poore men, look into their cupboards, ſee what proviſion they have, this will be a meanes to humble your hearts, when you conſider, This was once my condition.

A ſecond end of this feaſt was, to bleſſe God for all the fruits of the earth they had received, when they had received all in, their vintage, and all. As the feaſt of Pentecoſt was to bleſſe God for their firſt fruits, and their harveſt, but now all the fruits of the earth, vintage and all were gathered in. Now they were to joyne all together, and to bleſſe God for all the fruits of the earth. That this is Gods end, is cleare in the 16. of Deuteronomy, ver. 13, 14. *Thou ſhalt obſerve the feaſt of Tabernacles, after thou haſt gathered in thy corne and thy wine, and thou ſhalt rejoyce, &c. becauſe the Lord thy God ſhall bleſſe thee in all thy encrease, therefore thou ſhalt ſurely rejoyce.*

From hence there is this leſſon.

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Obſer.

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A ſecond
end of the
Feaſt of
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cles.

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It is usefull to remember what a poor condition we were once in, and the uncertainty of all things that we have; even when we have got our riches into our houses, when all things are in our possession, it is not so much to thinke how uncertaine they are, when they are growing in the field, but after the vintage was gotten in, then they were to keep the feast of Tabernacles, to remember the uncertaine condition of all things in the world, this we are very loath to do, it is unfutable to our natures, and therefore this feast of Tabernacles was much neglected among the Jewes untill such time as they had been in captivity, after God had carried them into Babylon, and then brought them back again into their own Countrey, then they kept the feast of Tabernacles, more solemmely then ever they had done, as we finde *Nehem. 8. 17.* Since the day of *Ioshua the son of Nun*, they had not done so, they never kept the feast of Tabernacles so solemmely from their first comming into Canaan, as then they did, now being come out of prison they could remember the uncertainty of things in the world; men forget the uncertainty of all things in the world, but if they be driven from house and home, and lose all, then they remember what they have heard and confessed of the vncertainty of all worldly things: some of our brethren who are plundered and driven from their habitations, if God should ever restore them to their habitations again, then their hearts would be enlarged in blessing God, then they would be more sensible of the uncertainty of the comforts of the creature then ever before.

3.

Thirdly, the feast of Tabernacles had an ayme at Christ and the state of a Christian, it was to typifie **J E S U S C H R I S T** to come into the world, and to pitch his tents amongst us, as *Iohn 1. 14.* he dwelt amongst us; he came and pitched his Tabernacle amongst us, it is in the Greek, and the state of a Christian likewise, is an abiding Tabernacle, *2 Cor. 5. 1.* if our earthly house of this Tabernacle be dissolved, till we go where **J E S U S C H R I S T** is gone before us, to prepare mansions for us, *Iohn 14.* our dwelling is in tabernacles.

ἐπιλωσόμεν
ἐν ἡμέρῃ.

In the offerings that God appointed to offer in this their feast, *Numb. 29. 12.* there are some things very observable, but hard to finde the meaning of, the feast was to be kept seven dayes, the first

first day was a great day, and the last day a great day, *the first day* there were 13 *bullocks* to be offered, and 14 *lambes*, the *second day*, there was but 12 *bullocks*, and the *third day* but 11. and the *fourth day* but 10. and so every day one decreased, (as you may see there) and the *last day*, there was but *one* offered. Now divers expositors have sought to finde out the meaning of this. I do not finde any such thing in all the Scripture, as this is, but onely in this place. *Calvin* confesses when he speaks of this, that for his part he doth not understand the meaning of it, and rather then to make guesſes of it, and uncertainties, I will saith he be silent in it, and yet he ventures upon a conjecture a very unlikely one, therefore I shall not name it. That which is most likely seems to be in two things: The first is, they must offer every day lesse and lesse, that is (saith another interpreter) to shew their increase in sanctification, that they should grow to more and more perfection, every day of their feast, and so have lesse need of sacrifices then they had before, and so it will afford a good note to us, that when we come to keep dayes to God, every day we should grow more and more in sanctification, and have lesse and lesse sin to answer for, then we had before.

Another interpretation that is given, is, that it was to shew the cessation of the sacrifices of the Jews, that they were to decrease day by day, and this I take rather to be the meaning, because the last day it is *but one bullocke* that was offered, and yet the text saith, that that was *the great day of the feast*, when there was fewest sacrifices to be offered. *Ioh. 7.37.* *The last and the great day of the feast, Iesus cried, if any man thirst, let him come unto me;* there is somewhat to be noted about Christ there, though it is true, it was *the feast of dedication*, which was their own feast, from whence many would prove the lawfulness of holy dayes, yet the truth is, upon examination you shall finde there is scarce strength enough, from that place to prove it, though it be lawfull to take the advantage of such times, but it will appeare there, that it was *the Feast of Tabernacles*, as in *2 Chron. 8.9.* Their feast of the dedication of the Temple, was at that time that the feast of Tabernacles was; one thing is to be observed from Christs being there at the feast, *the last and the great day, Iesu cried, if any man thirst, let him come unto me;* Why

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did Christ upon the great day of the feast cry out thus, *If any man thirst, let him come unto me to drinke* ? one reason may be, because when men are most strongly possessed with the uncertainties of all outward things in the world, then they are fit to entertaine the gospell, then fit to heare of JESUS CHRIST, when their hearts are taken off from the world, and they look upon all things here as unsetled, the conclusion of that feast is a speciall preparation to the Gospell. *Esay 40. 6, 7 &c.* The preparation to the good tidings of the Gospel, is the Proclamation that *All flesh is grasse, and all the goodlinesse thereof as the flower of the field: yea the withering of the grasse, and the fading of the flower must be proclaimed againe and againe.* And then seasonably and acceptably it followes, *ver. 6. O Zion, that bringest good tidings, b. hold your God.*

Tremelius thinkes that the reason of the expression of CHRIST at this time was, from the custome of the Jews at this feast; at the feast of Tabernacles the Jews were wont with great joy to bring store of water out of the river of *Shiloh* to the Temple, where being delivered to the Priest; he powred it out upon the Altar, together with wine, and all the people sung that of *Isajah*, *with joy shall ye draw water out of the wells of salvation*; though it were their own invention, Christ takes a hint upon it, they accustoming themselves to draw water, and powre it out, Christ saith, what do you stand upon this ceremony of yours, this your custome will die and perish in the use of it, but come to me and there you shall have water, I am the well of salvation, a spring of grace shall be continually in the heart of that man that beleeveth in me.

One note more is observable in this feast, we have a prophesy that in the times of the gospel, the feast of Tabernacles should be kept then, that is in the truth of it, not in the ceremony. In *Zech. 14 16.* there is a prophesy that when Christ cometh, the very truth of the feast of Tabernacles, then all people shall *worship the true God, and keep the feast of Tabernacles.* Why is it there prophesied that all people shall come and keep that feast? the reason may be this, this feast is named, because in the times of the gospel, men shall acknowledge their outward comforts to be from God, and the uncertaintie of all things here, and that they are strangers and

and pilgrims here; in the times of the goſpell, this ſhall be made more evident to the hearts of people, then ever before, the more JESUS CHRIST ſhall be known in the world, the more ſhall the hearts of men be taken up with the knowledge of God in ever creature, and of the uncertainty of every creature, and have their hearts taken off from the comforts of the world, and never account any ſetled condition here, but account themſelves pilgrims, and ſtrangers; that is a ſigne that the Goſpell hath prevayled with your ſpirits, if you have your hearts taken off from the creature, and you look upon your ſelves, as ſtrangers in the world, and look for an abiding City, then do you keep in an Evange'licall ſenſe this feaſt of tabernacles.

Or ſecondly, if it be meant of that glorious ſetled condition God in the latter dayes ſhall bring his Saints unto, yet then they ſhall remember with thankfulneſſe, what their poore unſetled condition once was.

Thus you have had a view of the chiefe of the Jewiſh feaſts, which God threatens here ſhall *ceafe*.

There are onely theſe three obſervations to be drawn from all together.

Fiſt, Even thoſe things that are appointed by God himſelfe, if once they be abuſed, God will not own them, but then they are accounted ours rather than Gods, *her ſabbaths*, why not *my ſabbaths*? why not *Gods ſabbaths*? God did appoint them, but becauſe they had abuſed them, God would not own them; *her ſabbaths*, and *her ſolemne feaſts*. The ordinances of God, though never ſo good in themſelves, if you pollute them, God rejects them, they are your ordinances then and not Gods, looke then that all ordinances be, as God would have them.

Secondly, It is a grievous and lamentable affliction upon any people, for God to deprive them of his ſabbaths and ordinances, his ordinances are included in their ſolemne feaſts, nay (ſaith God) you will go on in your wickedneſſe, and would put me off with your ſabbaths, and ſolemne meetings, and with thoſe things that were once my ordinances, you will ſatiſſie me with them, though you continue in your wickednes, no, you ſhalbe deprived of them, you ſhall have no more ſabbaths, no more ſolemne feaſt dayes; it is a ſad affliction for a people to have no more ſabbaths.

Obſer.

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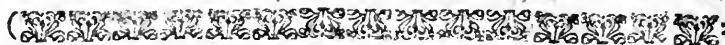
How many of you neglect solemne meetings of Gods people? time may come when God will rend these priviledges from you, & then your Consciences will grate upon you. O the sabbaths that once we had! O the solemne meetings that once we enjoyed! but our hearts were vaine & flight; we did not make use of them, and now they are gone, now perhaps thou art cast into a gaole, or into a dungeon, and there thou keepest thy sabbaths and thinkest upon thy solemne meetings. O how unworthy is this land of sabbaths? how did we set our selves to persecute those that kept sabbaths? there was never any such a thing in any Christian nation: other places though they are somewhat loose upon their sabbaths, yet they never persecute them that will keep sabbaths: how justly might God have taken away our Sabbaths? let us acknowledge Gods free grace; what reproach hath it been in England to assemble to heare Sermons? how justly might God have taken away these solemne Assemblies from us long before this? let us pray that what ever judgement God sends upon us, he will not take away our Sabbaths, nor our solemne assemblies, but that we may still enjoy those we have, and enjoy them to better purpose then ever wee have done.

Obfer.

3. God hath no need of our services; If God call upon us to worship him, it is for our good, not for any need he hath of what we doe. What doe I care, saith God, whether I have any Sabbath kept or no? I can provide for my glory, what ever becomes of your duties; I need them not, I can be glorious without you.

But these threats are but to take away things that are spirituall; carnall hearts think if they may live and prosper in the world, what care they for Sabbaths, and for solemne meetings? Tell them of taking away Ordinances, tell them of truth of Gods worship, what is that to them? Let us have our peace, our trading, and our outward blessings, and truth will follow. O no, a gracious heart will rather reason thus, O Lord, let us have thy Ordinances, let us have thy Gospel, and then for our Vines and Fig-trees, our tradings, and our outward blessings, we will leave them to thy dispose; if thou wilt give us thy Sabbaths, and thy Ordinances, we will trust thee for our Vines, and

and for our Fig-trees. But if the Lord be ſo angry to deny us his Ordinances, how can we ever think that he will be ſo mercifull to us, to continue our peace, or our civill liberties? No ſure, if Truth be gone, Vines and Fig-trees will not ſtay long; The next words therefore are, *I will deſtroy her Vines and her Fig-trees.* The Lord may ſuffer thoſe places that never had Sabbath and Ordinances to proſper in their civil peace a long time, but where theſe have, and the wrath of God be ſo incenſed as to take away theſe, it cannot be expected that outward peace and plenty can hold long there. *Fiſt ſeek the kingdom of heaven,* ſaith Chriſt, *& all theſe things ſhall be added to you.* No, (ſay they) let us fiſt ſeek the kingdom of earth, and the things of heaven will be added to us; which ſhews the ſlightneſſe of their account of heavenly things. As the paper and the thred in a ſhop is given in to the commodity, it is added; if a man bargain for the paper and thred, and think the commodity will be given in, what a folly were it? Many men have their thoughts altogether upon the things of this life, and they think the Goſpel will be given into the bargain, as if they have peace, they ſhall no queſtion have truth, as if the Goſpel were the paper and the thred, and the things of the world were the commodities. It is your wiſdome if you would enjoy outward peace, let your hearts be for ordinances, cry to God for ordinances, and then God will take care you ſhall ſit under your vines, and under your fig-trees in peace.



The Eleventh Lecture.

H O S E A 2. 12, 13.

And I will destroy her Vines and her Fig-trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a Forrest, and the beasts of the field shall eat them.

And I will visit upon her the dayes of Baalim, wherein she burnt incense to them, and she decked her selfe with her ear-rings and her jewels, and she went after her lovers, and forgot me, saith the Lord.



G O D S threatening Israel, in taking away spirituall mercies; their Sabbaths, and Ordinances, their solemne Feasts, you have in the former verse; but because they might not be much sensible of such a judgement, to be deprived of Sabbaths, and solemnities of worship, would not be so grievous to many, but the destroying of the fruit of the ground, the spoyling of their land, the losse of those things wherein their riches and outward comforts lay, would be more grievous, therefore God joynes this threat with the former, *And I will destroy her Vines and Fig-trees*; In these two, *Vines, and Fig-trees*, there is a *Synecdoche*, by these are meant, all her outward prosperity; I will not lop their Vines, I will not cut downe some branches of their Fig-trees onely, but *destroy* them.

Obser.

If God stayes long before a judgement comes, hee comes fearfully indeed, he comes with destroying judgements, then he strikes at the very roote of all a peoples prosperity, and leaves them hopelesse of ever recovering themselves; It concernes us to humble our selves under Gods hand, when he doth but cut off some branches of our vines and fig-trees, of our outward comforts, lest ere long there followes a destroying judgement, a cutting to the very roote: Doth God come in your families,
and

and cuts off a branch or two, a childe or two? Humble your ſoules before him, he may cut downe the tree, ſub up the roote ere long, he may come to the Mother, or the Father, and ſo roote out the family: So in a Nation, it isa very remarkable place that you have, *Ezekiel 21.27. I will overturne, overturne, overturne*; when was this ſpoken, and to whom? It was ſpoken unto *Iſrael*, and to *Iſrael* when they were *in captivity*, and yet God threatens them thus even there, *I will overturne, overturne, overturne.*

Whereof ſhe hath ſaid, theſe are the rewards that my lovers have given me; The word that is here tranſlated *reward*, ſignifies *Mercer meretricia*, it comes of the Hebrew word that ſignifies *hired with wages*, but ſuch wages as are given to harlots, and yet ſhe is ſo impudent as to make uſe of that very word, *theſe are my rewards*; the word ſhe uſeth here might upbraid her, but ſo impudent doth Idolatry make men to bee; If wee bee guilty of whordome, wee have our rewards of whoredome then, (ſay they:) Whoremasters uſe to give rewards unto their whores; whoredome is a coſtly ſin to many a man; Many men ſecretly waſte, and conſume in their eſtates, and their neighbours wonder how they come to be ſo low; *Ulc. canneſſe* is as a *Gangrene*, as it will conſume the body, ſo the purſe; it beggars many men, when the world little thinks of the cauſe.

Secondly, *Theſe are my rewards*, theſe that you call *Idols*, give me liberall rewards, I have what I ſerved them for.

God may ſuffer men in wickedneſſe to proſper, to gaine their hearts deſires.

Thirdly, It is a dangerous thing for ſinners, to looke back to their ſins committed, and then to bleſſe themſelves, as if they had got by them; Indeed, before a ſinne is committed, the ſinner by temptation may be perſwaded there is much gaine to be had in that way; and in the very act of commiſſion, the ſinner may finde ſome ſhaſhie falſe contentment and delight, but uſually after the act is over, when the ſinner looks back, he ſees nothing but ſhame, guilt and horror; Sinners ſcarce dare looke back to their ſinnes, after they are committed, except ſuch as are moſt deſperately hardened in their ſinnes, they dare not thinke of what they have done; but here you ſee, they
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looke at what they have done, and blesse themselves, as if they had got a goodly reward by it; As the sight of the evill consequences of sin, is a meanes to humble, so the apprehending of gaining by sin, is a speciall meanes to harden in sin; *Judas* thought it a brave thing to get the thirty pieces, yet when hee saw the evill fruit that his sin produced, he looked with horror upon his sin, his soule sunke under the burden of it; If a *Judas* looking after sinne, hath his spirit filled with horror, what hope is there then of such a one, as looking after it, blesseth himselfe as a gainer by it! If a man either prospers at that time he sins, or prospers more a little after he hath committed a sin, then he did before, or so prospers as that he conceives his sin to be some way instrumentall to bring in that gaine that was got: this hardens exceedingly.

Fourthly, *these are the rewards that my lovers have given me.*

Obfer.

It is a provoking sinne to attribute the blessings of God, to our own wicked sinfull wayes, and thereby to harden our hearts in those wayes. It is too much to attribute any of Gods blessings to second causes, to our lawfull endeavours, to our industry, to our care, to any instruments, but to attribute them to our wickednesse, this is abominable, God expects glory in the acknowledgment of every mercy, and improvement of it unto him: where then there is not onely a deniall of this to him, but a giving it to his enemy, to wickednesse, to the devil, whom he hates, this goes exceeding neere to the heart of God. It is a great part of our sanctifying of Gods name in the use of all the creatures, to acknowledge him in all, that all depends upon him, & thereby to be quickned in his service: but to think all depends upon that which is contrary to God, & therefore if we want what we would have to begin to thinke we have not served our lusts enough, and to be put on to serve them more, this exceedingly provokes. He give you one notable example of this wretchednesse of mans heart, and indeed it is a very dreadfull one, I had very credible relation from a minister, who being at Hamburg, he was told this Storie, There was a consultation of many of the Ministers of Germany at that town, in the times of the sorest distresses and calamities that were in Germany, the ministers were Lutherans, they consulted to find out what might be the causewhy the hand

It is a vile thing to attribute Gods blessings to our wayes of sin.

of God was ſo heavy upon Germany, in thoſe parts where they lived, that ſo they might reforme what was amiſſe, and make their peace with God, the iſſue of their conſultations came to this, that the reaſon of all their calamities and troubles that were upon them, was becauſe the Images of their Churches were not adorned enough: becauſe there was not coſt enough beſtowed upon them, they were not decked as they thought they ſhould have been; and therefore for the preventing of the continuance of thoſe calamities in thoſe parts of Germany, they unanimouſly conſented to improve all the ſtrength they had, to beautifie and adorne the images in their Churches more: this was a ſad thing for miniſters who profeſſe againſt Popery, as the Lutherans do, they indeed keep images in Churches: But could it be thought that they ſhould be thus vain, yea wicked as to attribute the want of their vines and fig-trees, to the want of their ſuperſtitious vanities, and to bring up their conſultations to this concluſion, that if they were more zealous in the one, they ſhould the more proſper in the other? was not this a fore and grievous evil going neere the heart of God?

Many attribute the increaſe of their eſtates to their lying, to their over-reaching, their ſwearing, and rejoyce in this, this I have got by theſe wayes; *Zeph. 1. 9.* God threatens to puniſh thoſe that *leape on the threshold and fill their Maſters houſes with violence and deceit*, that is, the ſervants of great men, who by oppreſſion and by fraud bring in gaine to their Maſters houſes, and then they leape upon the threshold for joy, applauding themſelves in the ſucceſſe they have had in their wicked wayes: It is uſuall in whatſoever wayes men are, if they meet with any prosperous ſucceſſe, to bleſſe themſelves: as if this ſucceſſe came in the rather becauſe of thoſe wayes, let the wayes be never ſo wicked; Of late have not ſome made the world beleve they have had great ſucceſſe, and have made an argument that their wayes have beene good, and that God hath bleſſed them, becauſe they have done as they have, though we know their wayes to be ſuch as bring moſt fearfull guilt upon themſelves, and their families, and we have all cauſe to have our hearts tremble within us, to thinke of them, and if it be through ſeducement, and not through a worſe prin-

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ciple, to pray to God, *O Lord forgive them, for they know not what they doe:* and as for their successe they boast of, who would not if he might wish such successe to his enemy?

Obfer.

But if Idolaters can encourage themselves in those wayes they are in, from what good they suppose they have by them, for their rewards; how much more then should the Saints encourage themselves, in the rewards that they have from their lover, from the Lord Christ? *Psal. 119. 56. This I had (saith David) because I kept thy word;* this is the reward I have had from my lover; I blesse God, I have in some measure got my heart to breake before the Lord, and to melt after him, and the Lord hath come in mercifully to me, though indeed there be no worthinesse in what I have done, yet the Lord hath bene gracious, he hath encouraged his poore servant in his way; these and these mercies the Lord hath given me as a fruit of seeking him; he hath not said to the seed of *Jacob*, seeke yee me in vaine; I have sought for comfort, for peace, and at last it is come, I will call upon the name of the Lord, as long as I live; we should consider of Gods mercies we have, and rejoyce in them as the love-tokens that come from our beloved; These are the rewards, these are the love-tokens that come from our dearly beloved; Hereafter when the Saints shall come to heaven, how will they blesse God, and blesse themselves in their God, for those glorious things, those blessed rewards that then they shall receive from their beloved, and enjoy for ever with him! then they shall triumphingly say, the world said heretofore, *What profit is there in serving of the Lord?* But blessed bee God, that I went on notwithstanding in the wayes of God, and now I see there is profit to purpose; O these joyes! O this glory! O this crowne! this happinesse! these are the rewards that I have from my beloved.

Obfer.

Whatsoever is got by sin the curse of God is in it.

A fift, what any man gets by sin, or lookes upon as gotten by sin, or uses as a meanes to harden himselfe in sinne, the curse of God is in it, and it will rend it from him, he shall not ever enjoy it; I will destroy their vines and their fig-trees, whereof they have said, these are the rewards that my lovers have given me: *1 Kings 21. 16.* you shall finde that *Ahab* blessed himselfe in getting *Naboths* vineyard, by the device of *Iezabel*, the text saith,

ſaith, He roſe up to goe to take poſſeſſion, but verſe 9. Thus ſaith the Lord, haſt thou killed, and alſo taken poſſeſſion? in the place where the dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thy blood; What, you have got an eſtate now, you have got the vineyard, you have got poſſeſſion, how got you it? by wickedneſſe, though you bleſſe your ſelves in it now, as a reward of your vile wayes, certainly the Lord will either force you in the anguiſh and terrour of your ſoules, to vomit up thoſe ſweet morſels againe, you ſhall not hold them, or ſome fearful judgement of God upon you, will rend them from you; that which many have got by unjuſt and ſinfull wayes, they have indeed rejoyced in for a while, but after a while that eſtate hath beene in their conſciences, as drops of ſcalding lead in the very apple of a mans eye; ſo terrible hath it beene unto them. For this I will onely give you an example, a late one, that came to my owne hands in reſtoring that that was wrongfully got many yeeres agoe, from one neere my ſelfe, I ſhall the rather name it becauſe the partie deſired that the thing might be made knowne to the glory of God, He ſends that that he had wrongfully got, divers yeeres after, with a letter, with theſe expreſſions; *Many a throb of conſcience had I about it, many an aking heart, and many promiſes have I made of reſtitution, and thouſands of times have I wiſhed unto you your ſilver againe; what ſhall I doe? to keepe it, it is to continue in ſin; to give it to the poore, alas, it is not mine owne; or at leaſt the evil purchase of gaine houred up in the ſtuffe of my iniquity; to ſend it home, the owner is dead, I would to God I had ſent it before, that it might not have layne ſo hard upon me; but ſeeing that is paſt, and cannot be recalled, here I ſend it you, I aſke God forgivenesse, and I aſke you forgivenesse, and pray you faile not to pray for me; Sweet Ieſus forgive me:* It was kept divers yeeres, but was biting all the while in the conſcience of the poore man, and at length it muſt breake forth in ſuch expreſſions as theſe are. Conſider of this, every one who hath got any thing by a ſinfull way, and have bleſt himſelfe in it, this is the reward I have got by ſuch a cunning device, and ſuch an unjuſt and deceitfully way, you got it cleverly, and have enjoyed it, and beene merry with it, well, one day it may thus lie grating in your conſciences, O then how terrible will it be to you! this is

An example of trouble of conſcience for ill gotten goods.

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the best way to be rid of the rewards of sinne, when they begin to cause aking in your consciences, cast them out your selves, all your praying to God for forgiveness will never ease you without this way; if you be able to restore, but if you wil not do it this way, God may come by some hideous judgement, & force them from you in spite of your hearts, and then how terrible will it be to you, when you look upon them as going from you, as being rent by God from you! O now I must part with all that gaine, & sweetness that such and such ways of sin have brought me in; the gain, the sweet is gone, but the guilt, the curse, the dregs, the filth, that remains upon my spirit, and for ought I know must stick by me to all eternity; Gods judgements will be upon you one day, but as strainers to let out whatsoever is sweet, and delightfull to you, and to keepe in the filth and dregs; Remember this, you that have got rewards by sinfull wayes, your rewards of sinne may now delight you, but there is a time you shall have rewards for your sins, that will not please you.

I will make them as a Forrest.

God threatens his people to make them as a Forrest, the Seventy they reade it otherwise, *I will put those things as a witnesse;* you will say here is a great difference; *I will make her as a Forrest,* and *I will put those things as a witnesse;* Those things, that is, those rewards; they rejoyce in the rewards that they have had of their iniquity, but I will make them to be as a *witnesse* against them; Certainly there is a truth in this, Those things that you rejoyce in as got by sin, the Lord will make them to rise up, and witnesse against you; be sure now you cast them out, they will be witnesses against you another day else; A man that is guilty, would bee glad, when he knowes one that would witnesse against him, were dead, or out of the way; have you got any thing by a sinfull course? put it out of the way, for otherwise it will be a witnesse against you, either upon your sick bed, or at the great day of judgement; but how can these two readings be reconciled, *I will make them as a witnesse against you,* and *I will make her as a Forrest?* It is true, the words in the English seems to be very wide one from another, but there is an easie mistake that might cause the Seventy to reade those words, so as to render them thus, *I will put them as a witnesse,* for [וְיָ] signifies a *forrest* in the

Θ. ἰ. τ. μ. α. ἰ.
ἀ. ὑ. τ. ἰ. ἰ. ἰ.
μ. ἰ. τ. ἰ. ἰ. ἰ.
that is,
μ. ἰ. ἰ. ἰ. ἰ. ἰ.

the Hebrew, and [וַי] ſignifies to witneſſe, ſo it is uſed Zachary 3.6. *Montanus* reads thoſe words, *Conteſtabatur Angelus*; now thoſe that are ſkillfull in the Hebrew know that there being no more difference in the words, then in thoſe letters which are ſo like one another, one is [ו] the other is [י] there might eaſily be a miſtake in that regard; but we take it as it is here, *I will make her as a forreſt*. The Church is Gods garden, hedged in with Gods protection, but God here threatens to take away the hedge, and let in the wilde beaſts; Concerning the hedge of God about his Church we have ſpoken before: The wilde beaſts are one of Gods ſore judgements often threatened; Thoſe who will not be ſubject to the bleſſed holy God, they ſhall be ſubject unto the ravening and rage of beaſts; And it is like the Seventy underſtood it, even literally of that judgement of noyſome beaſts to be let in upon them; for I finde that they adde to theſe words, [*the beaſts ſhall eate them*] *the foules of the Heaven, and the creeping things of the earth ſhall devour*; but though I finde that in the tranſlation of the Seventy, yet I doe not finde it in the Hebrew text, and therefore we muſt let it paſſe, and onely ſpeake of what we have here, of the beaſts eating; Now therefore by that according to moſt Interpreters I incline to thinke, and am perſwaded that it is the intention of the holy Ghoſt to expreſſe a judgement beyond the judgement of letting in of noyſome beaſts, namely the Aſſyrians, the adverſaries of Iſrael, who ſhould come upon them as ravening beaſts to devour them; from whence the words being ſo opened, you have theſe three notes of great uſe concerning us.

The firſt is, ſinne makes men like beaſts, the beaſts of the earth, he meanes the Aſſyrians, great ones, and yet he calls them the beaſts of the earth; to be like a beaſt, is worſe then to be a beaſt, for to be a beaſt is but to be as God made the creature, it is no diſhonour to it, but to be like a beaſt, that is the corruption of a creature, & the deformitie of it, the worſt deformitie that poſſibly can be; *Chryſoſtome* ſhews it thus, Beaſts (ſaith he) have but ſome particular evil, take the worſt of all, as the ſwine, ſenſuality; the tiger, and the beare, cruelty; the fox ſubtiltie, &c. but wicked men have all evils that all beaſts of the world have in them. One wicked man hath the ſenſualitie of a ſwine, and crueltie of a tiger

Id. πικρὰ
ἡ ἐργασία
καὶ ἐπιπικρὰ
ἡ γῆ.

Obſer.

Sinne makes
men beaſts
yea worſe
then
beaſts.

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of a beare, the subtiltie of a fox, and whatsoever is set out Emblematically by any beast, a wicked man hath it all in his heart; yea and farther, wicked men are worse then beasts in this, that they do corrupt themselves in those things that they have common together with beasts, more then beasts do. As the drunkard corrupts himself in his drink, which a beast will not do, a glutton corrupts himselfe in his meate, more then ordinarily a beast will do, and that I think is the meaning of that text in the Epistle of *Iude ver. 10.* *they speake evil of that they know not, and what they knew naturally as brute beasts, in those things they corrupt themselves.* As for their intellectuall parts, they will be speaking evil of what they know not, they will take upon them as if they knew much, but the truth is, they understand little, and yet they will speak evil of that they know not. It is a dreadfull text against such, as will be crying out against men, and their wayes, when as in truth they know not what they are; but further, in that they know naturally as brute beasts, in that they corrupt themselves, that is, in things they do know meerly by sense, as brute beasts do, they know by tasting, and by smelling, as brute beasts do, in those very things they corrupt themselves more then brute beasts, that is, by excess in meates and drinks.

Would not any account it to be one of the greatest judgements that could befall him, if God should turne him into the fashion of a beast while he lives here in this world, though he should still retain the minde of a man in him? Suppose God should inflict this judgement upon a drunkard, he should still have his intellectuall parts as now he hath, but yet his body should be turned into the forme of a swine, or a rayler into the forme of a dog, as they say *Hecuba Priamus* his wife was for her railing: would not this be a fearfull judgement? It is an expression of a heathen, *Lactantius* hath it from *Cicero*, (saith he) If it would be such a judgement as a man would be willing to indure any misery in the world, rather then to have his body turned into the fashion of a beast, is it not as great a misery to keep the fashion of the body, and to have the minde to become like a beast, to keep a humane shape with the soule of a beast? surely it is worse then to have the shape of a beast with the soul of man.

Secondly, God lookes upon wicked men, who do great things

*Si nemo est
quin emori
malit
quam con-
verti in
aliquam
figuram
bestie,
quam vis
hominis
sit mentem
habiturus
quanto est
miserius,
in hominis
figura
animo esse
efferato,
Lactant. l.
5. c. 1.
Obs.*

things in the world with a contemptible eye: the beaſts ſhall devoure; that is the great King of Aſſyria, and all his Courtiers about him, and Cavaliers with him, they ſhall come to devoure them, they are but the beaſts, God ſpeakes in a contemptible manner, as he doth againſt *Senacherib* that King of Aſſyria in *Iſa.* 37.29. God threatenſ to put a hooke in his noſtrils, and a bridle in his lips, becauſe of his rage and of his tumult, that is, he would uſe him as a beaſt, to hooke his noſe, and to put a bridle into his jawes. Mark likewiſe how contemptible God ſpeaks of the great King of Babylon, and his whole armie, *Joel.* 2.20. *His ſtinke and his ill ſavour ſhall come up, becauſe he hath done great things;* and ſo in *Pſal.* 59.7. *They belch with their mouths* (ſaith *David*) *and they go up and down the City grinning like a dog:* theſe are the expreſſions of *David*, and in that *Pſalme* he meanes no other but thoſe his adverſaries that were about *Saul* in his Court; and *Ezek.* 38.3,4. To the chief prince of *Meſhech* and *Tubal*, *I will put hookes in thy jawes* (ſaith God) and in *Dan.* 7. the four great Monarchs, *Babylonian*, *Persian*, *Grecian*, *Roman*, are ſet out by four beaſts, and the fourth Monarchy which is by moſt Interpreters interpreted the *Roman Empire*, *Daniel.* 7.7. it is deſcribed to be dreadfull and terrible, and ſtrong exceedingly, and it had great iron teeth, it devoured and brake in peeces, and ſtamped the reſidue with the feet of it, and it was divers from all things that was before it; Now this beaſt raged firſt in the heathen Empire, and after it gave its power to the beaſt *Antichriſt*, as you may reade in *Rev.* 13. and that beaſt was like a leopard ſpotted, full of uncleannefſe and filth, or as ſome tranſlate it, a panther, who by the ſcent of it drawes other beaſts to him, but devoures them, and his feet like a Beare, and his head like a Lion. Thus you ſee how God deſcribes the great ones of the world, to be as beaſts looking with a contemptible eye upon them.

Thirdly, it is a fore and a heavy judgement for a people to be delivered up to the rage of cruell adverſaries; the beaſts ſhall devoure them. I will give you up to them who will bring you under, you will not be obedient to me, but to them you ſhall, I will let out cruell wicked men upon you. Hence *David* prayed, *Lord let me not fall into the hands of men,* when God would put him to his choyce, to chooſe what judgement he would have, he

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God looks upon wicked great men with a contemptible eye.

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was quickly resolved what to refuse, he would be sure he would not have that judgement, to be given up to the hands of men, that he knew was dreadfull; and *Psal. 55.6.* he prays, *O that I had the wings of a dove, that I might flie into the wildernesse, and there abide.* Into the wildernesse! Why he should be among the wilde beasts in the wildernesse, and yet he cries, *O that he had the wings of a dove, he would abide in the wildernesse!* Why what is the matter here? it was because of the cruelty of *Saul*, and his courtiers, *David* apprehended them so cruell, that he had rather fall into the hands of the Tigers, and wilde beasts in the wildernesse, then into theirs. I could give you notable examples of people that would rather endure any misery in the world, then be given up into the hands of their enemies. That story is most famous of *Numantia* in *Spaine*, when *Scipio* came against it, and they were afraid it would be taken, all the young men first took all the old people in the City and killed them with as faire a death as they could; then they brought all the riches and treasure of the City to the market place, and set all on fire, and after that they all tooke poyson and poysoned themselves, and thus in one day, old and young, and all in the City, were quite destroyed, rather then they would fall into the hands of their enemies.

A fearefull judgement to fall into the hands of men.

Psal. 22.20. *Deliver my soul, saith David, from the sword, my darling from the power of the dog, the power of the dog, & the sword,* is but one the interpretation of the other; and that text is observable, *1 Corin. 15.32.* *That I have fought with beasts as Ephesus after the manner of men;* some interpret this literally, that he did indeed really fight with beasts, as being one way of torment they put the Christians to, to fight with beasts; but it is rather thought by most interpreters, that the meaning is with men that were beastly, with cruel men, and *Esthius* thinks those men to be no other, but those that are mentioned in *Act. 19.9.* of whom the text saith there, *that divers were hardened, and spake evil before the multitude, Paul then departed from them, & separated the disciples, Paul saw that it was a most devillish designe, to get the multitude to be gathered together, and there to speake against him and his doctrine, and against Christ, when all the multitude were got together, now their malice thought that a fit opportunity to vent all their venom against Paul and his doctrine, upon*
that

that the ſpirit of *Paul* was ſo provoked (ſaith the text) that he departed from them, and ſeparated the diſciples: he ſaw them deſperately ſet upon it with malice that they would take ſuch an advantage, ſo to ſpeake againſt him and his doctrine before the multitude; it is thus with many, the more ſedition is raiſed, the better are their deſignes furthered. Chriſt tells his Diſciples, *Marke* 16. 18. that *Serpents ſhould do them no hurt, and drinking poiſon ſhall not hurt them;* yea, in the 19. of *Luke* the beginning, hee tells them they ſhall have power over Devils; Serpents ſhall doe them no hurt, poiſon ſhall doe them no hurt, and they ſhall have power over Devils: but *Matthew* 10. 17. *Beware of men;* they might ſay, why bleſſed Maſter, what need we be afraid of men? Serpents ſhall doe us no hurt, we ſhall have power over Devils, and yet for all this, Chriſt bids them *take heed of men;* as if there were more danger of hurt from wicked men, then from Devils, or from Serpents, and therefore *S. Paul* in the 2. of the *Theſſaloni-ans* 3. 2. prayes that they may be *delivered from abſurd men;* ſo the words are, thoſe that had loſt the very principle of reaſon, and were even as beaſts. There are a generation riſen up amongſt us, who have ſucked up the poiſon of the old Serpent, and are ſweld with it, who are ſet on fire of hel, and the poiſon of *Aspes* is under their lips, and in their hands, and as it was ſaid of *Romulus* and *Remus*, the founders of Rome, they were ſuckled by wolves, ſo are theſe, who deſire to build up Rome again; much like the firſt founders of that Rome, they ſeeme to be men ſuckled by wolves, or as the Poets faine of *Lycan*, turned into a wolfe for his cruelty; or as it is ſaid of their *S. Dominick*, that was the Father of the Dominicans, that when his Mother was with child of him, ſhe dreamed that ſhe brought forth a wolfe, with a firebrand in his mouth; according to that representation ſhe had in her dreame of her childe, he proved afterwards; and if we looke to the cruelty, and the rage of theſe kinde of men, we may even thinke, that their Mothers have brought forth wolves with firebrands in their mouths; in theſe Satan rages, and we hope therefore his time is but very ſhort, becauſe he rages ſo much; had they prevailed, and brought all under their power, no Chronicle of any Nation under Heaven would af-

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ford the like stories of horrid cruelties, as the Chronicles of these times would have done; where they have prevailed, in Ireland, there have been the beginnings of such barbarismes, as here would have risen to the perfection of all rage and horrible cruelties; they may be faire a little while, till they get more strength; but certainly had they their will, there would never be parallel examples of that horrible rage and cruelty as you would finde among them, the Lord deliver us from being scourged with these scorpions; let us humble our soules before God, that God may not humble us before such beasts, that he may not say that England shall be as a Forrest, and these beasts shall devoure them; in the meane time let us not be offended at their prevailings in some places, for then wee should be as beasts our selves, *Psal. 73. 22. So ignorant was I, I was as a beast before thee, (saith David.) Genesis 9. 5. God saith, He will require of the beasts the blood of his people.* Certainly, God will require of these beasts, the blood that hath beene shed, it is precious blood that they have drunke; had it beene corrupt blood, God would not so much have cared for it, but it hath been the blood of his Saints; let us beleve that God will turne the rage of man, the rage of beasts, to his praise, *Psal. 76. 10.* Surely the Lord cannot possibly behold without indignation such vile beasts to worrie his Lambs, who are so deare to him, even such so precious in his eyes, to be torne and worried by such beasts as these are, the eyes of the Lord are purer then to behold such iniquity as this is, we may well cry out with the Prophet, *Habakkuk 1. 2, 3. How long shall we cry out of violence and wrong? spoilings and violence are before me, wherefore lookest thou upon them that deale treacherously and holdest thy tongue, when the wicked devoureth the man that is more righteous then himselfe?* The higher the scum ariseth, the neerer we know it is to the fire. I have read of *Philo*, when the people of the Jews made use of him to apologize for them unto *Caius* the Emperour, *Caius* used him very ruggedly, when he came out of his presence, the Jews came round about him, well, (saith he, to encourage them) *Surely Caius will arme God against himself for us.*

But it may be said by some, surely these men are not beasts, for they are skilfull warriors, they are not so brutish as you take them

them to bee, but are ſkilfull enough in their wayes; marke that text of *Ezekiel 21.31.* *I will deliver thee into the hand of brutiſh men, ſkilfull to deſtroy; they are ſkilfull to deſtroy, and yet brutiſh men;* we have a promiſe from God, and our prayers ſhould haſten the fulfilling of it, in *Ezekiel 34.25.* *He will cauſe the evill beaſts to ceaſe out of the land,* verſe. 28. *the beaſts of that land ſhall no more devour them;* O that that time were come! O that the Lord would ſo worke for us as to cauſe our beaſts to ceaſe out of our land, that they might no more devour! *Iſaiah 35.9.* *No Lion ſhall be there, no ravenous beaſt ſhall be found there, but the redeemed ſhall walke there;* there is ſuch a time coming; let us be patient in the meane time, and comfort our ſelves in theſe Scriptures; though our brethren endure hard things, by theſe cruell beaſts, and though God may perhaps bring ſome of us under the rage of them, yet there is an eſtate of the Churches, that will be ere long, that they ſhall be troubled no more with ſuch uncleane, ſuch outrageous beaſts.

VERSE 13. *And I will viſit upon her the dayes of Baalim, wherein ſhe burnt incenſe to them, and ſhe decked her ſelfe with her ear-rings and her jewels, and ſhe went after her lovers, and forgot me, (ſaith the Lord.)*

Here is the concluſion of the threatenng part of the Chapter; Now God will come upon them for all their ſins together, if a generation ſhall ſucceed in wickedneſſe, God may juſtly come upon that generation, for all the ſins of the former generations; all the blood from *Abel to Zachariah* ſhall be required of this generation; *I will viſit all the dayes of Baalim,* ever ſince they ſerved *Baal*, let men take heed of continuing in the wayes of ſin, who can tell what ſin may put a period to the time of Gods bringing his judgement upon a Nation, a family, or a particular perſon? though God hath ſpared heretofore; upon the next ſin committed, there may be ſuch a period put, as God now may come upon the family, not onely for that ſin, but for all the ſins of the family, that ever have beene committed ſince it was a family, and ſo upon a Nation, for all the ſins of a nation, ſince it was a nation, and all thy ſins, ever ſince thou waſt a ſinner. Men goe on a while in the wayes of ſin proſperouſly, but when God commeth to viſit, what wil become of them? *Iſaiah 10.3.* *What*

One new ſin may bring upon us wrath for many formerly committed.

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will you doe in the day of your visitation; and in the desolation which shall come from far, to whom will ye flee for helpe? and where will ye leave your glory? Now you are merry, and laugh, now you feare nothing, but what will you doe in the day of visitation? what will become of you then? whither will you flee then? and where will you leave your glory?

I will visit upon them the dayes of *Baalim*; in the plural number *Baalim*, by which some think and that not improbably, that it is meant of their under Gods that they had, which they called *Baalims*; for the Heathen had their chiefe Gods, and their *Dii minores*, their lesser Gods, that were unto them, as mediators to their chiefe Gods, and so our Papists have, they have their *Dii minores*, lesser Gods, who are tutelar Gods, either over Nations, or over families, or over particular diseases, &c. As they say, for *England*, *S. George*, for *France*, *S. Dennis*, for *Ireland*, *S. Patrick*, for *Wales*, *S. David*, for *Scotland*, *S. Andrew*, &c. These Saints they are in imitation of the Heathens. *Baal*, or in the Caldee dialect *Bel*, was the first King of Babylon after *Nimrod*, the first that was deified, and reputed as a God after death, whence those men that were deified after their death, and worshiped as Gods, as the Papists worship their Saints, they called *Baalims*, as from *Iulius Caesar*; the other that followed after, were called *Cesars*: This interpretation gives unto us much light to understand that Scripture that you have in the first of the *Corinthians*, 8, 5, 6. *Though there be that are called Lords, whether in heaven or in earth, as there be Gods many, and Lords many, but to us there is but one God the Father, and one Lord Iesus Christ*; If the Apostle had spoke in Hebrew, it would have beene thus, though there be many *Baalims*, there is to us but one God, and one *Baal*; for in Hebrew, *Baal* is *Lord*, there are many Gods, (say they) there were divers greater Gods, and there were many Lords, many *Baalims*, that is, there are many amongst the Heathens that are mediators to their other chiefe Gods; *But to us* (saith he) *there is but one God, and but one Lord, but one Baal*, we have not *Baalims*, we have not many mediators, to mediate betweene us and God, but as we have but one God, so we have but one Lord, but one Mediator, who indeed in regard of his humane nature is inferiour to the Father, but yet
such

Papists
like Hea-
thens.

such a Lord by whom are all things, and we by him, we acknowledge not greater Gods, and lesse Gods: the Papiſts acknowledge but one God, but they have many Lords, many Mediatours, many that muſt be between God and them, but this is a heatheniſh opinion.

Again, *Baalim* in the plurall number. Another reaſon given by ſome, and not improbable, is, that in regard of the ſeveral images they had of their *Baal*, in ſeverall places, even in their private houſes; for Idolaters would not ſatiſfie themſelves in worſhipping their Gods in publique, but would worſhip them in their private houſes alſo. Now though the Jewes had onely two Idols ſet up, one in *Dan*, another in *Bethel*; yet they had ſome representations of thoſe images in their private houſes, which may be grounded upon that text *Hofea* 10. 5. *Because of the calves of Bethaven, that is of Bethel, calves of Bethel.* Why, how many calves were there there? there was but one calfe ſet up there, & yet here it is in the plurall number: now the reaſon of that is given, becauſe though there was but one calfe ſet up for the publique worſhip, yet they had in their private families, the picture of that calfe, and ſo would bring the worſhip of their *Baal* into their families. A good leſſon for Chriſtians, not to ſatiſfie themſelves with publique worſhip, but to bring as much of the worſhip of God as they can into their families.

Wherein ſhe burnt incenſe to them. Incenſe was a typical ſignification of prayer, in two reſpects. Firſt, in the ſweet favour of it. And ſecondly, in the aſcending of it by fire, ſo all our prayers ſhould be as incenſe, ſweet before the Lord, and aſcend up with the fervencie of zeale, and faith; it is proper to God alone to have incenſe burnt unto him in a religious way, the heathens burnt incenſe to their Idols, imitating the worſhip of God.

She decked her ſelfe with her earrings, and her jewels: they worſhipped their Idols in ſumptuous manner, adorning themſelves with as coſtly apparell as they could, eſpecially their foreparts: the word that is tranſlated *jewels*, ſignifies *the noſe jewel*, the ſame word that you have in *Iſaiah* 3. 21. *noſe jewels*, they hanged upon their faces, jewels to make themſelves beautifull before their Idols: whores uſe to adorne themſelves more pompouſly then grave matrons, by this many ſimple people are drawn to the love

Lect. I I.

We muſt worſhip God in our private houſes.

דומה

Chap. 2.

We must not think that God wil accept of our service, because of any thing of our own devising.

Concilium Gangrense anathematizat eos qui aliam vestem alia sanctiorem aut plus facere ad pietatem iudicant.

ἰγνοῦσθε.

παυτελες.

of Idolatry which is spirituall whoredome; outward braveries draw the senses; they thought that God would accept of their service the rather, because of their costly jewels, that hung about their eares, and nostrils. From whence this note.

To thinke that God will accept our service the rather, because of any apparel, or any thing of our own devising, is to deale with God as the Heathens with their Idols; we must take heed of that: the Heathens instituted garments, that so they might be accepted. There was a Council in the 333. yeer of Christ, that hath this Canon in it, it anathematizes all those that shal judge one vesture, one garment more holy then another, and make more for piety then another doth. We are to learne from Idolaters thus much, to beautifie and adorn our souls, when we come into the presence of God; did they deck their bodies, and hang jewels about ears & noses whē they came before their Idols for acceptance? let us beautifie our soules every time we come before the living God; and would you know what fine clothes you should have, when you come into Gods presence? I will tell you, and especially women who delight so much in fine clothes, *1 Pet. 5. 5. Be ye clothed with humilitie*; so the word is to dresse with a dresse that Gentlewomen used to weare in those times, with ribbands about their heads; well (saith the Apostle) would you have a fine dresse ye women? *be ye clothed with humilitie*; the finest dresse you can possibly have: and I will tell you another dresse too, in the first of *Pet. 3. 4. Adorned with a quiet and meeke spirit, which is with God of great price*; it is much set by of God, so translated in some of your bookes. You love to be fine, if you come into Gods presence with quiet and meeke spirits, and clothed with humilitie, you will be as fine as can be in the very eyes of God; but withall remember both men and women, the robes of Christs righteousness, except you come clothed and decked with that garment also, certainly you can never find acceptance.

They followed after their Idols but forgot me (saith the Lord) their lovers were remembered, but I was forgotten, saith God; God here speaks in a lamenting way, as a man bemoaning his sad condition: as if he should have said, how am I slighted by my people? the Idols can be followed, they can be remembered, but I

am neglected, I am forgotten, they have activity for their Idols, but none for me, memory for them, but none for me.

God takes it very ill, when men can finde memorie, strength, and activity enough for their sinfull wayes, but none for him, many complaine of strength, they are weake, but who was ever so weake, but had strength enough to sinne? though memories be weake, yet sinfull wayes can be thought on.

Forgot me, that is, First, they have forgot what a God I am, Secondly, what I have done for them, the great workes I have done before them: Thirdly, all their engagements to me; many follow wicked wayes, yet so as sometimes they have checks of conscience, they have somewhat of God yet sticking upon their hearts, some remembrances of God, and so long there is hope; but when a sinner hath so far departed from God, and followed on his ungodly wayes, as God is quite worne out of his thoughts, then he is in a sad case indeed. I appeale to you, is it not the case of some here? there was a time that you had mighty impressions of God upon your spirits, and then you could never go up and down in your shops, streets, fields, but the thoughts of God were in your mind, and when you awaked in the night season, the thought of God was in your hearts; but there was some haunt of wickedness that your hearts hankered after all that while, temptation came, and you have given way to it, and now (friend) you can go up and down, one day after another, and scarce thinke of God at all; what is the matter that you have no thoughts of God now, as you were wont to have? yet perhaps you are not gone so farre, but that now and then there cometh in some darting thoughts of him, but so as your conscience knowes they are very terrible to you, you can never now have a thought of God, but it is as a dagger at your heart, and indeed it must needs be terrible to a guiltie conscience that is departed from God. Well, take heed what thou doest O thou sinner, go not on so long in thy sinfull wayes, till thou wearest out all the thoughts of God, for some have done so, though they had checks of conscience, when they have beene in wicked companie, God hath come into their thoughts, and troubled them, but they have gone to wicked companie again, and some thoughts of God have yet followed them, but they have gone again and again, and now they

Lect. II.

Obfer.

It is a dangerous condition when God is got out of a mans thoughts.

Chap. 2.

they have forgot God, as if there were no God at all in heaven, as if God had nothing to do with them, and they nothing to do with God, O this is a sad condition indeed. If any of you be declining into such a condition as this is, the Lord stop you, this day the Lord awaken your consciences. Ordinarily the more prosperity men have, the more forgetfull they are of the Lord; *They Forgot mee*, as *Genesis 48.20. Jacob set Ephraim before Manasses, first Ephraim, then Manasseh; Ephraim lignifies fruitfulness, and Manasses signifies forgetfulness; thus it is with men, Ephraim comes first, fruitfulness, God is fruitfull to you, and blesteth you in your estates, and then comes Manasses, forgetfulness; you are forgetfull of his goodnes to you: My brethren, if alwayes we had such impressions of God, as we have sometimes, O how happy were it! It will terrifie hereafter, when God shall againe so present himselfe to you, and cause you to remember what impressions of his divine Majesty once you had; let us hold forth our continuall remembrance of God, so as all that behold our conversations, may say, surely the thoughts of God are mighty upon the spirits of these men; thus we should live before our brethren: I will give you this one rule for your lives; Live such lives as by them you may hold forth before your brethren such remembrances of God, as they may conclude by that they see in your conversations, Certainly there are deepe thoughts of God upon the heart of this man, there was a time indeed he walked lightly, vainly, and foolishly, but now he is serious in his way, he is considerate, hee is heavenly, hee walks with feare; Certainly there are great impressions of the divine Majesty upon his heart; if it be so with us, how joyfull will it be to us hereafter, when God shall appeare in his glory, then to have our consciences tell us, the impressions of the Majesty of this God, that now I see so high and great have bene upon my soule, in the whole course of my life, I now see the glory of the great God shining, and blessed be his name, even this God that appears so gloriously, hath appeared often to my soule before, and I have kept the impressions of his glory upon my heart, and hee was continually in my thoughts. It is a wonder that God should ever thinke of us, who are so forgetfull of him as we are; *Psal. 8. What is man that thou rememberest him?* (saith the text) what is man?*

The


The word there that is tranſlated *man*, ſome would bring from the Hebrew roote which ſignifies *forgetfulneſſe*; I finde *Eusebius* taking it thus, *What is man O Lord, that thou ſhouldeſt remember him?* that is, what is *forgetfull man*, that thou ſhouldeſt remember him? yet I confeſſe the Hebrew word that is there tranſlated *man*, comes from another roote that ſignifies *weaklineſſe*, *sicklineſſe*; what is *weake man*, what is *sick man*; yet if this word come not from that roote that ſignifieth *to forget*, yet I am ſure there is a word that commeth from that roote that ſignifies *to forget*, that is uſed for *women*, becauſe of their forgetfulneſſe; wee would be glad to have God remember us, in the day of our adverſities, let us remember God now; all you young ones, remember God, remember your Creator in the dayes of your youth; you old people, whatſoever you forget, forget not the Lord; let us all remember the Lord, who hath remembred us all; who hath remembred England, in its low eſtate, *for his mercies endure for ever.*

We have done with the threatening part, now it followes; *Therefore, behold I will allure her, bring her into the wilderneſſe, and ſpeake comfortably to her;* [Therefore] Beloved, it is a ſtrange *therefore*; what, they followed after their Idols, they have ſaid, that all their proſperity was a reward of their Idols, they have forgot the Lord, they have decked themſelves with their jewels, to honour their Idols; (and marke) it comes preſently, *Therefore I will allure her, and I will ſpeake comfortably to her*; one would rather have thought it ſhould have followed; *Therefore I will yet plague her, therefore my judgements ſhall purſue her, and cut her off*; but marke it followes, *Therefore I will allure her, and ſpeake comfortable unto her*; O the rich and free grace of God to his people! But of that the next day.

Lect. 11.

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The Twelfth Lecture.

HOSEA 2. 14.

Therefore behold I will allure her, and bring her into the wilderness, and speak comfortably unto her: and I will give her her vineyards from thence.

 Ere begins the second part of this Chapter; the former was in conviction, threatening, pronouncing judgements; this from verse 14. unto the end, is the opening of the free and rich grace of God to Israel. It may be said of this Chapter, as *Psal. 85. 10. Mercy and peace are met together, righteousness and truth kisse each other.* There is a blessed conjunction betwene threatening of judgement, and proffering mercie; but where is the copula of this conjunction? What is it that knits these two together? Here is a conjunction, but it is very wonderfull, it is in the first word, *therefore*; that is the copula, [*therefore*] *I will allure her*; Wherefore? This *therefore* hath a very strange and wonderfull wherefore, if we consider of what went before, the words immediatly before were, *She went after her lovers, and forgot me, saith the Lord, [therefore] behold, I will allure her*; there needs indeed an *Ecce* be put to this [*therefore*] *behold*; Behold, *I will allure her.* *Lyra* could not see how these things could be joyned together, therefore he thinks that this verse hath not reference to that that immediatly went before, but to the words in the beginning of the Chapter, *Say to your brethren, Ammi, my people, and to your sisters, Rubamah, she that hath obtained mercy, therefore*; And *Cornelius à Lapide* not understanding the cause of such a connection, he would referre the beginning of this verse, to the end of the seventh verse, *She shall say, I will goe to my first husband, for then it was better with me then now, therefore also I will allure her*; these two, though learned men, yet are *Papists*, and therefore understand but little of the free rich grace of God, and

and hence are put to it, ſo much, to make a connection between that, that went before, and this *therefore*; but we need not goe ſo farre, the right knowledge of the fulneſſe, and the riches of the grace of the Covenant, will helpe us out of this difficulty, and tell us how theſe two, the greatneſſe of mans ſin, and the riches of Gods grace, may have a connection one to another, and that by an Illative *therefore*. I confeſſe the Hebrew word is ſometimes *conjunctio ordinis*, rather then *cauſalis*; a *conjunctio* that onely ſets out the order of a thing, one thing following another, rather then any way implying any cauſe, but the reading here by way of inference, I take to be according unto the ſcope of the Spirit of God, and it gives us this excellent note.

Such is the grace of God unto thoſe who are in Covenant with him, as to take occaſion from the greatneſſe of their ſins, to ſhew the greatneſſe of his mercy; from the vileneſſe of their ſins to declare the riches of his grace: And the Scripture hath divers ſuch kinde of expreſſions as theſe, as *Genesis 8. 21. The Lord ſaid in his heart, I will not againe curſe the ground any more for mans ſake; Why? For the imagination of mans heart is evill from his youth: A ſtrange reaſoning; I will not curſe the ground for mans ſake, for the imagination of mans heart is evill from his youth.* One would have thought it ſhould have beene rather, *I will therefore curſe the ground for mans ſake, becauſe the imagination of mans heart is evill from his youth*; but the grace of God knows how to make another manner of inference then wee could have imagined: So likewiſe, *Iſaiah 57. 17, 18. For the iniquity of his covetouſneſſe was I wroth and ſmote him, I hid me and was wroth, and he went on forwardly in the way of his heart; I have ſeene his wayes;* (ſaith God) Now one would have thought that the next word ſhould have beene, *I will therefore plague him, I will deſtroy him, I will curſe him*; but marke the words that follow, *I will heale him, I will leade him alſo, and reſtore comforts unto him, and to his mourners; I will create the fruit of the lips, peace to him.* This is a conſequent at leaſt, if not an inference. *David* underſtood this reaſoning to be indeed the true reaſoning of the Covenant of grace, and therefore he pleadeth thus with God, *Pſal. 25. 11. Pardon my iniquity, for it is great; Lord my iniquity is great, therefore pardon it.*

Lect. 12.

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Obſer.

The grace of the Covenant makes inferences from our ſins to mercy.

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Hearken you Saints, (hearken I say) this is the great blessing of God unto you, who are in Covenant with him, whereas otherwise your sins should have made you objects of Gods hatred, your sins now render you objects of his pity and compassion, this is the glorious fruit of the covenant of grace.

I would onely the Saints heard me in this thing, but why do I say so? I will recall my word, let all sinners heare me, let the vilest, the worst sinners in the world, heare of the riches of the grace of God in this his Covenant, that if they belong to Gods election, they may see the fullnesse, the glory of Gods grace, to be inamoured with it, their hearts ravished with it, that they may never be at rest till they get evidence to their soules, that God indeed hath actually received them into this his covenant. If then God be pleased in the riches of free grace to make such an inference, therefore let us take heed that we make not a quite crosse inference, from the greatnesse of our sins, nor on the other side, from Gods grace. As thus, You have followed your lovers, you have forgot me, therefore wil I allure you. An unbelieving heart would make this inference: I have followed my lovers, I have followed after vanity and folly, and therefore God hath rejected me, therefore God will have no mercy upon me, therefore I am undone, therefore the gates of mercy are shut against me, unbelieving heart do not sinne against the grace of God, he saith, you have forgotten me, therefore will I allure and speake comfortably to you; do not you say, I have forgot the Lord, and therefore the Lord will for ever reject me, these discouraging, determining, despairing *therefores*, are very grievous to the Spirit of God. God would have us all have good thoughts of him. It is a maine thing that God intendeth through the whole Scripture that his people should have good thoughts of him, and that they should not think him a hard master. It is an excellent expression of *Luther*, (saith he) the whole Scripture doth principally aime at this thing that we should not doubt, but that we should hope, that we should trust, that we should beleeve, that God is a mercifull, a bountifull, a gracious, and a patient God to his people. It is an excellent expression that I have read of Master *Bradford*, in one of his epistles, (saith he) O Lord sometimes me thinks I feele it so with me, as if there were no difference between my heart and

Tota scriptura a hoc agit ne dubitemus, sed speremus, confidamus, credamus deum misericordem esse benignum, patientem, Luther.

the wicked, a blinde minde as they, a ſtout, ſtobborne, rebellious ſpirit, a hard heart as they, and ſo he goes on; ſhall I therefore conclude thou art not my Father? nay, I will rather reaſon other wiſe: (ſaith he) becauſe I do beleeeve thou art my Father, I will come unto thee that thou mighteſt enlighten this blinde minde of mine, that thou mighteſt ſoften this hard heart of mine, that thou mighteſt ſanctifie this uncleane ſpirit of mine; I this is a good reaſoning indeed, and is worthy of one that profeſſes the Goſpell of JESUS CHRIST. Again, as the inference of this unbeleeving heart is grievous to Gods ſpirit, ſo the inference of a prophane heart, an unbeleeving heart makes his *therefore* from the greatnes of ſinne againſt Gods mercie, and the prophane heart makes his *therefore* from the greatneſſe of Gods mercy, to the hardening of his heart in his ſins; what ſhall God make his *therefore* from our ſin to his mercy, and ſhall we make our *therefore* from his mercy back again to our ſins? where ſin abounds, grace abounds, but where grace abounds, ſinne muſt not abound, becauſe God is mercifull to us who are very ſinfull; let not us be very ſinnefull againſt him who is ſo mercifull. God takes occaſion from the greatneſſe of our ſins, to ſhew the greatneſſe of his mercy; let not us take occaſion from the greatneſſe of his mercy, to be emboldened in greatneſſe of our ſinnes.

Therefore [behold.]

Behold. Here is a wonder to take up the thoughts of men and Angels, to all eternitie, even that that we have in this inference, *behold*, notwithstanding all this, yet you men and Angels behold the fullneſſe, the riches of Gods grace, *I will allure her*; what will not God caſt us a way notwithstanding the greatnes of our ſins? let not us reject Gods ways, notwithstanding the greatnes of any ſufferings we meet with in them; there is a great deale of reaſon in this that I ſpeake; you may as well beare with ſufferings in Gods wayes and yet embrace them, as God doth beare with ſins in your hearts, and yet embrace you; but it followes, *therefore I will allure*; the Hebrew word tranſlated *allure* ſignifies *to entice*, and is uſed many times in the ill part, *blandiendo decipere*, *to deceive by ſubtile enticing*: the 70 in their tranſlation, thus, therefore alſo I will *deceive* them, and the old Latine *lactabo*, and others *ſeducam*, therefore alſo I will *ſeducer* them, ſo ſometimes the

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Chap. 2.

word is : God makes use of this word to expresse a very gracious affection to them, the sweet and gracious ways that God intendeth to deal with them in.

1. What God meanes by *alluring* of his people, when once he is reconciled unto them ; may be expressed in these three things.

2. First, I will open the beauty, and excellency of the infiniteness of my grace and goodnesse, and I will set it before them to allure them. I will spread before their soules the beauty, the glory of the riches of my grace.

The mercy of God out-bids all temptations.

Secondly, I will out-bidde all temptations of their lovers, whereas before they went a whoring from me, because their hearts were allured by their lovers, their lovers proffering unto them such and such contentments, and so did subtilly draw their hearts from me, I will now deal with them in a more powerful way then their lovers possibly could, and I will out-bid them all. Did their lovers proffer to them comfort? I will bid more then they ; did their lovers proffer gaine? I will bid more gaine, did they proffer more honour and respect? I will out-bid them in this too : I will bid more honour, and more respect, so as I will perswade their hearts that they shall come to enjoy more in me then possibly they could come to enjoy in whatsoever their lovers could do for them. And indeed then hath the Gospel the true, full, gracious work upon the heart of a man or woman, when it yeelds to the proffers of the Gospel, as finding that all that the world can bid is now out-bidden; I have a better bargain here in Christ then the world proffers to me. You know when one comes to offer so much for a commodity, and another out-bids him, he carries it away : so when the world, and lust, and sinne proffers to the soul such and such contents, then comes God, and outbids all, and so the bargain is made up, God carries away the heart.

3.
2 Cor. 12.
16.
The secret wayes of Gods drawing the heart to himselfe.

Again, further, *I will allure*, that is, I will come upon them even unawares, and as it were steale away their hearts, by a holy guile ; as *S. Paul* tells us, that he *caught the Corinthians as it were by guile*. I will secretly insinuate my selfe unto them, and I will draw their hearts in such a sweet way, in such a secret hidden way, that I will take them before they are aware.

So

So it is with many a ſoule; God takes it before it is aware, though it is true, that afterward the ſoule comes to underſtand things more cleerly about Gods grace, but at the firſt, God hath taken the heart even almoſt before it thinks of him. Indeed the ſinner ſees himſelfe, he is not where he was before, ſurely there hath been here ſomething working upon my heart; I finde it is otherwiſe with me now then it hath been, but how this comes to paſſe, I ſcarce underſtand for the preſent, but ſhall underſtand more; like that expreſſion we have in the 6. of *Canticles*, ver. 12. *Or ever I was aware, my ſoule made me as the chariots of Amminadib*: That is, the chariots of a willing people, ſo the word *Amminadib* ſignifies. My heart was caught, and run amaine to God, and this was before ever I was aware, there came ſuch wayes of Gods grace into my heart more then I thought of, and caught my ſoule, that my ſoule ran mightly freely, ſwiftly after the Lord, and this is a bleſſed deceit, when the heart is ſo deceived, ſo allured, ſo enticed; As ſometimes it is with an Adulterer, he doth but give a glance of his adulterous eye, and catcheth the Adultereſſe before ſhe is aware; it may be ſhe never thought of any ſuch thing; but there is a glance of an uncleane eye that catcheth the heart ſecretly. Thus with Chriſt, he ſometimes gives ſuch a glance of his eye upon the heart of a ſinner, as takes the ſinner before he is aware; the ſinner is brought in love with the wayes of God, and with the truths of God, even before he thinks of it. We are to know that the grace of God hath a ſubtilty in it, as well as the Serpent; The Scripture, *Prov. 1. 4.* attributes a *ſubtilty* to Gods grace; it is a bleſſed thing to be thus out-subtilled, (as I may ſo ſpeake) for the grace of God to be too ſubtile for our ſins; As I remember *Luther*, when he was charged for Apoſtaſie, he acknowledges it, (ſaith he) I confeſſe I am an Apoſtate, but how? an Apoſtate from the devill, falling off from the devill, and returning unto God, ſuch an Apoſtate I am; So many a mans heart may be deceived, but if he can ſay, Bleſſed be God, I am deceived indeed, but ſo deceived that my ſin is beguiled; I am ſeduced, but it is out of the wayes of ſin, into the wayes of God. Many are eaſily allured by temptations, they are preſently taken by the devils allarements, but they are very ſubtile in objecting againſt all the allure-

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allurements of Gods grace, but he is subtile enough to put off the allurements of sin, and of the devil.

Therefore behold, I will allure her, and bring her into the wilderness.

Here is some difficultie in this; how comes this in? *Therefore I will allure her, and bring her into the wilderness, and speak comfortably to her.* How can this, to bring into the wilderness, be between alluring, and speaking comfortably? I told you, that this second part of the Chapter was altogether mercie: what can be meant then by bringing into the wilderness? Some for the shewing that yet it is a way of grace that God intendeth in this phrase, *I will bring them into the wilderness*, translate the words, *After I have brought them into the wilderness, Postquam perduxero eam*, so Tremelius: he was a Jew, and therefore could well understand the Hebrew tongue, he tells us that Vau, that is translated *and*, is as much as *postquam*, after I have brought them into the wilderness, and then the meaning is thus. After I have humbled them throughly, as I did their fore-fathers in the wilderness, then will I speake comfortably unto them; God humbled their forefathers in Egypt, yet that was not enough, he humbled them afterwards in the wilderness, and then he brought them into Canaan; many times God brings one affliction after another upon his own people to breake their hearts, to humble them throughly, & at last he speaks comfortably to them. It hath been so with us, the Lord not many yeers since brought us into bondage, it might have humbled us and broke our hearts before him; but when we began to be delivered, a little out of our bondage, the Lord brings us into the wilderness, and followes us with afflictions to this day, that he might throughly breake us, and yet we hope all this while, it is but making way unto Canaan.

But in the second place, take it as you have it here, *I will allure her, and bring her into the wilderness*. Then we may take the scope of it to be not the afflicting part of the wilderness, but only the manifesting this unto Israel, that he would shew unto them the great and wonderfull workes of his power, and wisdom, and goodnesse, as he did unto their forefathers in the wilderness. What ever your conditions shall be into which you

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you ſhall be brought, yet you ſhall have me working in a glorious way for your good and comfort, aſever I did for your forefathers, when they were in the wilderneſſe; and this expoſition is rather ſtrengthened from that we have *ex Thargum Ionatha*, I will worke miracles, and great, wonderfull, famous things for them, ſuch as I did work in the deſert: hath God wrought gloriouſly for his people hitherto in the wayes of his mercy? if reconciled to him, they may expect the ſame wonderful works of God, for their good even to the end of the world. We may read the ſtorie of Gods wonderfull power in deliverances of his people in their ſtraits in the wilderneſſe, and make them to be our own, and pleade with God, that he would ſhew forth that old, that ancient power, and wiſdom, and goodneſſe of his, as he did unto his people formerly, this is the ground of that excellent prayer, that we have *Iſaiah 51. 9, 10. Awake, awake, put on ſtrength O arme of the Lord, awake as in the ancient dayes, in the generations of old; Art thou not it that haſt cut Rahab, and wounded the Dragon? Art thou not it that hath dried the ſea, the waters of the great ſea? awake, awake, thou art he who haſt done ſuch great things formerly; it is a great help to our faith to conſider what God hath done for the Church of old.*

But further, *Pareus* ſaith this expreſſion is taken from the condition of a poor man that is drawn aſide out of his way by a thief, a thief comes and entices him out of his way, & carries him into ſome deſolate place, & when he hath carried him thither, then the man begins to bethink himſelf, where he is, and ſees himſelf in a ſad condition, and knows not what in the world to do, and yet at that time there comes in ſupply, comfort, and help for him; ſo (ſaith God) I will bring you into the wilderneſſe, that is, I will put you into the ſame condition, that ſuch a poor man is put into, I will allure you, as the thiefe allures. I will make proffer to you of abundance of good, and by that I will draw you into ſuch and ſuch ways, wherein you ſhall meet with very great ſtraits, for a while, and you ſhall be put into an amazed condition, as not knowing what in the world to do, and when that is done, then will I come with the fullneſſe of my grace, and ſpeake comfortable to your hearts. Thus though God ſpeakes of bringing into

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*Operabor
mira-
cula, &
grandia,
facinora,
qualia
edidi
in deſerto.
Thargum
Jonathæ.*

Gods former wayes toward his people, great helps to our faith.

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the wilderneſſe, yet ſtill it is with an intention of ſhewing mercy there; and is not this juſt to a very haire for all the world our condition? have not the wayes of God towards England for theſe two or three yeers been alluring wayes? God hath made proffer unto us of a great deale of mercy, and raiſed the hopes of his people, and the Miniſters of God have ſpoken encouraging words to his people, that ſurely the Lord intends great goodneſſe to us, and becauſe Gods wayes have been ſuch towards us, as they have been, we have endeavoured (God knows) to follow him in thoſe wayes of his, to do that, that for the preſent thoſe preſent wayes of his called for: and yet we are even brought into the wilderneſſe now, even into a kinde of deſolate condition, that for the preſent we even are at a ſtand, and we ſee afflictions to be round about us, and the very beaſts to be ready to come and teare us, and pull us in pieces, and yet we can ſay to the comfort of our hearts, Lord, if we be deceived, thou haſt deceived us; for (Lord) thou knoweſt that whatſoever wee have done, it was our duty to doe, and although we be brought into great ſtraits for the preſent, yet we repent not of what we have done, nor of what we have ſaid, for thou haſt allured us into this condition, thy gracious wayes of mercy towards us in the beginning of the Parliament, and ſo on hath allured us, and hath brought us into what we have done. We will not therefore ſay, what is now become of all our hopes? but we expect God even in this wilderneſſe, to ſpeake comfortably unto us, let not men upbrayde us for what we have done, we would do as we have done, if it were to do again; for God hath brought us into theſe wayes, and if he hath allured us into the wilderneſſe, the next words ſhall be made good unto us, he will ſpeake comfortably to us: if we be in no other then that wilderneſſe he hath allured us into, then we may expect fully that he will ſpeake comfortably to us.

Here is the difference betweene men bringing themſelves into trouble: or being brought by the Devils or worlds allurements, and by Gods. In the one we cannot expect comfort, but in the other we may confidently. Further, there is yet another interpretation that I think is moſt genuine, and full; For the ground of that that I ſhall ſay in this, we muſt know that from

When God brings in to trouble, there is comfort in that trouble.

from the beginning of this part of the Chapter to the end, God is expreſſing himſelf unto his people in a conjugall way; that is, whereas his people had gone a whoring from him, yet he would receive them againe into a conjugall affection, and communion: all along God expreſſes himſelfe thus, from the fourteenth verſe to the end. Now this being laid for a ground; In this expreſſion of Gods bringing into the wilderneſſe, the Prophet alludes unto the cuſtome of the Jews, that they had in their marriages. Their cuſtome that I reade of, was, that the Bridegroome uſed to take his Bride, and carry her out of the City, into the fields, and there they had their nuptiall ſongs, and delighted themſelves in ſome place there, one with another, and afterwards he brought her back againe, leaning upon him, into the City, to his Fathers houſe, and there they joyced together, and ſolemnized the further nuptials: now theſe fields are called the *wilderneſſe*, either becauſe they might be ſome champion drie fields that were about the City; or otherwiſe, let them be what they will be, yet becauſe he would allude unto the mercie of God in bringing of his people out of Egypt, into Canaan, and would put them in minde of that mercy of his, therefore he gives theſe fields this title, calls them by this name, and this cuſtome of the Jews ſeems to have warrant from Scripture it ſelfe, *Canticles 8.5. Who is this that commeth up from the wilderneſſe, leaning upon her beloved?* That was the way of marriage, they came out of the fields, leaning upon their beloved, and ſo were brought unto the bridegroomes Fathers houſe: So Chriſt brings his Spouſe through this world, which is as the wilderneſſe, and Chriſt is here ſolemnizing his eſpouſals, and hath his nuptiall ſongs in this world; and the Church leans upon Chriſt, all the while ſhe is in this world, but Chriſt is carrying her to his Fathers houſe, and ere long we ſhall be with him there, ſolemnizing the marriage of the Lamb in a more glorious way: this expreſſion then goes on clearely thus, *I will allure her, and bring her into the wilderneſſe;* As the Bridegroome ſpeakes ſweet and comfortable words to his Bride, and carries her abroad into the fields, and there ſolemnizes the nuptials, and ſo comes back againe, having his Spouſe leaning upon him, and bringing her to his Fathers houſe; ſo I wil deale with you in the

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fulnesse of my grace, I will performe all the nuptiall rites with you, I will be married againe unto you, and looke what the most solemnitie in your City of Jerusalem, or any of your Cities, there is in any nuptials, I will make as great a solemnity in the nuptials betweene you and me: It is true, when a marriage is such as people are loath to have it knowne, then there is no such solemnity, but when it is a great marriage indeed, and such as marry together with their friends would glory in it, then there is the more full solemnity; so saith God, I will not be ashamed to take you againe, but I will take you openly; I will have the solemnitie of my marriage with you as publique as may be, I will carry you abroad into the fields; and looke what rights soever there are in the most solemne marriage amongst you, those rights I will performe unto you, that it may be a most glorious marriage solemnitie between you and me againe: thus I will bring into the wilderness and speake comfortably unto them.

And speake comfortably to her.

דברתי
על לבה

These words that are translated here, *speake comfortably*, in the Hebrew are, *loquar super cor*, or *ad cor ejus*, I will speake to her heart, I will speake to her, either so as to prevaile with her heart, or speake to her so as to doe her good at the very heart: Many Scriptures may be brought to shew, that speaking kindly, friendly, or comfortably, the Hebrews expresse by *speaking to the heart*; I will give you two or three instances, *Genesis 34.3. Shechem spake kindly to the Damosell*, the words are in the Hebrew, *Shechem spake to the heart of the Damosell*; So *Ruth 2.13. Thou hast comforted me, for that thou hast spoken friendly to thy handmaid; thou hast spoken to the very heart of thy handmaid*; there are two more remarkable places for this, one is *Isai. 40.2. Speake comfortably to Jerusalem*; the words are, *speake to the heart of Jerusalem*; What should be spoke to the heart of Jerusalem? *Cry unto her, her warfare is accomplished, her iniquity is pardoned*; These are the comfortable words that God required should be spoke to the heart of Jerusalem: O that God would speake thus to England! this would doe good at the very heart, if God would speake thus from heaven, *Her iniquity is pardoned, and her warfare is accomplished*. But yet a place that is more suitable unto this expression in the text, it is *Iudges 19.3. There you have the sto-*

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ry of a Levite, whose wife having plaid the harlot, yet he was willing to be reconciled to her, and the text saith, *that he went and spake friendly to her*; Now the words are in the Hebrew, *He went and spake to her heart*; And indeed it is a word to the heart of an adulterous spouse, if her heart be humbled, when she knows that her husband will be willing, notwithstanding her playing the harlot to be reconciled to her, this was the condition of Israel, who had gone a whoring from God, yet when God promises a renewall of the marriage rites, he saith he will speake to her heart; from whence we might observe this note.

That an Apostatizing people, or an Apostate soule, had need have words of comfort spoke to their hearts, or else there can be little ease to their terrified consciences. Wee read of *Spir*a that famous Apostate, he had words of comfort enough spoke to his eare, but they did him little good, God did not come in, and speake to his heart, therefore his conscience could not be quieted, the throbs of it could not be eased: How many lie under the troubles of an accusing conscience, and have the throbs and bitings of a guilty spirit, because they have beene backsliders from the truth, and though they come to Sermons, one after another, and heare the Covenant of grace opened to them in the fulnesse of it, and the riches of Gods goodnesse set before them, in the beauty of it, yet they goe away without comfort, why the words come to the eare, God all this time speakes not to the heart; sometimes it pleases God to take but the hint of a truth, and dart it upon the heart of a troubled sinner, that he feeleth it at the heart, and sayes, Well, this day God hath spoken to my heart, so he goes away rejoycing, eased, comforted, pacified; when as perhaps such an one had heard a hundred Sermons before, wherein there were blessed and glorious truths presented to him, and it did no good, untill Gods time; and when the time of Gods love is come, some little hint of a piece of a truth God darteth to the heart, and that doth the thing; God shews hereby that it is not in the word of man to comfort an afflicted conscience.

Hence an expression *Luther* hath in his comment upon Genesis, It is far harder to comfort an afflicted conscience, then to raise the dead; you thinke it is nothing to Apostatise from the Lord,

Obfer.

Nothing can ease a troubled conscience but Gods speaking to the heart.

Multo difficilius est conscientiam afflictam consolari quam mortuos excitare. Luther.

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you think it is easie to receive comfort, you will finde it is not so easie, you will find it as easie to raise the dead as to comfort your afflicted consciences. But you told us before, how rich the grace of God was that God took advantage, from the greatnesse of our sins, to shew the riches & greatnes of his mercy, grant it, let the grace of God be never so rich, but till this grace be applyed to the heart, till God be pleased to speake himself to the heart of a sinner, it will not do. I remember a story of one who had made profession of Religion, and afterwards Apostatized and made little of it, when his acquaintance told him, that those things he now did he would smart for one day, he thought because he had some knowledge in the Gospel that it was *but to beleeve in Iesus Christ, Iesus Christ came to pardon sinners, &c.* when he came upon his sick bed, he was in great torment of conscience, and grievous vexation, and cryed out bitterly of his Apoltacy, there came some of his acquaintance to him, and spake words of comfort, and tells him that *Christ came to save sinners, and he must trust in Gods mercy, &c.* at length he begins to close with this, and to apply this to himselfe, and to have a little ease, upon which his companions began to be hardened in their ways, because they saw after so ill a life it was so easy a matter to have comfort, but not long before he died, he brake out roaring, in a most miserable anguish, *O ! (saith he) I have prepared a plaister, but it will not sticke, it will not sticke : we shall find though the grace of God be rich, and the salve be a soveraigne one, unlesse God be pleased to make it stick, by speaking to our hearts, nothing can be done.*

From hence further, we may learne this note.

Obser.

As when God speaks comfortably to his people, he speaks to their hearts : so Gods Ministers when they come to speak in Gods name should labour to speak so, as to do what they can to speake to hearts. It is true indeed, it is impossible that any man of himselfe can speake to the heart of another, but yet he may endeavour, and aime that way, there is a kinde of speaking that God doth assist, so as to bring it to the heart of his people.

What speaking is that ? you will say.

Answ.

That that commeth from the heart, will most likely go to the heart, though I know God can take that which comes but from the

False applying
comfort
will not
hold.

the lippes, and carry it to the heart when he pleaſes, yet ordinarily that that comes from the heart, goes to the heart, therefore Miniſters when they come to ſpeake the great things of the Goſpel, they ſhould not ſeek ſo much for brave words, and enticing wayes of mans wiſdome, but let them get their own hearts warmed with that grace of the Goſpel, and then they are moſt like to ſpeake to the hearts of their auditors. It is a good note that

I have met with from Ribera, let Miniſters remit (ſaith he) of their care of fine curious words, of brave neate phraſes, and cadencies of their ſentences, but let them bend their ſtudies, to manifeſt

Remittant aliquid de cura nitore cultuſq; verborum venuſtatis & numeroſitatis ſententiarum, & vere humilitati & mortificationi, impendant ut charitatem habeant, ſine qua ſi linguis hominum loquantur & angelorum, facti ſunt ſicut æs ſonans vel cymbalum tinnens. Ribera.

humility, and mortification, and to ſhew love to the ſoules of people; otherwiſe though they ſpeake with the tongues of men and Angels, they ſhall become but like the ſounding braſſe, and the tinkling cymball: this is an expreſſion even of a Jeſuite, it were then a great ſhame, that Gods Miniſters ſhould not labour to ſpeake ſo, as that they may ſpeake to the hearts of people: you muſt be deſirous of ſuch kinde of preaching, as you finde ſpeakes to your hearts, not that that comes meereſly to your eares: how many men love to have the word jingle in their eares, and in the meane time their hearts go away, and not one word ſpoke to them? but when you finde a miniſtry ſpeake to your hearts, cloſe with it, bleſſe God for it, and count it a ſad day when you go from a ſermon, and there is not one word ſpoke to your hearts in that ſermon.

From the connection of theſe two, *I will bring them into the wilderneſſe, and ſpeake unto their hearts*, if we ſhould take the wilderneſſe for bringing into affliction (becauſe there are ſo many interpreters that are very godly men, and learned men, go that way) I dare not wholly reject it, but that there may be ſome intention that way.

Hence the firſt note is,

Afflictions make way for Gods word, to the hearts of ſinners; there are many obſtructions at the hearts of men while they are in proſperity, but when afflictions come, God by them opens thoſe obſtructions, and ſo gets his word to their hearts; afflictions

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ons cannot convert the heart, but they can take away some obstructions, that did hinder the word from coming to the heart. Many of you have heard thousands of sermons, and scarce know of any one that hath come to your hearts, but when God casts you upon your sicke beds, and you apprehend death, then you feele the same truths, that you were not sensible of before, they lie upon your hearts, the threatenng word of God, that went but to the eare before, now it is got to the heart, now it terrifies, now you cry out of your sins; and rellish the sweet promises of the Gospel that afflictions make way for. I remember an expression that I have read of *Bernard*, he had once to a brother of his, who was a Souldier, but riotous and prophane, *Bernard* gives him many good instructions, wholesome admonitions, and counsells, and his brother seemed to slight them, he made nothing of them, *Bernard* comes to him, and puts his hand to his side; *one day* (saith he) *God will make way to this heart of yours, by some speare, or launce*, he meant God would wound him in the warres, and so he would open a way to his heart, and then his admonitions should get to his heart, and as he said, so it fell out, for going into the warres, he was wounded, & then he remembers his brothers admonitions, they got to and lay upon his heart to purpose. If God should let the enemy in upon us, their swords or bullets may make way to our hearts, that so Gods word may come to have entrance there, the Lord rather pierce our hearts by his spirit, then that way to our hearts should be made thus.

Obfer.

Times of
affliction
Gods com-
forting
times.

Secondly, when we are brought to great afflictions, that is the time for Gods mercies. This should make us not to be so afraid of afflictions, how afraid are we? how doe we hang back when we see afflictions coming? why art thou so loth, O thou Christian, to come to affliction? the time of affliction! is the time for God to speake to the heart of a sinner; many sinners may say that their condition hath been like *Jacobs*: he never had a more sweet vision of God, then when he lay abroad in the fields, with no other pillow under his head, then a stone, it may be God will take away all your outward comforts, and when they are all gone, then may be Gods time to speake comfortably to your heart.

Obf.

Thirdly,

Thirdly, the words of mercy, O how ſweet are they, when they come to the heart after an affliction! *Pſal. 141. 6. Thy Iudges ſhall be overthrowen in ſtrong places, they ſhall heare my words, for they are ſweet.*

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Obſer.

If the words be taken, for *bringing into the wilderneſſe*, that is, for Gods wonderfull workings for the good of his people, then the note is,

When God workes great and wonderfull things amongſt a people, then God ſp akes to the heart of that people: then ſurely God hath ſpoken to our hearts, for he hath done great and wonderfull things amongſt us; he did not more wonderfull things amongſt his people in the wilderneſſe, then he hath done amongſt us here in England. But from that meaning, of *bringing into the wilderneſſe*, as the cuſtome of marriage, of ſolemnizing of nuptials, then the note is this,

Obſ.

When God is reconciled onco to a people, they may expect full manifeſtations of his love unto them, one manifeſtation after another, as alluring, and carrying abroad into fields, and nuptiall ſongs, all kind of manifeſtations of Gods love; A people, a ſoul that was never ſo ſinnefull before, and is now reconciled may expect it. Let all back-ſliders then, whom God is about to draw again to himſelfe, liſten and heare what God ſaith unto their hearts; if they come in and repent, let them know that God is willing to manifeſt all expreſſions of love and goodneſſe to them.

Obſer.

Againe, there is yet one note more from this expreſſion of *bringing into the wilderneſſe, and ſpeaking to the heart*; yet becauſe it is the moſt improbable, I will onely but mention it to you, there may be yet ſome good uſe made of it, and therefore I will ſet it before you; I finde divers going that way, it is this (ſay they) by *bringing into the wilderneſſe*, God meanes that hee would take them off from their engagements in their owne Countrey, carrying them away into a ſtrange place, and ſo take them off from their houſes, lands, ſhops, eſtates, friends, acquaintance; from the pompe, the glory, and all the clutter of the world, that they enjoyed and were ſnared by in their owne Countrey, and ſo he will carry them aſide into deſolate places, and there he will inſtruct them, when he hath got them

Chap. 2.

as it were alone; That hath beene Gods way in making himselfe knowne unto his people, whom he hath had a love unto, to draw them aside from the clutter of the world, from their engagements, and there to speake to their hearts. We have a famous place for that, *Marke* 8. 23. the poore blinde man, whose eyes Christ intended to open, the text saith, *Christ tooke him by the hand, and carried him out of the City*, and there fell a working upon him, and opened his eyes; he carried him from the clutter of people, from his friends and acquaintance, and there opens his eyes. While we are in the midst of engagements, here in our owne land, while wee have our estates, and all well about us, wee are scarce fit to hearken, what God hath to say to us; Many of Gods people have found it by experience, that whereas there were many truths of God, that they had some incklings of while they were here, and read booke about them, and heard much of them, yet they could not be convinced of them, and their consciences tell them, while they were here, they did not go against the light of their consciences; but however it came to passe, convinced they were not, but when God tooke them aside from their engagements, and from the pomp and glory of their land, and carried them into wildernesse, or into remote places, where the glory of their owne Countrey did not so glister before their eyes; they then could see into truths, that they never saw before; those things that could not get into their hearts before, now when God drew them aside got in; and it is not now their conceit, but they know certainly, that they doe understand much of Gods minde, that they did not understand before; when God hath taken them aside, then God hath opened their eyes.

VERSE 15. *I will give her her vineyards from thence.*

Vinitores, so some translate the word, *her vine-dressers*, and indeed the Hebrew word that is for *vine-dressers*, and *vines*, or *vineyards*, is the very same letters, only the *puncta* are different, but we will reade it as it is here, *from thence; illinc, ibi*; either from that time that they are in the wildernesse, or from that condition of their affliction in the wildernesse, wherein I will speake comfortably to her, *thence I will give her her vineyards*; God threatned to *destroy her vineyards*, now God saith, he will *give vineyards*.

Observe,

Obſerve, God can as eaſily reſtore, as he can deſtroy : It is an eaſie thing for men to make havock, to doe miſchiefe, but it is not ſo eaſie a thing for them to reſtore all againe ; they can eaſily ſpoyle a Countrey, but they cannot ſo eaſily raiſe a Countrey againe. *Pſal. 52. 1. Why boaſteſt thou thy ſelfe in miſchiefe, O mighty man ?* There is no reaſon that a man ſhould boaſt that he can doe miſchiefe ; we have ſome who make their boaſts in nothing but this, that they can go up and downe the Countrey, and plunder, ſpoyle, and make havock, but can they make all up againe, that they undoe ? *Plutarch* tells us of one commending the power and valour of *Philip*, for that he had utterly deſtroyed *Olynthus*, a City of *Thracia* ; a *Lacedemonian* ſtanding by answered, but he cannot build ſuch a City. A foole may breake a glaſſe, and all the wiſe men in the Countrey are not able to make it up againe. Men may doe a great deale of hurt and miſchiefe, but it is not their lives, nor the lives of a thouſand ſuch as they are, can make up againe what hurt is done by them : But it is Gods propertie, he can deſtroy vineyards, and hee can reſtore them againe ; I will give them their vineyards againe, when I am reconciled to them : Suppoſe there be the greateſt Pacification that can be, yet all this while, who ſhall make up the hurt is done ? if there be reconciliation with God, he will make up all our hurt againe.

Secondly, *I will give her her vineyards.* It is a note of *Calvin*, God ſaith not, *I will give them their corne*, that is for neceſſity, but *I will give them their vineyards*, that is for delight : the Note is ;

When God is reconciled to a people, he will not onely give them ſubſiſtance, but abundance, even for delight, as well as for neceſſity.

Thirdly, when God is reconciled to a people, he comes with preſent reall evidences of his love, he reſerveth indeed an abundance of mercie for afterwards, but he is never reconciled, but he comes preſently with ſome reall evidences and demonſtrations of love ; God ſaith not onely, *I will ſpeake comfortably to them*, and there is an end, and they ſhall expect mercie a long time after ; No, but *I will ſpeake comfortably to her, and I will give her her vineyards againe* : I will give unto them reall ma-

Leſt. 12.
Obſer.

Cnidarii
Philip-
pum lau-
danti quod
Olynthum
ſubverte-
rat, Lac-
demonius
reſpondit,
at talem
civitatem
non poſſit
condere.
Plut. 1. de
Trac.

Obſer.

Obſer.

Chap. 2.

Together
with prom-
ises
something
must be
done pre-
sently.

nifestations of my love; so it should be with us, when we come in to God, to be reconciled to him, we should come in with reall expressions of our repentance, of our respects unto God. Here is a deceit (I beseech you consider of it) many when they lye upon their sick beds, will promise what they will doe for God, if God restore them, but they doe nothing for the present, and so they are deceived. When you therefore finde your hearts wrought upon, broken, and melting, take heed of this deceit, doe not satisfie your selves in promising what you will doe for God, if you be in such a condition, and such a condition, but doe something presently, set upon the worke presently, and so engage your hearts to God; if once you be engaged by doing something, the worke will goe on: It is a great matter when wee can engage the heart of a man to God in any businesse, suppose a man promise to doe this or that, yet if all this while he have done nothing, he lookes not upon himselfe so really engaged, as when something is done, he therefore sooner flies off againe; but if together with his promise he be brought to do, he will not so readily flie off; God doth sow with you, he tegether with his promise, gives some reall evidences of his love.

Obfer.

Againe, after God speaks to the heart, and then restores vineyards, then they are blessings, then they are sweet indeed, for then God restores them as fruits of reconciliation with him; Many a poore afflicted soule know what belongs to this comfortable note: I thought my sinfulness forfeited all my comforts, all mercies, and God indeed tooke away this, and the other comfort from me, but it pleased God to come in graciously upon my heart, and to speake to my heart, and in some measure to breake it, and to humble it before him, so that I hope peace is made up, and notwithstanding those great offences of mine, he hath now restored mercies; he tooke away a childe, but he hath given another, a better; he hath tooke away one mercy, and hee hath given a better; and this I can (though with boldness, yet with humility) say it is as a fruit of my reconciliation with my God; O how sweetly may such a one enjoy that mercy from God! If after the meltings of thy heart after God, he then comes in with mercies to thee, thou mayest take them, as tokens of love to thee; now thy house is a

com-

comfortable bleſſing to thee, and thy yoake-fellow, and thy children about thee; oh how comfortable bleſſings are they! yea, the meate on thy table, is ſweet with a double ſweetneſſe, when thou canſt looke upon all, as the fruit of Gods reconciliation with thee; As the Chriſtians *Acts 2.46,47.* when they once believed in Chriſt, they did *eat their bread with gladneſſe and ſingleneſſe of heart, praying God.* Wee may enjoy all our common mercies, in another manner then other men can, they will be bleſſings doubled, yea a hundred fold encreaſed; *I will ſpeake to her heart,* and then, *I will give her her vineyards.* Perhaps God hath given thee an eſtate in the world, more then thy neighbors, more then thy brother; But hath God ſpoke to thy heart? Are Gods bleſſings upon thee as a fruit of Gods ſpeaking to thy heart, in a way of reconciliation with thee? otherwiſe it is but a flat drie comfort, to have an eſtate, and not to feele God ſpeaking to our hearts.

I will reſtore unto you your vineyards *from thence*: From whence? From the *wilderneſſe*. There the Note is,

God can bring vineyards out of wilderneſſes. Let us not be afraid, onely let us make up our peace with God, and then though we be in a wilderneſſe, God can from thence bring us vineyards. Our brethren have found vineyards in the wilderneſſe, and many of Gods people in the midt of their ſtraits have found abundance of mercy.

Further, from the wilderneſſe; they ſhall have more love, mercy working more ſtrongly for them now it ſeems, then they had before; They had vineyard's before, but they had none in the wilderneſſe. Now God will draw mercies out of thoſe things that were unlikely, he will bring forth good unto them; out of thoſe things that ſeemed to goe quite contrary to them; the Lord hath done ſo for us, out of thoſe things that ſeemed to goe quite contrary to us, God hath brought much good to us, as if he had made vineyards to ſpring out of a wilderneſſe. But the cloſe of all is,

Thoſe mercies that come to us out of great difficulties, and ſeeme to be raiſed out of contraries, are the ſweet mercies indeed, thoſe we are to rejoyce in; and therefore it follows, *and they ſhall ſing. Deut. 32.13. God made them to ſuck honey out of the rock,*

Lect. 12.

Mercies are ſweet when they come as fruits of our peace with God.

Obſer.

Obſer.

Obſer.

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Mercies
comming
out of
great dif-
ficulties
are very
sweet.

and oyle out of the flinty rock; When did God do so? where did you ever reade, that God did cause his people to suck honey out of the rock, or oyle out of the flinty rock? we reade indeed, that the rock was smote, and water did gush out of it, but when did we reade that ever oyle or honey came out of the rock? there was never any such thing that we reade of; but the meaning therefore is, because they being in necessity, God brought forth water, yet being brought out of the rock by such a mighty hand of God, it was oyle, it was honey to them, it was as good as if God had given them oyle and honey; Why? because it came out of so much difficulty: So all the mercies that God gives to his people, when he brings them out of difficulties and traits, they are sweet and glorious mercies. Let us bee patient awhile, though we seeme to be in the wildernesse, and we see nothing to fetch out water from, but onely rocks, stones, and difficulties, yet God at length will bring mercies out of those difficulties, and they will be honey mercies unto us, then we shall sing and praise the name of our God with joyfull hearts.

The Thirteenth Lecture.

HOSEA 2. 15.

And the valley of Achor for a doore of hope, &c.



He words are an excellent expression of mercy to Israel; For the opening of which, these three things are to be enquired into.

1. What this valley of Achor was.
2. The reason of the name.
3. Why this is said to be a doore of hope.

For the first. Achor was a very pleasant, delightfull, fruitfull rich valley, that lay neere Iericho; The first place that Israel came into, in the entrance upon, and taking possession of the land of Canaan. *Isay 65. 10. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lye downe in, for my people that have sought me.* First it is joynd with Sharon;

Cant.

Cant. 2. 1. I am the roſe of Sharon, that was a ſweet pleaſant place. Secondly, It is ſaid to be *a place for the herds to lye downe in*; a fat paſture that they ſhall even tumble in. And thirdly, It is promiſed as a bleſſing to them that have ſought the Lord.

The reaſon of the name *Achor*. That hiſtory we have *Joſh. 7.* ſheweth *Achan*, who *1 Chron. 3. 7.* is alſo called *Achar*, having taken the accuſed thing, God left the Campe, and Iſrael fell before the men of *Ai*, which was the firſt battell that ever they fought for the poſſeſſion of *Canaan*, upon that their hearts were exceedingly troubled, as if the whole worke had been at an end; ſo fraile is mans nature, ſo ſoone diſcouraged when it meets with oppoſition, notwithstanding all the experiences of Gods mighty power going along with them, ſo lately bringing them over *Jordan* ſo wonderfully, and giving them *Jericho* ſo miraculoſly, yet now at the loſſe of 36. men, their hearts begin even to faile, *Joſhua* falls with his face upon the earth; and *Joſephus* in his *Hiſtory of the Jewiſh Antiquities*, ſets downe *Joſhuahs* prayer at large, theſe are ſome expreſſions, *Beyond all expectation, having received an overthrow, being terrified by this accident, and ſuſpicious of thy promiſes to Moſes, we both abſtaine from war, and after ſo many enterpriſes, we cannot hope for any ſucceſſfull proceedings, by thy mercy relieve our preſent ſorrow, and take from us the thought of deſpaire, wherein we are too farre plunged.*

Now God comes to him and aſkes him, *Why he lay upon his face*, and bad him get him up, for *Iſrael had ſinned in the accuſed thing*; upon ſearch made, *Achan* was found out, whereupon *Joſhua* tells him, that he had troubled the Hoſt of *Iſrael*, and God would trouble him; upon which they ſtoned him, and from thence it was called the valley of *Achor*, *v. 26.* that is, *Valis tribulationis*, the valley of trouble.

The third thing is the principall, why this valley is called a *door of hope*. Herein two things, Firſt, how it was a *doore of hope* to *Iſrael* then, when they firſt came into *Canaan*. Secondly, how it is promiſed to be a *doore of hope* to repenting *Iſrael* in *aſter times*.

For the firſt. It was a *door of hope* for them in two reſpects.

Firſt, Becauſe it was the firſt place wherein they took the poſſeſſion

Lect. 13.

Why called the valley of *Achor*.

Lib. 5. c. 1.

עַכָּר
Tribavit.

How the valley of *Achor* was a *doore of hope*.

feſſion

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session of Canaan, when they began to have outward meanes of subsistence, to eate of the corne of the land, all the while they were in the wildernes although God provided wonderfully for them, by sending them Manna from Heaven, yet because they had no way of subsistence by ordinary means, they always feared lest they should want upon any strait they were brought into, their hearts began to sinke. Now in this valley God gives them outward meanes, and this rayes hope in them, that their danger was over, and that they should do well enough. This is our nature when ordinary means fayle, our hearts fayle, yea though in regard of Gods extraordinary workings, we have never so many gracious encouragements, and when God grants meanes again, then we hope.

Secondly, God made their great trouble there a meanes of much good unto them, for by that they were brought to purge their camp, they learned to feare the Lord, and were prepared more then before, for so great a mercy as the further possession of that good land. The *Septuagint* insted of those words *a door of hope*, have these, *to open their understanding*, for there indeed they learned the dreadfulnes of God, who for one mans sin was so sorely displeased, there they understood to purpose, that the God that was amongst them, was a holy God, and that he would have them to be a holy people.

διανοητικῆ
 οὐρανοῦ
 ἀνοησίας.

Quest.

But how should this *valley of Achor* be a *door of hope* to Israel in after times?

Answ. 1.

First, the Jews thinke that Israel shall returne into their own country again, yea and the same way, they shall come again into Canaan by that valley which shall be a doore of hope to them.

2.

Secondly, but rather by way of Analogy, as God turned this valley of trouble to much good unto them, so he would turne all the sore afflictions of Israel in after dayes to their great advantage, grievous afflictions should make way for glorious mercies.

3.

Thirdly, But especially thus, in this expression, God followes the Allegory of marriage; now it was the custome of the Jews in their marriages, that the husband gave his spouse according to his quality, as a dowry, some peece of ground more or lesse, rich

as

as he was able, and this he gave as a pledge of his love to her, to assure her that whatsoever was his, she should have the benefit of it; so saith the Lord, although you have gone a whoring from me, and may justly expect that I should for ever reject you, yet I will marry you to my self, and I will fully performe all marriage rights for the expression of my love towards you to the uttermost, you shall know that you are married to a husband who is rich, I will give you a rich and plentiful dowry, and this but as a token and pledge of further love, mercy, riches that you shall enjoy by me, it shall be that valley of *Achor*, that rich, delightful, fruitful valley. By this he meanes he would bestow some special choice mercy upon them, at his first taking them into his favour again, and that should be a pledge of, and a making way to much more mercy, that he intended for them a door of hope to let in greater things, as the first fruits of all those glorious things that he had treasured up for them.

Lect. 13.

From this valley of *Achor*, as it concerned Israel before.

Obſer.

First, Sometimes when God gives men their hearts desires, when they think themselves happy, as if all trouble were past, then he comes in upon them with great and sore afflictions.

Obſer. 1.

Secondly, although God hath been humbling mens hearts, with sore and long afflictions, yet just before he bestowes great mercies, he afflicts again, to humble and break their hearts yet more.

Obſer. 2.

Thirdly, sinne will make the pleasantest place in the world, a place of trouble.

Obſer. 3.

Fourthly, The afflictions of the Saints do not onely go before mercies, but are doors of hope to let in to mercies, meanes to further the way for mercies. God commands light to shine, not onely after darknes, but out of darknes. *Joseph's* prison, *David's* persecution, *Daniels* den, made way for glorious mercy God had in store for them; that which once *Themistocles* said to his children and friends, the Saints may much more say to theirs, *I had been undone, if I had not been undone*; had it not been for such a grievous affliction, I had never come to the enjoyment of such a mercy. Hence we must learne not onely to be patient in tribulation, but joyfull.

Obſer. 4.

Deſideram
niſi peri-
iſſem.

Chap. 2.
Obfer.

But the especiall thing intended in this expression is this. When God is reconciled to his people, then present mercies are doors of hope to let in future mercies; the Saints may look upon all mercies received as in-lets to further mercies, to be received. Every mercy a door to another mercy, and all mercies here put together, are a doore to eternall mercy. When *Rachel* had a son she called his name *Ioseph*, *Gen. 30. 24.* saying, *The Lord shall adde to me another son.* Every mercy the Saints have may welbe called *Ioseph*, it brings assurance of mercy to be added, this is the high priviledge of the Saints: every mercy that a wicked man hath, he may look upon as his utmost, as his all, he may write a *ne plus ultra* upon it; one misery, one judgment upon a wicked man makes way to another, but not one mercy: howsoever God in his bounty may lengthen out mercies to him, yet it is more then he can expect, he rather hath cause to wonder he hath so much, then expect more, but God ever drawes out his loving kindnes to his Saints. *Psal. 36. 10.* Draw out thy loving kindnes unto them that know thee, & thy righteousnes to the upright in heart. First, The good that others have from God is bounty, patience, but that which the Saints have is loving kindnes. Secondly, That which others have is no wayes tied to them by promise, but that which the Saints have they have by promise, it is righteousnesse, *Psal. 23.* *Thou makest me lye down in green pastures, thou anointest my head with fresh oyle, my cup runneth over.* Here is a great deal, but is here all? no, ver. 6. *surely mercy and goodnes, shal follow me, all the dayes of my life.* That we reade of *David*, *2 Sam. 5. 12.* is very observable, from Gods prospering him in his present way, he draws an argument to confirm him in the assurance for the future, that his kingdom was established to him: why? did not *Saul* prosper at the beginning of his raign, as well as *David*? and yet it was no evidence of his establishment; But *David* could see Gods mercy comming to him, after another manner then *Saul* could, all mercies the Saints have come from the covenant in which there is a most rich treasure of mercies, a blessed connexion of mercies. The covenant between *David* and *Jonathan* was *1 Sam. 20. 15.* *That loving kindnes must not be cut off from the house of Jonathan.* The covenant between God and the Saints, is that loving kindnes shal never be cut off from them, but the

the linkes of mercies ſhall be faſtened one to another, ſo as they ſhall reach eternity.

Lect. 13.

Mercies to the Saints come from love, & *amor nescit nimium*, love knowes no ſuch thing as exceſſe. The Saints underſtanding this miſtery in the way of Gods grace towards them, hence they follow God in ſeeking his face then, eſpecially, when he is moſt in the way of mercy; whereas the men of the world who know not this, ſeldome ſeek after mercy, but in times of affliction, when God is in a way of juſtice and wrath, this is their folly.

Infinite reaſon there is, oh ye Saints of the Lord, that one duty ſhould for ever make way for another, ſeeing one mercy makes way for another: here lyes a great difference between doing duties from the ſtrength of common grace, and from ſanctifying grace: in the one the ſpirit by doing ſome things is wearied and thinkes now it may reſt, but in the other, the very doing ſtill increaſeth ſtrength, and puts the heart upon doing more.

But may not ſecurity promiſe continuance of mercy?

Queſt.

Yes, but if ſo, then when affliction comes, the heart will ſinke from fears of continuance in miſery, as well as before it hoped for continuance of mercy.

Anſw.

When then may we aſſure our ſelves that our mercies are doors of hope to further mercies?

Queſt.

Fiſt, When they are created mercies wrought by a more immediate hand of God, generation may be imperfect, but creation never; *omne creatum eſt perfectum*, Iſay 26. 12. *Lord thou wilt ordaine peace for us*, What is the argument? *for thou haſt wrought all our workes in us*.

Anſw. I.

Secondly, When they are ſpiritual mercies, *Ezek. 39. 29. Neither will I hide my face any more from them*, what is the argument? *For I have powred forth my ſpirit upon the houſe of Iſrael*; but is not this your private opinion that this argument will hold? No, the words following are, *Thus ſaith the Lord God*.

2.

Thirdly, When mercies carry us to the God of mercy, and are turned into duties, as if we can turne our duties into mercies, that is, account every duty a mercy, that is a good argument that we ſhal hold out in duty, when we can turn mercies into duties, that is, make every mercy an engagement to duty, that is a good argument that mercy will hold out.

3.

Chap. 2.
Object.
Ans.

But are there not interruptions many times in the wayes of Gods mercy to his own people?

We sometimes think there is an interruption, when if we knew all we should see a blessed concatenation, but it must be granted that there may sometimes be some kind of interruption in such a particular. After Israels returne from captivity and beginning to build the temple, there were such interruptions as it was seventy yeers before it was finished; but though there may be interruption for a time, yet not a quite breaking off, there is yet a strength in the grace of the covenant that carries the work on and perfects it at the last; by ceasing in one way of mercy, God prepares for another; the very ceasing in such a way may be a mercy; we our selves at this day are a sad spectacle of the interruption of the wayes of Gods mercies towards a nation.

Mercy that ere while shined in her beauty upon us, hath now seemed in a great measure to have withdrawn the beames of her glory; our door of hope that we thought to be so wide open, seemes almost shut against us. I dare not say that it is shut, lest I should wrong the present grace of God yet continuing to us. But

1. First, Sinne, yea our many and fearefull finnes, *lyes at this our door, Gen. 4.7.*
2. Secondly, and now a crowd of difficulties seeme even to stop up the door, they come thronging still to it, as if they would certainly stop it up against us.
3. Thirdly, As the Prophet *Ezek. 11.1.2. saw at the door of the gate five and twenty men, amongst whom there were some cheife ones, who devised mischeife and gave wicked counsel in the city,* so may we at this day, see many even of the cheife ones, devising mischeife, and giving wicked counsel, by which they labour to shut, yea to lock, and bolt up this our door of hope.
4. Fourthly, We hoped that this our door of hope would have been like the doors that entred into the oracle, of which we read *1 Kings 6. 31. made of the olive tree, yea the side postes and lintels were of olive tree, and carvings of palm trees and cherubims, all overlaid with gold,* but now our door seems to be of Iron, the way to our help and mercy must be thorough the Iron gate, we must get to it by suffering hard things.

Fifthly,

5. Our doore that was wide, whereat mercy began to come flowing in apace freely, now it ſeemes to be ſtraited, it is now the ſtrait gate, we muſt be content to ſtrip our ſelves of a great part of our eſtates, of many of our outward comforts, yea we muſt venture them all, and well if poſſible at length wee may crowd in.

6. Yea, our *doore-poſts* are like the Iſraelites in Egypt, *beſprinkled with blood*, the keeping up our meanes of mercy hath coſt much blood, and may coſt more.

7. Now when we knock, when wee would ſtep in the dogs barke at us, and are ready to flye upon us, yea it may be the ſervants, yea ſome of our brethren are diſcontented at us, frowne upon us, ſpeake againſt us.

8. Alas we have rejected the right key that ſhould have opened this our doore, no marvaile then though we ſtand blundering at it, and it opens not unto us.

What is that right key that would have opened it before this time, had we made uſe of it?

That *key of David* that we reade of, *Apoc. 3.7.* That openeth and no man ſhutteth. This key the Church of Philadelphia had, therefore it followes, ver. 8. *I have ſet before thee an open doore, that no man can ſhut.*

But what is this *key of David*?

It is the ruling power of Jeſus Chriſt in his Church; *David* in his government was a ſpeciall type of Chriſt, the firſt godly King over his people that ever was: Government is emblematically ſet forth by a *key*, *Iſay 22.22.* God promiſed *Eliakim* to commit the government to him by that expreſſion, *The key of the houſe of David will I lay upon his ſhoulder, Iſay 9.6,7.* The government is ſaid to be upon Chriſts ſhoulder, and he ſits upon the throne of *David*; that is observable that to *Eliakim* there was promiſed, but *the key of the houſe of David*, but to Chriſt *the key of David himſelfe*; the one was to governe but as a ſteward, the government of the other was to be Princely. If we had beene the Church of Philadelphia, united in brotherly love, and had had this key of *David* amongſt us, wee might before this time had had a doore ſet open amongſt us, that no man could have ſhut againſt us; but woe unto us, how

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many amongst us say of Christ, We will not have this man to rule over us? Mr. *Brightman* more then thirty yeares since paralleld this Church of *Philadelphia* with the Church of *Scotland*, he made it in a typicall way to set forth the wayes of God towards that Church in after times; and indeed they have bene very like one another diverse wayes, and Gods wayes towards the one hath bene the same with his wayes towards the other in many things. 1. They are both *Philadelphians*, united so in a brotherly covenant, as no Churches in any kingdome more. 2. It was said of *Philadelphia*, it had *but a little strength*, and yet it kept Gods word. What Churches in any Nation have bene more contemptible, then those in *Scotland*? They have bene accounted a poore beggerly people, despised of all, and yet God hath enabled them to do great things. 3. God hath caused *their enemies to come and bowe before them*, and to know that he hath loved them, even those who said *they were Jews and were not*, that they were the onely Church, when indeed they were *the Synagogue of Satan*; and they have rejected false government, and have received much of the government of Christ, the key of *David* is more received amongst them then in any kingdome in the world; no marvaile then though their doore be so opened that none could shut it, thorough Gods mercy; our Houses of Parliament have cast away the false key, (The Lord deliver them and us) for ever meddling with it any more whatsoever come of us. They have further professed their desires to enquire after the true key. This doore of hope we hope will open to us in due time, so as none shall shut it.

9. Wee have lost many opportunities for the opening this doore, never had a people fairer opportunities for mercy then we have had, we cannot looke back upon them without trembling hearts, we may see cause to lament the losse of them with teares of blood, even this hath cost much, and is yet like to cost more blood.

10. Yea woe unto us, our father comes forth and seemes to be angry with us, and bids shut the doore against us, yea hee shuts us out himselfe; is not that complaint of the Churches, *Psal. 80. 4.* truly ours, *O Lord God of Hosts, how long wilt thou be angry with the prayer of thy people?* If God be angry with our knocking, what shall we doe?

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11. And well may God bid ſhut the doore upon us, for wee have ſhut it upon our ſelves: This our doore of hope hath a ſpring lock, it is eaſily ſhut too, but it cannot ſo eaſily be opened againe: we have ſtood wrangling and ſtrugling one with another, and have clapt to the doore upon our ſelves before we were aware. That Scripture, *Hof. 7. 1.* is as truly ours, as ever it was Iſraels, *When I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſſe of Samaria.* When the Lord would have healed England, then the iniquity thereof hath been diſcovered more then ever. There is the vileſt ſpirit of malignity, againſt godlineſſe, againſt the Saints, againſt the way of Chriſt in his Ordinances, that ever was upon the face of the earth. Now men care not though they ruine themſelves, though they bring themſelves and poſterity to be bondſlaves, ſo they may but have their wils upon thoſe that are godly to ſuppreſſe them. The controverſie now is almoſt growne to that height, that the kingdome divides it ſelfe into thoſe who have ſome ſhew of Religion, and the haters of it. Thoſe times complained of in *Micah* are even ours, *chap. 7. 5.* *Trust ye not in a friend, put no confidence in a guide, keepe the doores of thy mouth from her that lyeth in thy boſome;* Yea, it is almoſt come to that in the fourth verſe, *The beſt of them is a briar, the moſt upright is ſharper then a thorny hedge.* There is much frowardneſſe, much perverſeneſſe even in the beſt, many contentions and grievous breaches even amongſt them; they cannot endure you ſhould be jealous of them, and they give cauſe of jealousie daily. This generation for a great part of it, ſhew themſelves to have ſuch ſullied, ſuch putred ſpirits, ſo defiled with ſuperſtitious vanities, ſo imbittered with a ſpirit of malignity, that wee may feare God hath no pleaſure in the generality of it: yea *Mofes* and *Aaron* have ſinned, the beſt have ſo ſullied themſelves with Antichriſtian pollutions, that juſt it were with God that *this whole generation* ſhould bee firſt taken away, & that the *young* generation that is comming on, who have not ſo defiled themſelves, ſhould have this doore that lets into *Canaan* opened to them, that they onely ſhould goe into, and poſſeſſe that *goodland*, but our carcaſſes ſhould fall in the *wilderneſſe*.

You who are godly young ones, whoſe hearts began betimes

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to yerne after Jesus Christ, know the heart of Jesus Christ yernes after you: and although some of you may fall in fighting for your brethren, and so be received to heaven, yet you are of that generation that God will open this doore of mercy unto, you shall goe in and possesse Canaan, all this valley of Achor is but a doore of hope to you; continue you on in your sincerity, God will reveale himselfe more fully to you then he hath done to us, if we be cut off before those treasures of mercy that God has ready for his people be opened, wee must accept of the punishment of our iniquity, and even beare this indignation of the Lord because we have sinned against him.

12. Yea the Lord *hath struck us with blindness* at the doore, we grope up and downe and we cannot *finde it*, as *Gen. 19. 11.* Never were a people at a greater losse, in a greater confusion then now we are; every man runs his owne way, we know not what to doe, nay the truth is, we know not what we doe.

13. Yea many because they have found some difficulties at the right doore, they have gone away from it, and have sought back doores to help themselves by, even base, false, shifting, treacherous wayes, seeking to comply for their owne private ends, as if their skins must needs be saved, whatsoever becomes of the publike.

14. This is yet a further misery, that we are groping up and downe at the doore, and night is come upon us, stormes, tempests are rising, dangers are approaching, and yet God opens not to us.

15. Above all our misery this is yet the greatest, that even our hearts are shut up too, there lyes a stone rowled at the doore of our hearts, and such a stone, as is beyond the power of an Angel to rowle away, were it that after all our hearts were but open, our condition yet had comfort in it.

Oh now what shall we doe?

1. Let us yet resolve to waite at this doore, waite upon God in those wayes of helpe that yet in mercy he affords unto us; Certainly we are at the right doore, let us say with *Shecaniah, Ezra 10. 2.* *Wee have sinned against the Lord, yet there is hope in Israel concerning this thing.*

Let us resolve whatsoever becomes of us not to goe from our
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fathers doore, if we periſh, we will periſh at his gates.

2. Let us worſhip the Lord at this our doore, though we be not entred in; yet let our hearts bow before the Lord in the acknowledgement of his greatneſſe, power, dominion that hee hath over us; to doe with us what he pleaſeth: as Ezek. 46. 2. it is ſaid, *The Prince ſhall worſhip at the threshold of the gate, and the people of the land ſhall worſhip at the doore.*

3. Let us look in at the key-hole, or at any creviſe that wee can, to ſee ſomething of the riches of mercy that this doore opens into. Within on the other ſide of the doore we may ſee what liberty of conſcience, what enjoyment of ordinances, the bleſſing of Gods worſhip in his owne way, we may ſee the wayes of God and his Saints would be made honourable in this Kingdome, yea in a higher degree then any where upon the face of the earth; yea we may ſee many ſweet outward liberties, the free enjoyment of our eſtates, peace, plenty, proſperity in abundance, all theſe, and more then we can think of, if this doore were but once opened to us; howſoever it is good to look in, to quicken our hearts, and ſet on our deſires and endeavours the more ſtrongly in the meane time. Oh how happy were we if we had theſe mercies!

4. Let us yet knock lowder, and cry lowder at our Fathers doore.

But did not you tell us our Father ſeemed to be angry at our knocking?

Mark what we have in that very Scripture, where the Church complains that God is angry with her prayer, *Pſal. 80. 4. How long wilt thou be angry againſt the prayer of thy people? Yet ver. 7. Turne us againe O God of Hoſts, and cauſe thy face to ſhine: And ver. 14. Returne we beſeech thee, O God of Hoſts, look down from heaven, behold and viſit this vine: ver. 19. Turne us againe O Lord God of Hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.*

5. Let every one take away his ſins that lye at this doore, let every one ſweep his owne doore. *Zech. 8. 15, 16. Againe have I thought in theſe dayes to doe well unto Ieruſalem, and to the houſe of Indah, feare not. But yet mark what follows, Theſe are the things that ye ſhall doe, Speak ye every man the truth to his neighbour:*

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bonr: execute the judgement of truth and peace in your gates. Let none of you imagine evil in your hearts against his neighbour. Both private men, and men in publique place must reforme. How far are we from this? Never more plottings, more heart-burnings one against another, and those in publique place neglect the execution of judgement; they would have their policies beyond Gods wisdom. God puts these two together, and commends one as a meanes to the other, the execution of judgement and peace; but they have a further reach, they will not execute judgement for feare of the breach of peace. It is just with God that we should never have peace, till we can trust God for it in his owne way.

6. Let us seek to God againe, and call to him for the right key. Lord reveale the way of thy worship, and thy government to us, and we will yeeld our selves unto it.

7. Stir we up our selves against all difficulties. Things are not yet so bad, but we may help our selves, if we have hearts. Our Father heares us, he can command many Angels to come to help to rowle away the stone; yea he hath opened divers doors to us already. We are indeed come to the iron gate, the Lord can make that at length fly open of its own accord, as *Act. 12.10.* The Church was praying, and after the prison doores were opened to *Peter*, and he had passed the first and second gate, he came to the iron gate that led into the City, and there he found as easie passage as any where else. *In the mount will the Lord be scene.*

8. Let us exercise faith in the bloud of Christ, let us as it were besprinkle this our doer with the bloud of the Lambe; yea look we up to Christ as the true doore to let in to all mercy; let Faith act as well as Prayer.

9. Let us now especially watch all oportunities of mercy, and take heed we neglect no more as we have done many very foulely, lest hereafter we knock, and cry, *Lord open to us*, and it proves too late.

10. Let us open to God who knocks at our doores; if wee would have him open to us, God knocks at the doore of every one of our hearts, open we to him fully, set all wide open for him. *Open ye gates, stand open ye everlasting doors, let the King*

of glory come in. Theſe who do thus are the true generation of thoſe that ſeek the Lord; let England open, for God yet ſtands at the door and knocks, and if we will yet open to him, he will yet come in and ſuppe with us, and we ſhall ſup with him. It is true, God rebukes and chaſtens us ſeverely, ſo he did *Laodicea* at that time when he ſtood at her door and knocked, *Apoc. 3. 19. 20.* if any Church be or ever was like to that of *Laodicea*, we have been; luke-warm as that was; a mixture in Gods worſhip hath been amongſt us, more then in any reformed Church; we have been a proud people, we have thought our ſelves rich, & wanting nothing, whereas we knew not that we were indeed wretched, miſerable, poore, blind, and naked: and thoſe who would be the Angels of this Church, how hath God ſpued them out of his mouth! they are caſt out as filthy, they have lain upon the ſtomack of God and his Saints a long time; they with all that belonged to their Courts, have made themſelves a moſt loathſome generation of men; and now God is at our door and knocks, calls to us to let him in, that he may come and rule us, that he may bring peace and ſalvation unto us; But howſoever whether Chriſt be admitted by the State yea or no, yet let the Saints who are willing that Chriſt ſhould rule over them, hold on to the end, the promiſe is even to thoſe in *Laodicea*, to him that overcomeſh will I grant to ſit with me in my throne even as I alſo overcome, and am ſet down with my Father in his throne.

II. Let us encourage what we are able; all our faithfull door-keepers, thoſe who are the publique instruments of God for our good, upon whom ſo much of the great affayres of the kingdom, under God depends.

And for the quickning of our hearts that we may do all we can, that this our door of hope be not ſhut againſt us, Conſider further,

Fiſt, This door was opened to us when we began to think, yea almoſt to conclude that all doores of hope had been ſhut againſt England, when we were ready to give up all for loſt.

Secondly, It was opened to us after much knocking by prayer. If ever there were a Parliament of prayer ſince the world be-

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gan, this was, and is. How dreadfull then would it be to have this door shut against us!

Thirdly, It was opened by a mighty hand of God. *Iosephus* tells us of a door of the temple that used to have thirty men to open it, and yet as a prognostication of some great thing to fall out, it opened of it own accord: This our door was more hard to be opened, thousands of men could not have opened this, it was the mighty work of God to doe it.

Fourthly, It is a doore that opens to the greatest mercies that ever England had: how happy would England be in the happy successe of this Parliament!

5. It is a doore that our adversaries have laboured all they can to shut by pollicy, and by force, but thorough Gods mercy, yet they cannot.

6. How sweet have the manifestations of God been to us, in the beginnings of his goodnes, and our endeavours! *Cant 5.4.5.* *My beloved put in his hand at the door, and my bowels were moved, my hands dropped myrrhe, my fingers sweet smelling myrrhe upon the handles of the locke,* the beginning of reformation: but the hand upon the door is sweet, what would the work compleated be?

7. If this door should be wholly shut against us, what a miserable people should we be? if these men have their wills, then never expect Parliaments more, or never good from Parliaments, they will be the most contemptible and servile things that can be, if any, they will be doors to let in all misery, to frame mischief by a law; then what are we and our posterity but slaves? the popish party must, yea will be gratified, their designe will be effected; what contempt of the Saints, of Religion? what hatred? what persecution will then follow? what horrid blasphemies? how will they be hardened in all manner of wickednes? our estates, our liberties, our Religion are then gone, yea it is like our lives, and if not so, so miserable would our lives be, as we had better have the grave open her mouth upon us, and we be shut in it, then to live to see, heare, and feele such things as we and our friends are like to heare, see, and feel.

It would be the most horrid judgement that ever was against

a nation, it may be told to all the nations of the world, God gave England a faire opportunity to help it ſelf, to be a moſt happy nation, but they had no hearts, they were beſotted, blinded, their hearts were taken from them, thoſe worthies they choſe, who ventured themſelves for them, they baſely deſerted, and betrayed; they have alſo vilely betrayed themſelves, their liberties, their Religion, their poſterity, and now are become the moſt miſerable nation, the moſt fearefull ſpectacle of Gods wrath, upon the face of the earth. Wherefore beloved in the Lord, howſoever let us make ſure of Chriſt, who is our hope, and who ſaies of himſelf that he is the door, as indeed he is to let in all mercies of God in to us, that what ever diſappointment we have of our hopes here, yet we may not be diſappointed of our laſt hopes, though it ſhould prove that here looking for light, behold darknes, yet we looking for the light of Gods face eternally, we may not be driven out to everlaſting darknes. But ſhall I end thus? nay the cloſe of all ſhal rather be the cloſe of the 31 *Pſal. Be of good courage and he ſhall ſtrengthen your heart, all ye that hope in the Lord, hope yet that God will make our valley of Achor a door of hope unto us.* The next words in this Scripture are words of joy, *She ſhall ſing as in the dayes of her youth.* Was there ever a time, wherein ſhe had cauſe to ſing prayſe to God? there are times coming that ſhall be as joyfull as ever yet times have been, God hath mercy for his people, he hath ſinging times for them.



The Fourteenth Lecture.

HOSEA 2. 15.

— *And she shall sing there, as in the dayes of her youth, and as in the day when she came up out of the land of Egypt.*



You have heard formerly of *the valley of Achor*, that God gave to his people to be a *doore of hope*. This day you shall hear of Gods people standing singing at this *doore of hope*. Though it be but a *doore of hope*, yet at that day they shall there sing, as in the *dayes of her youth*, when they came up out of the land of Egypt.

There are six things needfull to be opened for the meaning of Gods mind here in this their singing at the *doore of hope*.

First, the reading of the words are to be cleared.

Secondly, the scope is to be shewed.

Thirdly, what *the dayes of youth* that are here spoken of are, is to be opened.

Fourthly, what was the *song* that they did then sing in the *dayes of their youth* is to be declared.

Fifthly, what cause they had to sing in this the day of their youth, is to be enquired after.

Lastly, how this is applyable to repenting Israel, and what time this Prophecie aymeth at, likewise is to be manifested.

For the first, the reading of the words; you have it in your books [*they shall sing as in the dayes of their youth*] There are onely two words that have need of opening.

First, the word translated [*singing.*]

Secondly, that which is translated *comming up out of the land of Egypt.*

For the word [*singing*] the Septuagint have it thus, *She shall be humbled*; A strange translation you will say; how much different is it from this in our bookes, *She shall sing* ! I finde divers translate the words so [*she shall be humbled*] Cyril, Theodorst, and he carryeth it thus, that she shall be humbled by
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the Assyrians, as she was before humbled by the Egyptians. But certainly the words cannot be carryed so, for it is spoken of ascending, of coming up out of the land of Egypt. But they might easily mistake in translating the words, because the Hebrew word signifieth both *humiliavit*, and it signifieth likewise *cecinit* and *cantavit*, both *to be humble*, and *to sing*. The Hebrews divers times by the same word set forth contrary things; As **ברך** signifieth both *to blesse* and *to curse*, many there might be named in the same kinde.

This word likewise that is translated *singing*, signifieth, (and so it is translated by some) *Respondet, she shall answer*, and I finde a very excellent note from it in Cyril, and some others; *She shall answer as in the dayes of her youth*: What answer did she make? Thus, God in the dayes of her youth, when shee came out of Egypt, did bring her to his Covenant, and gave his land to her, as *Exod. 19. 5, 6*. Now therefore, (saith God) *if you will obey my voyce indeed, and keepe my Covenant, then ye shall be a peculiar treasure unto me above all people*; (A sweet promise to all in Covenant with God, that they shall be a peculiar treasure unto him above all people.) Now verse 8. *All the people answered together and said, all that the Lord hath spoken we will doe*. Thus they answered him in the dayes of their youth, so some would carry it, they should answer as in the dayes of their youth, when they came up out of the land of Egypt, as if the meaning should be thus; whereas God in the dayes of their youth did tell them, that *if they would keepe his Covenant*, they should be a peculiar treasure unto him above all people of the earth; they all with one consent answered, *All that the Lord hath spoken that will we doe*: So saith God, when I shall againe convert them to my selfe, I will renew my Covenant with them, and upon the declaration of my Covenant to them, they shall freely, readily, and willingly answer, Lord we accept of thy Covenant. Thus it is carryed by some, and the exposition is very sweet.

But we shall joyne both the significations of this word together, both *to sing*, and *to answer*; And that I take indeed to bee the meaning of the Spirit of God, they shall sing by way of answering; Thus, they were wont to sing, *alternis choris*, they were wont in their joyfull songs to answer one another, *his practinentibus*

Leſt. 14.

ענה in
Kef. hu-
miliavit,
in Kaf. hal.
humilia-
tus, affli-
tus fuit, in
Piel. ceci-
nit, canta-
bit.

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cientibus aliis succinentibus, some singing before, and some answering. So that it was not a bare singing, but a singing of a *Canticum dramaticum*, or such a kinde of song, as they did answer one another in their singing. And thus (saith God) shall be the melody of my people, when I am againe reconciled to them upon their repentance, there shall be mutuall singing, one singing to another, and the others answering in a joyfull way.

עלוה

The other word to be opened, is that which is translated, *comming up out of the land of Egypt*. The word you have in your bookes [*came up*] it is *ascended*, as in the day when they ascended up out of the land of Egypt. And we are to take notice of the manner of the expression, because it will afford to us a profitable note anon. They ascended out of the land of Egypt, partly because Egypt was a countrey that lay very low, and in that respect they may be said to *ascend*. But that is not the chiefe, they were in a low condition, they were in a state of bondage, and in that regard they were said to *ascend*.

The second thing to be shewed is the scope, what the Spirit of God aymeth at, *They shall sing as in the dayes of their youth when they ascended out of the land of Egypt*. Reade it so, and

It is a further expression of the nuptiall solemnity that there should be betweene God and his people, in the time of their reconciliation, (for so I have told you formerly, that God goeth along in this second part of the Chapter in that continued Allegory, to shew his bringing of his people to him in a way of marriage, in a betrothing way, which afterward is exprest more fully; and all the way God expresth it, is in the manner of Nuptiall solemnities;) As if he should say, Marriage is an ordinance I have appointed for mutuall joy and delight, that the man and wife should have one in the other, so I will bring you and marry you to my selfe, and there shall be a great deale of joy that I will have in you, and you shall have in me; there shall be the singing of the *Epithalamium*, the Nuptiall song betweene us; there shall be a time of abundance of rejoycing betweene us, when I shall take you againe to my selfe. Doe you think with your selves, when was the greatest time of joy that ever you had in your lives; Know I will bring you to as much joy as ever yet you had. Look what mercy you had
when

when you came out of the land of Egypt, and rejoyced in it, you ſhall hereafter have mercies as great as that. Did I then appeare in a miraculous way to you? I will do ſo again. Had you mercies that were promiſed long before, and rejoyced in them? you ſhall have the like again. Had you mercies that you a long time prayed for before? you ſhall have the like again. Did *Mofes* and *Miriam* go before you in ſinging, and you followed after? there ſhall be the like time again, when both governours and people ſhall joyne together in ſinging and praying the name of the Lord. This is the ſcope.

The third thing is, what is meant by *the dayes of their youth*? The dayes of their youth is the ſame that afterward is expreſt, and the day when they came up out of the land of Egypt, that is, the time when they were delivered out of bondage, after they had paſt thorough the Red-ſea, and had ſeene the great workes of God in their deliverance, then was the day of their youth. *Ier. 2. 2. I will remember the kindeneſſe of thy youth when thou followeſt me in the wilderneſſe.* The time that this people were delivered from *Pharoah*, and ſaw the great workes of God in the wilderneſſe is the time of their youth, in the time of their bondage; they did not outwardly appeare to be the Lords; but when God manifeſted himſelf ſo gloriously in their deliverance, then God did as it were take them again to be his people, and they did ſeeme as it were then to be borne again, and the time of their being in the wilderneſſe was Gods trayning them up as it were in their youth. For a people that are under bondage can ſcarce be ſaid to be born, they are but as the *Enbryo* at leaſt in the womb in that priſon. They cannot be ſaid to be a people when they are under bondage, at leaſt they are not a living people. Hence Chap. 13. of this propheſie, when they were in bondage under *Ieroboams* wicked commands, the text ſaith ver. 1. that they died, *When Ephraim ſpake, trembling, in Iſrael he exalted himſelf; but when he offended in Baal, he dyed.* A people under bondage are as a dead people: before they have their liberty, they are to be accounted as not borne; and if they loſe their liberty they are to be eſteemed as if they loſt their lives.

But here a queſtion ariſeth. How can God have reference to this time, and tell them they ſhall ſing as then, whereas in the be-

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ginning of the Chapter we finde that when God threatneth them, he telleth them he will set them as in the day wherein they were borne? so that to be brought to the same condition they were in, is a threatning; How then is it here a promise?

The answer to that is, it is true, the time when they came up out of Egypt was indeed a time of much mercy, but they were in great straits in regard of externall helps, as a succourlesse, helplesse, and shiftlesse people, when therefore God threatneth to set them as in the day wherein they were borne, he onely aymeth at that, that is, to bring them into a succourlesse, helplesse, and shiftlesse condition in regard of creature-helps as formerly they were. But when God promises mercy, and telleth them he will bring them into that condition they were in their youth, he doth not consider of their succourlesse, and shiftlesse condition, but rather looks at all the mercy they had in their deliverance out of Egypt. As it is a great affliction for a people to be brought into the same condition that once they were in, that is, to have all the sowre and bitter without any of the sweet, so it is a great priviledge for a people to be brought into a former condition, when they shall have all the sweet without the sowre, when God shall take away all the branne, and give them onely the flowre, strayne out all that is evil, and give them all that is good, that is a comfortable condition: but when God shall straine out what is good, and give them what is evil, that is a sad condition, and that is the threatning before, and this is the promise now.

The fourth thing for explication is, what the song was that they did then sing in the dayes of their youth when they came up out of the land of Egypt.

That song of theirs you shall finde *Exod. 15. Then sang Moses and the children of Israel this song unto the Lord, &c.* and afterwards you shall reade that *Miriam and all the women* sang likewise.

In this song of theirs, there are these five things observable.

First, this song of *Moses, Exod. 15.* was: the most ancient, the first song that ever was in the world that we know of.

Orpheus,

The excellency of
Moses his
song.

Orpheus, Musæus and *Linus*, the most ancyeut of the poets were 500. yeers after this time.

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Secondly, it was a triumphing song; *Then sang Moses and the children of Israel, the Lord hath triumphed gloriously, &c.* When they saw Gods judgements upon the adversaries, then they sang in a triumphing way.

But you will say, how could they sing thus when they saw such a dreadfull spectacle before their eyes? What, sing at such a lamentable object, when the Egyptions were so miserably destroyed, when they were sprawling up and down in the water, and it is like they heard their shriekings, their dolefull cries, and saw their bodies how they were cast upon the shore; And then shall *Moses* and the people of *Israel* sing? O cruell hearted people that should sing at such a lamentable object as this! What, to triumph over their adversaries thus fearfully perishing?

To that we answer. We must not be more pitifull then God is, *Psal. 58. 10. The righteous shall rejoyce when he seeth the vengeance, he shall wash his feet in the blood of the wicked.*

But you will say, this is austeritie, they are cruel hearted people that shall do so.

Not so neither. *Moses* was the meekest man that ever lived upon the face of the earth, the lovingest man except *Christ* that ever was; yet *Moses* sang thus when he saw the Egyptions destroyed; so that to rejoyce in Gods judgements against the ungodly, may stand with meeknesse and quietnesse of spirit, with a loving and sweet disposition as *Moses* had.

It is true, we ought not to insult over wicked men in way of revenge, in respect of our selves, but when we consider the righteous judgements of God upon his adversaries, we may be swallowed up in the consideration of Gods justice, and rejoyce in it; But so, as not altogether to be without some pittie and commiseration of the persons perishing: As *Titus Vespasian* is said to weep, when he saw the destruction of *Jerusalem*, though his enemies. But there is a time comming when all the Saints shall be so swallowed up with God, so as they shall rejoyce in the destruction, yea in the eternall damnation of the wicked, without the least pittie and commiseration of them; they shall wholly mind

How we may rejoyce at the destruction of the wicked.

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God and his glory without pitying them, yea though they were the fruit of their own bodies, and came out of their own loyns. But for the present, though we are to rejoyce and triumph in the works of God and his judgments upon the wicked, yet with some mixture of pity and compassion towards their persons.

And mark by the way some difference between Gods affection toward his people, and toward wicked men. It is very observable, that when Gods people come to be in an afflicted condition, if there shall be any that dare to be so wicked as to rejoyce in that, God will avenge himselfe on them; yea if they do but look upon his servants that are in affliction with any kind of contentment, the Lord will be avenged on them for it. But when the wicked are destroyed, God doth not onely give us leave to look at them, but to rejoyce and sing in praises to God for their destruction.

I will give you a Text for this, *Obad. verse 12. Thou shouldst not have looked on the day of thy brother, neither shouldst thou have rejoyced over the children of Iudah in the day of their destruction.*

Mark, God hath a quarrell against them that did but look upon the day of their brothers distresse, and rejoyce. But when destruction commeth upon the enemies of God, then the people of God may looke, and rejoyce, and triumph.

Thirdly, it is a song most excellent, in regard of the elegancy of the expressions, and variety of the matter. For verse 1. *Hee hath triumphed gloriously*, or thus, *He is become gloriously glorious*, or, *in magnifying himselfe*, *hee hath magnified himselfe*. What an elegant expression is here! *He is magnified above the magnificent*, so some. All Gods works are glorious, but some are gloriously glorious; and so is this worke of God toward his people.

Rivet hath a good note upon this: The greatest glory of God, wherein he is most glorious, it is in doing good to his own people; so (saith he) great men should account it their glory not in spoiling others, especially those that are their owne, but in doing good, that was the great glory of God wherein he was gloriously glorious, in delivering of his people, not in spoiling them. In *Esay 14. 20.* there is threatned a *dishonourable buriall* to the King of *Babylon*, upon this ground, *saith*

ſaith the Text, *Thou haſt deſtroyed thy land, and ſlaine thy people: Yea he threatneth his ſeed, The ſeed of evill doers ſhall never be renowned,* becauſe he had deſtroyed his land, and ſpoiled and ſlain his people, his own people.

Againe, the elegancie of this ſong is in thoſe expreſſions that are in the abſtract; He is *Fortitudo mea*, and *Laux mea*, and *Salus mea*: He is *my ſtrength*, and *my praiſe*, and *my ſalvation*, all in the abſtract.

So in that elegant *Epiphonema*, or patheticall eruption of ſpirit, which though it ſhould have been in the cloſe as comprehending all the reſt, yet he breakes forth in the miſt of the ſong, verſe 11. *Who is like unto thee, O Lord? glorious in holinneſſe, fearfull in praiſes, doing wonders.* In many other particulars, wee might ſhew abundance of elegancie in this ſong.

Fourthly, it is not onely narrative of what was, but propheti- call of what is to come. A Propheti- call ſong, *The Dukes of Edom ſhall be amazed, the mighty men of Moab trembling, &c. ver. 15.*

Fiftly, It is typicall, that is, a ſong that doth typifie out the rejoycing of Gods people in after time, when the Saints ſhall overcome Antichriſt, then the ſong of *Moses* ſhall be ſung over againe: That is a very obſervable place, *Revel. 15. 2, 3.* of thoſe that overcome the beaſt, the text ſaith, *They ſung the ſong of Moses*, that is, they ſung that ſong, which this of *Moses* was but a type of.

Sixtly, according to ſome, this ſong was a miraculous ſong, ſo *Auguſtine* hath it in his Tractate, *De mirabilibus Scripturae*, a Miracle worthy of admiration without meaſure.

Wherein did he think the Miracle of this ſong to be?

In this, that he imagined that both *Moses* and all the people, were at one inſtant inſpired by God to ſing this ſong: this is that which hath beene thought by ſome. But wee are not able to make out that there was ſuch a miracle at this time, but rather God inſpired *Moses* only, and the other people followed *Moses* as he ſung this ſong:

I note it the rather for this, becauſe hereby we may ſee that ſinging is an Ordinance, in the Church of God, not onely in the time of the Law, but in the time of the Goſpel, for this

Enormi
admirati-
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raculum,
Auguſt.
Queſt.
Anſw. 1

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place, *She shall sing as in the dayes of her youth*, is spoken of the time of the Gospel. Therefore not onely when one man hath an extraordinary gift, (as the Scripture speaks, if any one hath a Psalme, an extraordinary gift in the Congregation of making a Psalme) that he should sing, but it is an ordinance to joyne with others who have the gift of making a Psalme; so were the people to doe here.

The fifth thing to be enquired after is, the reason of their singing, what cause they had thus to sing in the dayes of their youth.

The reason was because of their great deliverance they had from Egypt, and therein indeed are many things considerable, that will afford unto us many excellent observations.

First, then they sang because of their freedome from outward bondage. Bondage hath three things in it.

1. When any one is under the power of another, under any Law without his consent given, either explicite or implicite.

2. When he serveth another without any respect to his owne good; onely ayming at the satisfiing of the will of him whom he doth serve.

3. When he is forced to doe what he doth with rigour.

Here you may see the difference betweene a free subject, and a slave; no free subject is bound to any Laws of men, as mens Laws, but such as some way or other he giveth his own consent unto; thus it is with us in England, that is the difference between us and the Turks, who are slaves, they are bound meereley to the will of those above them; but in England, every freeholder, some way or other gives consent to whatsoever Law he is bound unto, therefore there is none can challenge any further power over him by any Law, but what he hath either expliciteley or impliciteley given his own consent unto.

Secondly, he is a slave that is forced to obey, without any respect of good to himselfe, but onely to satisfie the will of him whom he doth obey. There is no such distance betweene one man and another, that one should serve another, without respect to his owne good. Indeed there is such a distance betweene God and us, that the more we are swallowed up in ayming at God, and the lesse we ayme at our selves, it is the better service; but

1.
The difference
betweene a
slave and
a free sub-
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2.

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but there is not ſuch a diſtance betweene men and men, we are not bound to ſerve men, but in ſome ayme and reſpect to our owne good, ſo farre as it concernes men. Therefore in England, when any thing is granted to the King, it is uſually ſo, as to ſend up ſome other Bill, that may be for the good of the ſubject, as giving him ſomewhat, but withall expecting ſome good and benefit from him to them. Indeed in our ſervice to men, we are to ayme at God, and in the condition God hath put us, to ſeek to glorifie him, more then to provide for our ſelves; but ſo far as our ſervice hath regard to man only, and looks no further then him, we are not bound to ſerve him, further thē with reſpect to our ſelves & the good of others. Wherefore ſubjects may know that they are not made meereſly for the will of thoſe that are above them, they indeed ſerve them, but they ſerve them for the good they expect from them.

The third is to ſerve out of love, and not to have onely rigorous Laws to force them to ſuch ſervice.

Now the people of Iſrael were under bondage in all theſe three reſpects. Firſt, they were forced to ſerve without any conſent at all. Secondly, they that did governe them, did not at all ayme at their good; It is no matter for them, let them periſh as dogs, we will have our worke done, and well done too. When men ſhall governe ſo as they care not what become of thouſands of others, ſo they may have their wils ſatiſfied, this is to make free ſubjects bondſlaves. And thirdly, all was done out of rigour, they forced from the people what they did, as for their love they cared not for that. Wherefore when they were freed from theſe three things, they ſung, and they had cauſe ſo to doe.

Secondly, they ſung when they came out of the land of Egypt, becauſe they were not onely in bondage in Egypt, but in bondage under ſuch a King as they were. For, conſider who it was they were in bondage unto, and then to be delivered from ſuch a one, you will ſee a great deale of cauſe of ſinging.

Firſt, they were bondſlaves to a King of another Nation. Sometimes countrey and kindred ſake moves compaſſion, but being they are another people, to whom I have no relation, but onely to ſerve my owne turne of them, it is no matter what becomes of them; let become of them what will, I will have my will ſatiſfied.

Secondly,

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2.

Secondly, they were bondslaves to a King that ruled by an arbitrary government, there was but onely his will for the Law, he would impose what worke and taskes he pleased, how many bricks they should make, and when he pleased take away their straw, and yet tie them to the making of so many. He governed them not by Law, but by Will.

3.

Thirdly, they were in bondage under a cruell King, for the King of Egypt in the Scripture is called a *Dragon*, for his cruelty, *Ezek. 23. 3. I am against thee Pharaoh, King of Egypt, the great Dragon.*

4.

Fourthly, they were in bondage to a King that was an unnaturall King; unnaturall in this, that whereas the predecessors of the Israelites had saved Egypt from perishing, saved the King and his family from destruction; yet now, without any regard to what was done in former times by their predecessors, having this power over them, he oppresses them in such an unnaturall way, so as not to care what becomes of them.

5.

Fifthly, they were in bondage under a King that extremly hated them, and that is a sad thing. The text saith, *Gen. 43. 32. The Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians.*

6.

Sixtly, they were in bondage under a wilfull King, under one who was extremly set upon his wil; we scarce reade of any one that ever was so set upon his wil at this King was, therefore they expresse this in their song which they sung when they came out of Egypt, *Exod. 15. 9. blessing God that they were delivered from such a wilfull prince as he was. In that 9. ver. four times he saith [I will,] I will pursue, I will overtake, I will divide the spoile, I will draw my sword, and the 5. time, my lust shall be satisfied upon them: but of this before, to be slaves to such a one so wilfull, was a very hard condition, the like wilfullnesse hath been already noted of the King of Babylon, and none the like to these two; the text speaks of their deliverance in part from under the King of Babylon also, as if he should say, you did sing when you came up out of Egypt merrily, and joyfully, because you were delivered from such a cruell wilfull King, you shall sing so again, for you shall be delivered again from as cruell and wilfull a King as he was; for though not all the ten tribes came back,*
yet

yet it was in part fullfilled to many of them.

Laſtly, they were in bondage under a ſuſpicious and jealous King, leſt they ſhould growe to a head, and ſo riſe againſt him, one that thought he could not confide in them. It is a ſad thing when there are ſuch ſuſpitions betwixt King and people, or people and King, that they cannot tell how to confide and truſt one in the other.

Well might they ſing therefore in the dayes of their youth, when they came up out of the land of Egypt.

Thirdly, they ſang when they came up out of the land of Egypt, becauſe they were freed from what hindered them in the exerciſe of Religion. Hence Moſes told Pharaoh, that they muſt go three dayes journey into the wilderneſſe to ſacrifice unto the Lord their God; they could not ſacrifice in Egypt, therefore when they got freedom to ſacrifice to God, this being a great mercy, they ſang praifes.

Fourthly, they ſang, becauſe their deliverance out of Egypt was wrought with a mighty hand, *The Lord hath triumphed gloriouſly*, hath been gloriouſly glorious; ſo the words are. And ver. 6. and 7. marke what the text ſaith, *Thy right hand, O Lord, is become glorious in power. The hand of God is Gods ſtrength, but the hand of God in power is a greater expreſſion. Thirdly, Gods right hand in power. Fourthly, the right of God is glorious in power, this is a mighty expreſſion, ſurely great was the work of God in their deliverance. Yea and further, ver. 16. it is ſaid, by the greatneſſe of his arme, not only Gods hand, but his arme, and the greatneſſe of his arme was in this work. And ver. 7. In the greatneſſe of thine excellency, *Multitudine celiſtudinis excellentie, ſuperbie elationis*, in the greatneſſe of thine excellency, in the multitude of thy height, of thy elation of the liſting up of thy ſelfe in a kinde of pride; (for the word that is tranſlated excellency there ſignifieth pride too.) Now God did this in the multitude of his excellency, that is, he did ſuch a worke toward his people, as had a multitude of glorious works in it, which if you could analyſe, anatomize, you ſhould finde a multitude of glorious excellencies in it. Well might they ſing, when God did manifeſt himſelfe thus. All theſe will afford us excellent and ſweet obſervations by and by.*

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5.

Further, they sang when they came up out of the land of Egypt, because this mercy was the fulfilling of a promise made long before. Therefore the Scripture telleth us, *That at the end of 430. yeares, even the selfe same day, the hoasts of the Lord went out of the land of Egypt; which hath reference to a promise, and sheweth us that God kept his word to a very day. Hence in the second verse of that fifteenth of Exodus, He is my God, I will prepare him an habitation, my fathers God, and I will exalt him; As if he should have said, O Lord thou didst make promises to our forefathers, now thou hast fulfilled those promises, thou art our God and our Fathers God. This made them sing so merrily.*

6.

6. It was a mercy that was got by much prayer, for *Exod. 3. 7.* it is said, *they cried unto God by reason of their afflictions*, there were many cryes sent up to God before their deliverance, and now being delivered, this made them sing.

7.

7. It was a mercy that came after a fore and long bondage.

8.

Lastly, It was a mercy that they had in order to that great mercy of leading them into Canaan, therefore this they mention as the especiall cause of the joy of their hearts in the *13. ver. Thou hast guided thy people in thy strength to thy holy habitation*, and *ver. 17. thou shalt bring them in, and plant them in the mountaine of thine inheritance.* The holy Ghost speaks here as if the thing were done already, as if he should say thus, O Lord thou hast indeed granted unto us a great mercy in delivering us out of Egypt, but herein we prize thy mercy that it is in order to the bringing of us to thy habitation, and it will bring us at length to the mountaine of thy holynesse; it is not so much that we are delivered from bondage, as that we expect to be brought to thy holy habitation.

Now saith the Lord, you shall sing as you did then, look what causes you had then to sing, you shall have the same causes to sing again, when I am reconciled to you.

The last thing for the explication is, when this was fulfilled, or to what time this is to be referred.

There are four times that this prophecy aymes at, and referres unto.

First, It began in some degree to be fulfilled at their returne

out of their captivity from Babylon, though it is true few of the ten tribes returned, yet it is cleare in Scripture that many of them did then returne, and had then the beginning of this mercy, and there was joy and ſinging, *Iſa. 12.* the whole Chapter is a ſong, bleſſing God for their returne from the captivity, *Iehovah is my ſtrength, and my ſong, he alſo is become my ſalvation, &c.*

Secondly this prophecie aymes at ſpirituall Iſrael, ſo in the 9. *Rom.* it is applied to the calling of Jew and Gentile together; when the Goſpell was firſt preached, Jews and Gentiles being called home, become the ſpirituall Iſrael of God, then there was ſinging, *Rom. 15. 20.* again he ſaith, *rejoyce ye Gentiles with his people.*

The third time that it referres unto, is the delivery of Gods people from under the tyranny of Antichriſt, typified by the tyranny of the Egyptians: for that, the former place is very full, *Revel. 15. 2.* there you ſhall obſerve, *Thoſe that had gotten the victory over the beaſt, and over his image, and over his marke, and over the number of his name, ſtood upon a ſea of glaſſe mingled with fire, having the harpes of God in their hands, and they ſang the ſong of Moſes, and the ſong of the Lambe, ſaying, Great and merveilous are thy workes Lord God Almighty, juſt and true are thy wayes thou King of Saints, &c.* In this ſong, which I make no queſtion but this Scripture hath reference unto, there are divers things obſerveable. To take them up briefly by the way.

Firſt, That they that ſung were thoſe that had gotten victory over the beaſt, over his image, and over his marke; that is a full victory, not onely abominating Antichriſt himſelf, but any image, any character of him, any thing whereby they might ſeeme to allow of him, to be owned by him.

Secondly, They ſtood upon a ſea of glaſſe mingled with fire. The ſea of glaſſe, I find interpreted, Chriſtian Doctrine, ſo called for the cleareneſſe of it, though not ſo clear as afterward it ſhould be, for there is ſome darkeneſſe even in glaſſe, but cleare in compariſon of what it was before: for *2. King. 25. 13.* *The ſea was of braſſe,* which is far thicker and darker. But there was fire mingled with this ſea of glaſſe, that is, though they had a clearer doctrine then before, yet there were many contentions in the Church

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thorough many different opinions, and much division there was even amongst the godly. It was a sad condition indeed, yet it is ordinary, especially when Doctrines come to be first cleared, to have great contentions grow in the Church among godly men. It is no wonder though good men should be of different opinions, yea and have some heat of spirit one against another, when the light first breakes forth. When men are in the dark they sit together, and walk not at such a distance; but when light comes, it cannot be expected but there will be differences.

But yet marke, the godly then, they did not reject the Doctrine, because there was fire mingled with it, because there was heat of contention, but the Text saith, they were there *with their harps in their hands*, they were professing this Doctrine and rejoicing that ever they lived to that time, to have the Gospell so clearly revealed unto them.

And they *sang the song of Moses*, and not onely of *Moses*, but the *song of the Lamb* too. What was that? First, *great and merveilous are thy workes*, in that we see we are delivered from Antichristian bondage, as the people of Israel were delivered from Egyptian bondage with a mighty hand of thine; Oh it is a merveilous work of God that we are thus at liberty. Therefore know this, that whensoever the Church shall be delivered from Antichristian bondage, it shall be a marveilous work of God, therefore we may not be discouraged, because we meet with some difficulties by the way, for we shall never be delivered, but so as it shall appeare to be a wonder, if we should be delivered without difficulties, we should not see the marveilousnesse of the worke.

Further, *Iust and true are thy wayes*. God in that deliverance will shew the fulfilling of all his promises, and he will fully satisfie the hearts of his people who have been a long time seeking him, and suffering for him. Whereas the adversaries because God did for beare a while in his patience and let them prosper, thought there was no God in heaven that looked upon them, they scorned at the fastings, and prayers, and faith of the Saints; But though the hearts of the Saints were ready to fayle, yet at last they shall say, *Iust and true are thy wayes*, Lord we now see all thy

thy good word fulfilled, all thy promiſes made good; now we ſee it is not in vaine to ſeek thee, it is not in vayne to waite upon thee, for *juſt and true are thy wayes.*

O thou King of Saints. God will appeare then to be a King of Saints. He is indeed the King of the world now, and the King of his Saints, but he doth not appeare ſo clearly, the kingdome of Jeſus Chriſt as King of Saints hath bene much darkened in the world; We have ſomewhat indeed of the Prieſtly and Propheſicall office of Chriſt made knowne to us, but very little of his Kingly office; but when God ſhall fully deliver his people, then they ſhall magnifie Jeſus Chriſt as the King of Saints in an eſpeciall manner.

Laſtly, they ſhall ſay, *Who will not feare thee thou King of Nations?* As if they ſhould ſay, we ſee now it is good to feare God, we ſee now God hath made a difference betweene him that feareth him, and him that feareth him not. The *Angel* that *John* ſaw, *Apoc. 14.6,7. Flying in heaven, having the everlaſting Goſpell to preach,* cries with a loud voyce, *Feare God, and give glory to him;* The feare of God will be mighty upon the hearts of the Saints in thoſe times. This ſhall bee the ſong of *Moſes* that this Scripture aymeth at, they ſhall thus ſing as they did in the dayes of their youth, when they came up out of the land of Egypt; yea and the truth is, their ſong ſhall be much more glorious.

The laſt time this propheſie aymeth at, is the great calling of the Jews, then the Scripture ſaith, *Everlaſting joy ſhall be upon their heads, they ſhall obtaine gladneſſe and joy, and all ſorrow and mourning ſhall flee away.* They ſhall ſo ſing, as never mourne more in this world, in regard of any malice and rage of their adverſaries. This was not fulfilled at their returne out of the Babylonish captivity, therefore there is yet a time for the fulfilling of it, and the Scripture is cleare about the fulfilling it, even in this world; that place *Revel. 21.4.* is a repetition of that prophecy, he ſaith there, *God ſhall wipe away all teares from their eyes, and there ſhall be no more ſorrow nor crying.* When Jews and Gentiles ſhall joyne together, then they ſhall ſing indeed to purpoſe, as they did in the dayes of their youth, when they came up out of the land of Egypt.

4.
Eſay 51.
11.

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Obfer.

Observations.

First, it is a great mercy for people to be delivered from outward bondage. It will be found a great mercy, when the world shall be delivered from their outward bondage, when men shall see they were borne free men, and not slaves, though subjects; yet not slaves, when men shall see that the world was not made for twenty or thirty to doe what they list, and they to account all the rest as beasts, yea dogs; as if it were not so much for the lives of thousands of them to goe, as for their humours and lusts not to be satisfied; but when men shall know, that they are men and not beasts, and so shall live like men, and not like beasts, to be at the will of others, this will be a great mercy.

Obfer.

But to be delivered from Antichristian bondage, is a greater mercy, then it was for the children of Israel to bee delivered from their Egyptian bondage. For,

1.
Antichristian
bondgeworke
then E-
gyptian.

First, when they were in Egyptian bondage, wee reade not that their consciences were forced, that they were forced at all to any false worship. Pharaoh did not this, but Antichrist forces to Idolatry.

2.

Secondly, though Pharaoh layed heavy taskes and burthens upon them, yet he did not kill them; indeed at length they killed their first borne, but the people of Israel themselves might have their lives still, though with hardship. But Antichrist thirsts for blood; Papists are bloody men.

3.

Thirdly, It was the affliction of Gods people to be in bondage in Egypt, but it was not their sin: But to be in bondage under Antichrist, is not onely an affliction, but it is sin, and that of a high nature too.

4.

4. Though they were under Egyptian bondage, yet they were delivered from Egyptian plagues; but those that are under Antichristian bondage, shall come under Antichristian plagues. *Come out of her my people, lest you be partaker of her plagues.* You must not think to escape so as they escaped. out of Egypt; if you stay in that bondage, you will be involved in their plagues. With what an eye therefore should we look upon those who would bring us into this bondage againe, when God hath begun to give us a little reviving? *Ier. 37. 20. O my Lord the King (saith Jeremy) let my supplication I pray thee be accepted before*

Apoc. 18
4.

before thee, that thou cauſe me not to returne to the houſe of Iona- than the ſcribe, leſt I die there. So let us cry to the King of heaven and earth, O Lord our King, let our ſupplication be accepted before thee, ſince we are begun to be delivered from that bondage, doe not cauſe us to returne to that houſe againe.

The ſecond is, A reconciled condition is a ſinging condition. When there is a harmony betweene heaven and the ſoule, betweene God and a ſinner, there is ſweet melody indeed, there may well be ſinging. *Eſay 35. 10. The ransomed of the Lord ſhall returne and come to Zion with ſongs and everlaſting joy upon their heads.* And *Eſay 44. 23. Sing O ye heavens, for the Lord hath done it; ſhout ye lower parts of the earth, break forth into ſinging ye mountains. We being juſtified by faith having peace with God,* ſaith the Apoſtle, *we not onely rejoyce in hope of glory, but we even rejoyce and boaſt in tribulation:* Having peace with God, though war with all the world, we rejoyce.

Thirdly, it is a great mercy, when Magiſtrates and people ſhall generally joyne together in praiſing God, when they ſhall ſing as they did in the dayes of their youth, (for that is the promiſe.) How is that? *Moses* beginneth, and *Miriam* followeth, the leaders of Iſrael, and then all the people joyne together, and answer one another in their ſinging. When that day ſhall come that God ſhall ſtir up the hearts of Magiſtrates and great ones, that there ſhall be ſinging Hallelujahs to him that ſitteth upon the throne, and the Lambe for evermore, and when God ſhall generally move the hearts of the people, that they ſhall answer one another in their ſinging, and ſo joyne in a ſweet melody, this will be a bleſſed time indeed. Now perhaps in one place there is ſinging, and bleſſing God for what is done, in another place there is curſing, and curſing thoſe that do ſing. Some mens hearts are rejoycing in the great things God doth, other mens hearts fret and rage when they heare of the great works of the Lord, this makes no melody in heaven. Perhaps now in the family the husband ſingeth, and the wife frets; perhaps the wife ſingeth, and the malignant husband is enraged; the ſervant rejoyceth, and the maſter chafeth; the children ſing, and the parents vexe; this is harſh muſique. This is our condition at this day; there are better times comming, when

Moses,

Lect. 13.

Obſer.

Obſer.

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Moses, and Aaron, and Miriam, and all the people shall joyne in singing praise to our God.

Obsr.

Fourthly, Thankfulness to God, for mercy cannot be without joyfulness. A grumbling, pensive, sad, dumpish disposition, cannot be a true thankfull heart as it ought. God will not accept in this sense of the bread of mourners. It is grievous to the Spirit of God, that we should be pensive and sad in the midst of abundance of mercies.

Fifthly, *They shall sing there.* There, where? At the doore of hope in the valley of *Achor*. You may remember in the opening of that *valley of Achor*, I gave you what might be understood by it according to the most, that is, that God would make the greatest trouble and affliction of his Church to be a *doore of hope* to bring mercy to them; And if you take it in that sense, here rises an excellent observation.

Obs.

When God brings into straits, yet if he shall sanctifie our straits, making them meanes of good to us, we have cause to rejoyce. You have an excellent text *Isa. 35. 6. 7.* *For in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a poole, and the thirsty land springs of water.* Those things that seeme to go most contrary to you, I will work good unto you out of them, saith God. Well, what is the fruite of this? This is set as the reason of the words immediately before, *Then shall the lame man leape as an Hart, and the tongue of the dumbe sing.* Because the Lord shall make the parched ground become a poole, and the thirsty land springs of water, this shall make the lame to leape as an Hart, and the tongue of the dumbe to sing. Though our tongues be dumbe, yet it should make us sing when we see God working good out of contraries, when we see things that of themselves tend to our ruine, and would bring us to misery, that are as the valley of *Achor*, yet God working good out of them; if we have the hearts of men in us, much more the hearts of Christians, though we were dumbe before, this should make us sing.

Yea all this is brought in as an argument to strengthen the weake hands, and the feeble knees, and as a reason why those that have weake hearts should not feare, because God works good out of that which seemeth the greatest evil; *ver. 4. Say to them that*

are of a fearfull heart, be ſtrong, feare not, and then followeth this in the 6. verſe.

Are we in the valley of *Achor*, a place of trouble and ſtraits? we have cauſe to ſing even in this valley of *Achor*, for we have not yet been brought into any ſtraits, but God hath brought good out of them; he hath turned the parched ground into a poole, and the thirly land into ſprings of water. It is our great ſinne, that when God calleth us to ſinging, we are yet concluding of rejecting; we are ready to think if we be brought into the valley of *Achor*, we are preſently caſt off: Oh no, God calleth you to ſinging, notwithstanding you meet with difficulties. *Iſa.* 49. 13. *Sing O heavens* (ſaith the Text there) *be joyfull O earth, breake forth into ſinging O mountains, for God hath comforted his people, and will have mercy upon his afflicted;* But marke now the very next words, *But Zion ſaid, the Lord hath forſake me, and my God hath forgotten me.* At that very time when the Lord was calling for ſinging, even then they were concluding of rejecting. Take we heed this be not our condition.

But take the words as then I told you as I conceived them to be the meaning of the ſpirit of God, that this valley of *Achor* was ſome ſpeciall mercy that God gave at firſt as a door of hope to further mercies he would give afterward, and there they ſhall ſing.

Then the obſervation is,

When the Lord is beginning with his Saints in the wayes of his mercy, though they have not all that they would have, yet it is a ſinging condition. Though you be but yet brought into the valley of *Achor*, and be but at the door of hope, and not entred in to the door, though you have not yet got the poſſeſſion of all the mercy God intendeth for you, yet God expects you ſhould ſing. You muſt not ſtand grumbling, whining, complaining, and muttering at the door, becauſe you have not what you would have; though God makes you wait at the door, you muſt ſtand ſinging there. It may be ſaid of Gods mercy as of his word in *Pſal.* 119. 130. *The entrance into thy word giveth light,* ſo the entrance of Gods works of mercy giveth light. And *Pſal.* 138. 5. *Tea they ſhall ſing in the wayes of the Lord, for great is the glory of the Lord.* In the wayes of the Lord they ſhall ſing, though God

Lect. 14.

The Saints ſhould ſing in the middeſt of their ſtraits.

Obſer.

We muſt rejoyce at the beginnings of mercy though we have not all we deſire.

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be but in the wayes of his mercy, and they have not what they would have, yet they shall sing.

This is certainly one great reason why our door of hope is not yet opened to us as we desire, or at least that we have not that entrance that we would have at that door, because we stand murmuring; yea we stand quarrelling one with another at the doore, whereas God expects that we should stand singing and praying his name there. Though we have not what we desire, yet let us blesse God that ever we lived to this day, to see so much of God as we have done, though we should never see more, though the mercy we look for should be reserved for the generation that shall follow, yet we have cause to blesse God while we live, that we have seen and do see so much of God as we have done and dayly do. Let us stand at our fathers doot singing, and if we must sing at the foot of Sion, what song shall we sing, when we come to the height? *Ier. 31.12. They shall come and sing in the height of Sion, they shall flow to the bountifullnesse of the Lord.*

If there be any one with whom God is dealing in a way of mercy, though you can see but a little light thorough the key-hole, yet you should sing there. There are many poore souls, with whom God is beginning in very gracious ways, yet because they have not their mindes inlightned, their hearts humbled as they desire, power over corruptions, ability to performe duties as they expect, they are presently ready to conclude against themselves, surely the Lord will not have mercy, we are rejected. They think they have nothing, because they have not what they would. Oh unthankfull heart! This is the very thing that keepeth thee under bondage, because when the Lord is setting open a door of hope unto thee, thou wilt not take notice of it, but art presently murmuring and repining, because thou hast not all that thou wouldest. Wouldst thou enter in at this door, and have God perfect the mercy he hath begun? take notice of the beginnings, and blesse God for what thou hast. This would be an obervation of marveylous use to many a drooping soul, if they would learne by this dayes comming hither, to sing hereafter at the doore of hope.

Obfer.

Yet further, *They shall sing there as in the dayes of their youth.*

It

It is the condition of Gods own people many times, when first they enjoy liberty, then to be in a singing condition, but afterward to lose their joy. At first indeed when Gods mercies were fresh to them, in the dayes of their youth, Oh how their hearts were taken ! how then they sung merrily and chearfully, *Moses* and all the people ! but in proceſſe of time it appeareth they had not kept up this singing, this harmonious, this melodious heart of theirs, therefore God promiseth they should sing as in the dayes of their youth.

We finde it so in people, when they first come to enjoy liberty out of bondage, Church liberties, Oh how they rejoyce in them ! how do they blesse God for them ! O how sweet are these mercies at their very hearts ! they rejoyce that ever they lived to this time ; but within a while the flower of their youth is gone, and they soon have the teats of their virginity bruised. At first indeed, O the sweetnesse ! But stay a while and you shall finde contention or scandall arising amongst them, or deadnesse of heart befalling them. Oh the blessed condition that God hath brought us to, to have these liberties and ordinances according to his own way ! but within a while we may say as the Apostle to the Galatians, *Where is the blessednesse you spake of ?* They would have pulled out their eyes for Paul, What is become of all now ? All their beauty and glory is quite damped, let us take heed that when our hearts seeme to be raised and mightily affected with mercies, we do not soon lose our vigour and heat.

It hath beene so with England, when they have had fresh mercies at first, they rejoyced in them exceedingly. I have read of the City of Berne, when they were first delivered from Antichrist, they wrote the day of their deliverance upon pillars, with letters of gold. Was it not so with us here in England ? I will onely instance in that deliverance upon the fifth of November, how mightily was both King and Parliament affected with it ! their hearts were exceedingly up, then there was blessing God, for their deliverance from Papists, then there were prayers and thanksgivings set forth, and in them, this expression against Popery, *Whose faith is faction, whose Religion is rebellion, whose practice is murdering of soules and bodies ;* When the mercy was fresh, how did their spirits worke ? then they profest against all

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Obſer.

Fresh mercies affect much.

Gal. 4. 15.

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kinde of Popery. Reade but the Proclamation about the solemnity of that time, and the expressions of the prayers then set forth, and one would have thought verily then that Popery should never have prevailed in England againe; who would ever have thought it possible that a Popish Army should ever have had any countenance in England more? Certainly, if a Popish Army had beene raised at that time when mens hearts were so up, all the people of the land (if it had beene but with clubs) would have risen and beaten them to pieces.

It is so with many young people, when God first beginneth to worke upon their hearts, O how are they for God! then their spirits are mightily up for Christ. *Psal. 90. 14. O satisfie us early with thy mercies, and then we shall be glad and rejoyce all the dayes of our lives;* It is a sweet thing when the latter part of that prayer followeth, when God satisfieth young people with his mercy, and that satisfaction abideth, so as they rejoyce *all the dayes of their lives* afterward. The Lord doth many times satisfie young ones with his mercy, but they quickly grow dead and cold, and their hearts are soone hardened and polluted, and they doe not rejoyce all the dayes of their lives.

Obfer.

Another observation is, That restored and recovered mercies, are very sweet and precious mercies. *They shall sing as in the dayes of their youth;* They were once in a blessed sweet singing condition, they had lost it, but now God promiseth to recover them. *Job 29. 2. O that I were as in months past, as in the dayes when God preserved me, when his candle shined upon my head, and when by his light I walked thorough darkness; as I was in the dayes of my youth, when the secret of God was upon my Tabernacle.* Job desired this earnestly, that he might have restored, recovered mercies; What a happy condition should I be in then, saith he, if it were now with me as in the dayes of my youth! May not many in this place say so? God hath been gracious to them in former dayes, he hath given many sweet manifestations of his love, many soule-ravishing communications of himselfe unto them, but oh how have they lost them! They may well say, O that it were with us as in the dayes of our youth! Oh that God would restore to us what mercy wee once had! what a blessed condition should we then be in!

Restored,
recovered
mercies
are sweet.

But

But God here giveth a gracious promiſe, that he will reſtore them, that he will give them that which is the petition of David, *Pſal. 51. Reſtore to me the joy of thy ſalvation*; Lord I have loſt it, O that I might have it againe! How happy ſhould I be! So *Pſal. 132. 1. By the Rivers of Babylon there we ſate downe, yea we wept there when we remembred Zion, we hanged our harpes upon the willowes.* They were in this ſad condition, but if one ſhould have come to them and have ſaid, what will you ſay if you ſhall be reſtored againe and goe to Zion, to Jeruſalem againe, and have ſongs there; as much and as delightfull as before? their hearts could not have held in them. This mercy would be like that mine mentioned, *Cant. 7. 9.* that is ſo ſweet, that it cauſeth the lips of thoſe that are *aſleepe to ſpeake*; If there be any life left, ſuch a mercy will raiſe and actuate it. *Pſal. 126. 1, 2. When the Lord turned againe the captivity of Zion, our mouths were filled with laughter, and our tongues with ſinging,* when God granted them a recovered mercy. As a poore prodigall, that hath left his fathers houſe, and after ward is come to beggery and miſery, and is under bondage, and almoſt ſtarved; hee ſitteth downe under a hedge, wringing his hands, falleth a lamenting the loſſe of his father houſe, and conſidering what comfort hee had in his fathers preſence, cryeth out of his folly and madreſſe; but if one ſhould come and ſay to him, what will you ſay if your father ſhould be reconciled to you, and ſend for you home, and promiſe to put you in as comfortable a condition as ever? O how would this cauſe ſinging in his heart! Thus God promiſeth to his people, that he would reſtore them to that ſinging condition they had loſt.

They ſhall ſing as in the dayes of their youth.

That which made this mercy ſo ſweet, was becauſe it was a promiſed mercy. Hence this Note.

Promiſed mercies are ſweet mercies. *Luke 1. 61. Blessed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up a horne of ſalvation to us, in the houſe of his ſervant David, as he ſpake by the mouth of all his Prophets: And ver. 77. To performe the mercy promiſed; there is the cauſe of ſinging, Blessed be the Lord God of Iſrael, that hath performed the mercy promiſed.*

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Promiſed
mercies
are ſweet.

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The giving out of a promise is sweet to a gracious heart, it can sing then; much more sweet is the promise when it commeth to be fulfilled. 2 Chron. 20. 17. *Stand still and see the salvation of the Lord, there is the promise.* Mark now how *Iehoshaphat* and the people were affected with the promise: *And Iehoshaphat bowed his head with his face to the ground, and all Iudah and the Inhabitants of Ierusalem fell before the Lord, worshipping the Lord. And the Levites, and the children of the Kohathites, and the children of the Korhites stood up to praise the Lord God of Israel with a loud voice on high.* And verse 21. *He appointed singers unto the Lord that should praise the beauty of holinesse, and to say, Praise the Lord, for his mercy endureth for ever.* *Iehoshaphat* had not got the Promise fulfilled, it was onely made; they had not got the victory over their enemies, but onely a promise that God would be with them, and presently *Iehoshaphat* and all the people fell a singing. A gracious heart seeth cause enough to sing, if he have got but a promise, but much more when he hath got the performance.

If the promise of a mercy hath such sweetnesse in it, what sweetnesse then hath the mercy of the promise?

Obfer.

But the promise was not onely barely fulfilled, but fulfilled with a high hand, and that made them sing. This may be another Observation:

When God appeareth remarkably, with a high hand in delivering his people, then the mercy is to be accounted a precious mercy indeed, and all the people of the Lord should sing & praise him. *Esay 43. 19, 20.* mark there, when God had told of an extraordinary hand of his in a way of mercy, saith he, *I will plant them in the wilderness,* and so goeth on: *Then (saith he) shall this be, that they may see, and know, and understand, and consider, that the hand of the Lord hath done this, and the holy One of Israel hath created it.* When Gods immediate hand doth a thing, when it helps a people in an extraordinary way, he expects that they should see, and know, and consider, and understand together: All these expressions are heaped one upon another. And if any people be called to this, we are at this day; God hath appeared extraordinarily to us. Oh that we had eyes to see! Oh that we had hearts to consider and understand, that we might give God the glory that is due to him!

The



The Fifteenth Lecture.

HOSEA 2. 15, 16.

— And ſhe ſhall ſing there, as in the dayes of her youth, and as in the day when ſhe came up out of the land of Egypt.

And it ſhall be at that day, ſaith the Lord, that thou ſhalt call me Iſhi; and ſhalt call me no more Baali.



Some few Observations are to be added to the 15. verſe.

Mercies that have been much ſought for, that have had many cryes ſent up to God to obtaine, when once they are granted, ſhould cauſe ſinging forth the praifes of God. The people of Iſrael cryed much, before God granted to them deliverance from Egypt. *Exod. 3. 7. I have heard their cryes, ſaith God: And God ſayes here, They ſhall ſing as they did when they came out of Egypt. Pſal. 22. 26. They ſhall praife the Lord that ſeek him.* The more we ſeek God for any mercy, the more we ſhall praife God when we have obtained that mercy. *Pſal. 28. 6, 7. Blessed be the Lord, becauſe he heard the voice of my ſupplication; my heart truſted in him, and I am helped.* What followeth? *Therefore my heart greatly rejoyceth, and with my ſong will I praife him.* Becauſe God had heard the voice of his ſupplication, therefore with his ſong he would praife him. Thoſe mercies that we get by crying unto God, thoſe are ſinging mercies indeed. Such mercies as come to us onely through a generall providence, without ſeeking to God, they are not ſuch ſweet mercies; as *Hannah* ſaid to *Eli* concerning her ſon whom ſhe had got by prayer, (and therefore named him [*Samuel,*] *Sought of God*) *As thy ſoule liveth, this is the ſon, this is the child that I was here praying for, and the Lord hath given me my petition which I asked of him.* This ſhe ſpoke, triumphing in Gods goodneſſe. Mercies got by Prayer may be triumphed in. When you want a mercy, pray much
for

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Mercies
got by
Prayer are
ſweet.

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for it; the more you pray for it, the more you will sing when you have it, and the lesse prayer went before, the lesse singing will follow after.

Obfer.

Further; Mercies that make way for the injoyment of ordinances, are very sweet mercies, singing inercies. *They shall sing as they did when they came up out of the land of Egypt.* Why did they sing when they came up out of the land of Egypt? Because that mercy, that deliverance from Egypt, made way to that rich mercy of the injoyment of Gods worship in his ordinances. How doth that appaare? Thus, *Exod. 15.* where they sing when they came out of Egypt, *ver. 2. I will build him an habitation* saith *Moses*, together with the people; they rejoyced in that, that now they were going on in the way to build God an habitation; but more, *ver. 13. Thou hast guided them in thy strength unto thy holy habitation:* as if *Moses* and the Israelites should say, this indeed is a great deliverance that we are delivered out of bondage, but what is this but in order to a higher mercy that we look at yet further, that is, guiding of thy people in thy strength to thy habitation? we look upon this present mercy of our deliverance, for which we do now sing and give thee praise, but in order to the guiding of thy people to thy habitation, and that in thy strength: as if *Moses* should say, Lord there will be a great many difficulties between this & our comming to enjoy thy habitation, but thou wilt guide us in thy strength, thy strength shall carry thy people along til it bring them to thy habitation; this was that which made them sing so cheerfully as they did. And again, *v. 17. Thou shalt bring them in & plant them in the mountaine of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.* This was that that made them so sing. So *David Psal. 27. 4. One thing have I desired of the Lord, that will I seeke after; that I may dwell in the house of the Lord all the daies of my life, to behold the beauty of the Lord, and to enquire in his Temple;* That is a choice mercy, therefore all mercies that make way for that mercy, are indeed sweet mercyes. So we should looke upon all our deliverances, from outward troubles, and whatsoever peace God giveth us to enjoy, as sweet and comfortable, in order to this mercy of enjoying of Gods mountaine,

Mercies that make way for ordinances are sweet.

taine, of living in Gods habitation, that we may dwell there all the dayes of our life.

A third obſervation is, New mercies ſhould renew the memorie of old. *They ſhall ſing as in the day when they came up out of the land of Egypt,* that is, I will grant to them yet further mercies, and that mercy that I ſhall grant, ſhall renew the memory of all the former mercies they have enjoyed from me. As new guilt renews the memory of former guilt, ſo new mercies the memory of former. Hath God delivered you from any danger now? were you never delivered before? if but when you were a childe, thoſe deliverances you now have ſhould bring into your memory what then were. So in a nation, doth God grant to a nation any new mercy? this new mercy ſhould bring into the memory of that nation all the former mercies that ever that nation hath received. *Pſal. 68. 26. Bleſſe ye God in the congregations, even the Lord from the fountaine of Iſrael.* Not onely you who are true Iſraelites, but in your bleſſing God now, let preſent mercies be to you but as ſtreames to bring you to the fountaine. Conſider of all the mercies along till you come to the fountaine, even that Covenant that God hath made with Iſrael.

A fourth is, All former mercies to Gods people ſhould helpe faith in beleeving future mercies. That is raiſed from hence. Why doth the Prophet tell them of coming out of the land of Egypt? He ſpeaks of ſome mercy that was to come to Iſrael; now hee names this coming out of the land of Egypt, that he might helpe and ſtrengthen their faith in the beleeving of what mercy was to come: As if he ſhould ſay, That God that hath wrought ſo wonderfully for you, in delivering you out of the land of Egypt, is able, and willing to make good his word in granting to you deliverance for time to come. We have excellent Scriptures for this, as *Pſal. 66. 6. He turned the ſea into dry land, they went thorough the flood on foot, there did we rejoyce in him.* Marke, *they went thorough the flood, and there did we rejoyce in him:* How did we rejoyce in him? it was many hundred yeers after that we came to rejoyce: But upon the manifeſtation of Gods great goodneſſe to his people in former days, our faith commeth to be ſtrengthened in Gods mercies for our

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New mercies ſhould renew the memory of old mercies.

Obſer.

Former mercies muſt ſtrengthen our faith in future.

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times, and there did we rejoyce in him, we did rejoyce in the worke of God when they went thorough the Red-sea upon dry land, for it is as an argument of Gods mercy to us of the power, goodnesse, and faithfullnesse of God to us. Another remarkeable Text is, *Hos. 12. 4. He had power over the Angel, he found him in Bethel, and there he spake with us: Marke, he had power over the Angel, he found him in Bethel; Who was that? It was Iacob, who was many yeares before, but there he spake with us, he did not speake with Iacob onely, but there he spake with us, that is, whatsoever goodnesse the Lord did shew to Iacob in Bethel, it concerned us for the strengthening of our faith. Mat. 22. 31, 32. Have ye not read that which was spoken unto you, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob? This was spoken to Moses many hundred yeares before; but that expression of Gods grace then, was a strengthening of the faith of the godly, when Christ spake, and is the same to us now.*

Obfer.

Obfer.

A fifth is, where there is a proportion of mercies, there ought to be a proportion of thankfulness. *They shall sing as they did in the day when they came out of Egypt.* I will grant unto you as great mercies as they had, and I expect as great thankfulness from you as I had from them; as they sung to my praise, so must you sing too. God sheweth as much mercy to you now, as hee hath done heretofore, I appeale now to you, nay God appeales to your consciences, Is there a proportion of thankfulness as of mercies? There hath bene a time when you have sung to the praise of God, when your hearts have bene enlarged to give God praise, why should it not be so now?

A sixth observation is, deliverance out of Egypt is an ascending condition, That ariseth from the words as they are in the Original, *They shall ascend out of the land of Egypt,* so I told you the words were in the Hebrew; as then God would never rest till he brought them up to Mount Zion, so when God beginneth to deliver his people from Antichristian bondage, they should never rest in their spirits, untill they be got to the height of Reformation, to the height of their deliverance, that is, to come to enjoy Gods ordinances in his owne wayes, in the purity and the power of them. This is our misery and our baseness, that upon some little deliverance wee presently are ready to rest, whereas

whereas we ſhould riſe yet higher and higher, and expect that God ſhould goe on ſtill with us, and raiſe us in the wayes of mercy, untill he hath brought us even to the top of Mount Zion.

Seventhly, from the connection of theſe words with what followes, *They ſhall ſing as in the day when they came up out of the land of Egypt, and they ſhall call me Iſbi, and ſhall call me no more Baali, for I will take even the very names of Baalim out of their mouths, and they ſhall remember them no more,* that is, there ſhall be a moſt glorious Reformation; and they ſhall be delivered from all the remainders of their Idolatrous worſhip, they ſhall not ſo much as remember their very names, the reformation ſhall be ſo perfect; from thence the obſervation is,

When God raiſeth the ſpirits of people to rejoyce in his mercy, then is the time for them if ever, to ſet upon a through Reformation; then when their hearts are warmed, inflamed, and enlarged with the goodneſſe of God unto them, then is the time to caſt out all the remainders of all ſuperſtition, of all kind of falſe worſhip. I will give you two excellent Scriptures for this, the one is, *Iſai. 30. 19. Thou ſhalt weepe no more* (ſaith he) *he will be very gracious unto thee at the voyce of thy cry;* the Lord promiſeth abundance of mercy, he tels them that they ſhall weepe no more, he will be very gracious; now marke what followeth in the 22. verſe, *Ye ſhall deſile the covering of thy graven Images of ſilver, the ornament of thy molten Images of gold, thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto it, Get thee hence;* The other Scripture is *2 Chron. 30. 26.* there you finde that there was great joy in Jeruſalem, ſuch joy as the text ſaith, *was not ſince the dayes of Solomon,* it was upon the celebration of their Paſſeover, there had not beene the like; Marke then in the beginning of the next Chapter, ſaith the text, *when all this was finiſhed,* that is, when they had celebrated a Paſſeover ſo full; and had ſuch abundance of joy, ſuch joy as had not beene in Jeruſalem ſince the time of Solomon; Now *all Iſrael went out to the Cities of Iudah, and brake the Images in pieces, and cut downe the groves, and threw downe the high places, and the Altars out of all Iudah and Benjamin.* Their hearts were inflamed with the joy they had, and they went with reſolution, and brake downe the

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Images, &c. And marke it, the text saith, it was *Israel* that did this; *Israel* went out into the Cities of *Judah*, and brake the Images in pieces, and threw downe the high places, and the Altars out of all *Judah*: What had *Israel* to doe with *Judah*? *Judah* and *Israel* were divided; But now their hearts were so inflamed for God, that they were not able to abide any false worship amongst their brethren, though it belonged to *Judah*, yet they would go help their brethren to cast down all their Images, and to cut down their Groves and Altars, this was when their hearts were warmed with joy in blessing the name of God. When God once warmeth the hearts of people, it is much what they will doe for God then: They will not stand examining every nicety, but they will fall upon the worke directly; the joy of the Lord was the strength of their hearts at this time: as it is with the lusts of wicked men, when they get into company, at feasts in Tavernes, and there they are drinking, while their lusts are warmed, then what desperate resolutions have they to doe wickednesse! So when Gods Saints are exercised in Gods Ordinances, and are refreshed with the sweet love of God, when that lies glowing at their hearts, what strong resolutions have they for God! then they can doe any thing for God. Now the very names of *Baalim* must be taken away.

Verse 16. *And it shall be in that day, saith the Lord, that thou shalt call me Ishi, and shalt call me no more Baali.*

17. *For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their name.*

Here we have as full a Prophecie and promise of as thorough reformation of the Church, as any I know we have in Scripture. God hath a time to reforme his Church thoroughly, the very names of their Idols, the very remembrance of them shall be taken away. This reformation is Gods worke, *I will doe it, saith God, I will take away the names of Baalim.*

They shall call me Ishi, and no more Baali.]

Why? what great difference is there betweene these two names *Ishi* and *Baali*, that God will have one but not the other?

The truth is, both of them signifie even almost the same thing; Both of them are names very fit for a wife to call her husband by, *Ishi* is *my husband*, and *Baali* is *my husband* too. But the word

word *Iſbi* commeth from a word that ſignifieth *ſtrength*, the woman being the weaker veſſell, therefore ſhe calls her husband *Iſbi*, *my ſtrength*; for the husband ſhould be ſtrength to the wife, he ſhould live with her as a man of knowledge, he ſhould be a protection to her, he ſhould helpe her in all her weakenesses, and afflictions. *Baali* ſignifieth *my Lord*, as well as *my husband*; it is a word that noteth rule and authority, *Iſbi* is a word that hath more love and familiarity in it; *Baali* is a word that noteth the inferiority of the wife to the husband. Now God ſaith he will be called *Iſbi*, but not *Baali*; Why? there is no hurt in the word *Baali* it ſelfe; the word *Baali* is a very good word, and hath a good ſignification, and it is as proper to God, as any word that can be given to him by the Church (but that God did forbid it here) for it is no more when the Church calls God *Baali*, then if the Church ſhould ſay, O God that art my Lord, my husband, who art to rule and governe me: Yea and wee finde that God gives to himſelfe this name, *Iſai. 54. 5. Thy Maker is thy [husband,]* ſo it is in your bookes, but the word in the Hebrew is the ſame that we have here, *Thy Maker is thy [Baali,]* ſo that *husband* and *Baal* is the very ſame. But now becauſe they had abuſed this word *Baal*, and given it to their Idols, therefore God would have no more of it; though it was a good word, a ſignificant word, and as proper to God as any was. As the word *Tyrannus* was a name once for a King, Kings were called *Tyrants*, without any ſuch ill ſignification as now it carries with it; but becauſe when they had gotten the ſole power into their hands, they did ſo oppreſſe, abuſe their power, therefore oppreſſors were called *Tyrants*. So the Latine word *ſur*, which is for a *thiefe*, it was once the ordinary word for a *ſervant*, *Fures*, and *Servi* were wont to be the ſame, and without any ill ſignification; but becauſe afterward many ſervants grew to be falſe, to ſteale from their Maſters, therefore *fures* was altogether taken in the worſt part, onely for theeves. So *Sophiſta*, a Sophiſter, was one that ſtudied wiſedome, but becauſe they did ſo much degenerate, many under the colour of the ſtudy of wiſedome, deceived others, therefore the name *Sophiſter* was uſed in the worſt part. I might inſtance in many other.

For further opening this. May not the name *Baal* be mentioned?

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oned? God tells them that *he would take away the names of Baalim out of their mouths.* Why may not we use this word *Baali* in our mouthes?

To that I answer, Yes, it is not unlawfull for us to mention the word, notwithstanding this, for the holy Ghost a long time after this mentions the word in an historical way: *Rom. 11. 4.* he speaks there of those that had not bowed their knees to *Baal*, the word you see is mentioned and remembered even by the Spirit of God, therefore it was not a sinne; nay not only the word *Baal*, but it is not unlawfull to mention the names of any Idols of the heathen, for the holy Ghost doth so likewise, *Acts 18. 11.* speaking of the ship that they sayled in, he saith there, *whose signe was Castor and Pollux*, the names of two heathen Idols. And you may observe that here in the text the remembering is as much forbidden as the mentioning. Now if it were a sinne meerly to mention the names of the heathen gods, it were a sinne to remember them, Therefore God means the mentioning of them *Honoris gratia*, any way for their honour, or without detestation of them.

The words being thus opened, you have many excellent Observations out of them very usefull and seasonable for our times.

Obfer.

First, There is a great deale of danger in words and names. You shall call me *Ishi*, I will not have you call me *Baali*, I will not have that word used; the devil hath got much by words and names, heretofore by the word *Puritaine*, though men knew not what it meant; now by this new name that he hath of late invented; the devil hath alwayes some words, some names for distinction of men, in which he sees advantage is to be had. The speaking of the wayes of Religion in the language of superstition doth much hurt. We have a notable observation from the Papists themselves concerning that, it is in the Rhemists Testament in their notes upon that place, *1 Tim. 6. 20.* *Keep that which is committed to thy trust, avoiding profane, and vaine babblings*, so we translate it, they translate it, *profane novelties*, this is their note upon it, *Let us (say they) keep our fore-fathers words, and we shall easily keep our old faith*; you shall see that we had not long since the very spirit of these men breathing in many amongst us. The here-

The danger of superstitious and idolatrous names.

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heretiques call repentance *amendment*, but let us ſay they keep the old word *Penance*; they ſay *the Lords Supper*, but we will keep the old word *Maſſe*; they ſay *Communion Table*, but let us keep the old word *Altar*; Was it not juſt thus with us? they call *Elders* and *Ministers*, let us ſay *Prieſts*; they ſay *ſuper-intendents*, but let us keep the word *Biſhop*; (it is a Scripture word indeed, but not in that ſenſe they call it, for in the Scripture ſenſe every *Preſbyter* is a *Biſhop*) they ſay *Sacrament*, let us keep the word *Sacrifice* and *Hoſt*; they ſay *Congregation*, let us keep the word *Church*; they *morning, evening prayer*, let us keep the words *Matteens, evening ſong*; and ſo *Oblation*, and *Lent*, and *Palmeſunday*, and *Chriſtmaſſe day*, &c. This was the policie of *Papiſts*, and it hath been the policy of many of us to bring in popery by. Let us take heed of this, for the devil is ſubtile in this, for though theſe words have ſome kinde of good ſenſe in the originall, yet there is danger in the uſe of them. *Auguſtine* in his preface to his narration upon the *Psalmes* hath this expreſſion. It is a better thing in the mouth of *Chriſtians* to ſpeake according to the manner of the Church, ſo we may well ſay, it had been better that in the mouths of *Proteſtants* there had been the ordinary language of *Proteſtants*, not the language of *Papiſts*. Certainly if God had not been very mercifull unto us, the very language of *Papiſts* that began to be amongſt us would have done abundance of miſchiefe, take heed as long as you live of the language of *Papiſts* whatſoever pretence they may have for their words. In that place of the *Rhemifts* Teſtament quoted, they ſay, *Let us take heed of the words of heretiques*, they there confeſſe that heretiques (as they call us) uſe many words that have no great hurt in them, but becauſe they are the words of heretiques, let us not (ſay they) uſe them; They are wiſe enough, they will not uſe our words, though they confeſſe the words themſelves have no harme in them, yet becauſe they are our proper language (as they make them) diſtinct from themſelves, therefore no *Catholiques* ſhould uſe them, why ſhould not we be as wiſe as they?

The ſecond Obſervation, *Idolatry* is a moſt loathſome and abominable thing: Why? Surely that is moſt loathſome that we may not ſo much as mention, that we may not ſo much

*Melior in
ere chriſti-
ano ritus
loquendi
Eccleſia-
ſticus, Au-
guſt. in
præf. nar.
in Pf. 93.
ep. 200 non
debemus
conſue-
tudinem
ſe monis
humani
inep'a lo-
quacitate
conſun-
dere.*

Obſer.

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The loath-
some ness
of Idola-
try.

much as remember. We must seek to abolish the very name, the very remembrance of Idolatry as much as possibly we can: First, one that we hate, we do not love his presence, we do not like his company; Secondly, if we hate him very much, we do not love so much as to see him; and if perhaps we do see him afar off, our hearts rise, that is a second degree. But thirdly, if our hatred be so great that we cannot endure to name him, that is a greater degree of hatred. But fourthly, if we cannot endure to remember him, that is more then to name him. Yet thus should it be in our manifestation of our hatred to Idolatry: We should not admit it into our company, much lesse then to joyne in the Ordinances of God. We should not admit, no not the very sight of it, no not the name of it, no not the memory of it without a great deale of indignation. *Jer. 44. 4. Oh doe not this abominable thing,* saith the Lord there; The Lord cries out with a shriek as it were, *Oh! do not this abominable thing,* as if any of you should see one ready to murder your child, or to cut the throate of your father, you would shriek out; Oh! what meane you to do? do not such an horrible villany as this; so God as it were cries out with a shriek, *do not this abominable thing.* It is observable in the second commandement, that God saith *he will visit the sinne upon the third generation of them that hate him:* none seem to love God more then wil-worshippers; they will not onely worship God as he hath appointed, but will devise wayes of their own, and yet God charges the breakers of no commandement with hatred of him but onely these. As if God should say, you pretend love to me in that you will finde out new waies to worship me by, you pretend decency and reverence, but I account it hating me, you can provoke me in nothing more. *Tertullian* in his book *De Idololatria* hath this expression, Idolatry is the principall hainous crime of mankinde, it is the chiefe guilt of the world, and the onely cause of Judgement in the world.

It were good therefore seeing God hates it, and loathes it so much, that we should hate and loath it, and therefore even cast out the name and the memory of it; it were a happy thing if this could be obtayned, that now the names as of Popish, so of heathenish Idols could be got out from the Church; But I know not how it comes to passe, that we Christians do still retaine the use
of

Principale
crimen
generis
humani,
summus
seculi re-
atus tota
causa ju-
dicii, *Ido-
latria.*
Tertul.
*lib. de Ido-
lolat.*

of their names, the very dayes of the week among us are called by the names of Planets or heathen Gods: Not that I thinke it a ſinne when it is the ordinary language of the world, ſo to ſpeak as may be underſtood, for the Apoſtle (as I ſaid afore) mentioneth the name of *Caſtor and Pollux*: but if there could be an alteration by a generall conſent, it were a thing deſirable (as our brethren in New-England do) and it were very deſirable likewise, that our children might not be educated in the uſe of heathen Poems, where the names of heathen Idols are kept up fresh amongſt us; The Papiſts themſelves acknowledge ſo much in their notes upon the Rhemiſts Teſtament, *Revel. 1. ver. 10.* where they ſay, the name *Sunday* is Heatheniſh, as all other of the week-dayes, ſome impoſed after the name of Planets by the Romans, ſome by the name of certaine Idols that the Saxons worſhipped, to which they dedicated their dayes before they were Chriſtians; which names the Church uſed not, but hath appointed to call the firſt day *Dominike*, (the Lords) the other by the name of *Feries*, untill the laſt day of the week, which ſhe calleth by the old name *Sabbath*, becauſe that was of God, and not by impoſition of the Heathen. And in their Annotations upon *Luke, Chap. 24. ver. 1.* *The firſt day of the Sabbath*, that is, firſt after the Sabbath which is our Lords day. And the Apoſtle (*1 Cor. 16. 2.*) commanded a collection to be made on the firſt of the Sabbath: whereby we learne (ſay they) both the keeping that day, and the Churches count of dayes 2. 3. 4. of the Sabbath: that is, the ſecond day, the third day of the week, and ſo on, to be Apoſtolicall, which *S. Sylveſter* afterward named 2. 3. 4. *Ferians*. Thus you have the Papiſts acknowledging the Lords day to be Apoſtolicall, and the calling the dayes of the week, the ſecond, the third, the fourth, &c. to be likewise Apoſtolicall. The Heatheniſh Romane names of the dayes were from the ſeven Planets, 1 *Sol*, from thence *Dies ſolis*, Sunday, dedicated to the Sunne. 2 *Luna*, Monday, dedicated to the Moone. 3. *Mars*, Tueſday, dedicated to *Mars*. Our Engliſh Tueſday is a Saxon name, from *Tuiſco*, who they ſay was chiefe leader and ruler of the German Nation from the Tower of *Babel*, who in honour of him called this day *Tuiſday*, *Tuiſco* his day. 4 *Mercurius*, to whom Wednesday is dedicated. Our Engliſh is from the Saxons

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Woden, who was a great Prince amongst them : after his death they adored his Image. The 5. *Jupiter*, to whom Thursday is dedicated : Our English is from the Saxon *Thor*, the name of an Idol which they anciently worshipped. The 6. *Venus*, to whom Friday is dedicated : Our English is from *Friga*, an Idol of the Germans. This Idol represented both Sexes, as well man as woman, an Hermaphrodite. She was reputed the giver of plenty, and the causer of amitie : it is like it was the same which the Romans called *Venus*. The 7. *Saturnus*, dedicated to Saturne, from whence our Saturday hath the name : or, as others think, from *Scater*, an Idol of the Germans. *Exodus* 23. 13. we have this charge, *In all things that I have said unto you, be circumspect and make no mention of the names of other Gods, neither let it be heard out of thy mouth*, Psalme 16. 4. *David* professeth he will not take the names of Idols into his lippes.

Obfer.

A third note is, that little things in point of Gods worship any way tending to Idolatry are to be taken heed of. The very word *Baali*, meerly to mention it, one would think to be one of the smallest things that could be, but yet we see God would have his people take heed of that.

There is no Commandment wherein God speaks of himself as a *jealous God* but in the second : now jealousy you know doth not onely cause one to be offended at some grosse thing, but at any thing that doth but tend that way, as if a husband be a jealous husband, he is not onely offended if he should meet with his wife committing the very act of adultery with another man, but the least glance of a wanton look will displease him, the least thing that is any way tending that way will offend him. So saith God in this commandment, *I am a jealous God*, to note that though we should not agree to grosse Idolatry, to worship Images in a grosse way, yet if we do any thing that doth but tend that way, that hath but any likeness to superstition, the Lord is jealous of that, even such a thing would displease him, in matters of Gods worship little things are not to be contemned (if in any things in the world) we are to make conscience of little things then in point of worship, when we come to deale with God, we had need to look to the smallest things. No question but
the

Little things in matters of Religion must not be slighted

the Pharifees when they waſhed their hands, and CHRIST would not waſh his, would be ready to accuſe him of too much preciſeneſſe, what is there any hurt in the waſhing of a mans hands? yet Chriſt would not waſh his hands. Though this might ſeeme to be but a little matter before others, yet becauſe it had ſome kind of tendency to ſhew ſome reſpect to their ſuperſtitious wayes, Chriſt would not agree to them therein.

There is a ſtory in the Primitive times of that noble ſervant of God and Miniſter of the Church *Marcus Arethufinus*, who in the time of *Constantine* had been the cauſe of overthrowing an Idols Temple, afterwards when *Julian* came to be Emperour, he would force the people of that place to build it up againe, they were ready to do it but he reſuſed it, whereupon thoſe that were his own people, over whom he had been Biſhop, took him and ſtrippt him of all his clothes, and abuſed his naked body, and gave it up to the children to lance it with their pen-knives, and then cauſed him to be put in a basket and anoynted his naked body with honey, and ſet him in the ſun to be ſtung with waſpes, and all this cruelty they ſhewed becauſe he would not do any thing toward the building up of this Idol Temple; Nay they came to this, that if he would do but the leaſt thing towards it, if he would give but a halfe-penny to it they would ſave him; but he reſuſed all, though the giving but of one halfe-penny towards the re-edification of that Idol temple might have ſaved his life, he would not do it, for a little thing in that which concernes the worſhip of God in Religion, is of more concernment then your or my life.

I have read in *Theodoret of Valentinian*, who was afterwards Emperour, going before *Julian* into the Temple of the goddeſſe *Fortune* (which by the way, becauſe we are ſpeaking of the names of Idols, take this note; The word *Fortune*, as it is commonly uſed, ſuch a man hath a good fortune, ſhould be forborne: The Heathen had a goddeſſe that they called *Fortune*, and we ſhould not continue thoſe names) when they went up into that temple, the Prieſt there had his holy-water, (juſt as the Papiſts who imitate the Hea-

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thens,) as he sprinkled it upon *Julian*, by accident there came but one drop of that water upon *Valentinian*, he thereupon presently struck the Priest, and withall tooke his garment and cut that part of it in pieces upon which the water was sprinkled. Some would say, alas what was that? It was but a little water that dropped upon him, and that by accident; yet in detestation of that Idolatry, he cut in pieces that part of his garment. We cannot shew our hatred against Idolatry fully, except we shew it in little things, as well as in things that are very grosse and vile.

Theodoret lib. 4. cap. 15. tels of the zeale of children of *Samosaten*, who because a Tennis-ball with which they played, had but touched the foote of the Assle whereon *Lucius* their hereticall Bishop rode, they cryed out it was defiled, and burnt it in the Market-place presently; hatred is much shewn in little things.

Obfer.

We must take heed of comming too neere Idolatry.

Fourthly, it is the duty of all Gods people, to keepe themselves as free from Idolatry and superstition as can be, from the very verges of it: Why? Here they must not so much as mention the names of their Idols, certainly therefore they must keepe themselves at a great distance from it: Wee must not thinke it enough to say, Can any man convince us that this is Idolatry? Though it be not, yet if it but borders upon it, it is your duty to keepe your selves from it. *Psal. 81. 9.* You shall not have any strange God with you, or by you. It is not onely forbidden that you shall not worship a false God, but you shall not so much as have a false God by you; as *Deut. 25. 13.* when God would forbid the sinne of injustice, of selling wares by false weights, marke what the expression is, *Thou shalt not have in thy bag divers weights, a great and a small one*; it was sin to have a great and a small weight in a mans bag; Why? If you should finde a great and a small weight in ones bag, perhaps he would say, but can you prove that ever I sold wares by the small weight, or tooke wares in by this great weight? Yea, but saith God, to the end you may be farre off from the sinne of injustice, I require you that you shall not have them in your bag; God would have us keepe off from the very verge of that sin, much more from Idolatry, which is the worst of all other sins; *Isai. 65. 4.* God chargeth upon them,

not

not onely that groſſe ſinne of eating ſwines fleſh, but the having the broth of abominable things in their veſſels; They might ſay, wee will not eat the fleſh, but the broth; no you muſt not have the broth of abominable things in your veſſels, you muſt keepe far off from that deſilement; As the Lord ſpeakes concerning corporall whoredome, *Prov. 5.8. Remove thy way far from her, come not nigh the doore of her houſe*; If one ſhould ſay, wee will not commit uncleauneſſe, but ſaith God, you muſt remove your way farre from her, and you muſt not come nigh her, no not nigh the doore of her houſe. We muſt not come nigh Popery, wee muſt abſtaine from the appeareance of that evill. Certainly, it hath beene a great diſtemper in many of your hearts, that you went ſo nigh to Popery as you did, eſpecially at ſuch a time when the Tide was comming in upon you; for a man to ſtand juſt at the edge of the water when the Sea is comming in, eſpecially if you were in ſome places, as in the *Waſhes* in *Lincolneſhire*, is a dangerous thing, to ſtand at the edge when the tyde is going away, is not ſo dangerous: Many of you when the tyde of Popery and ſuperſtition was comming in, you ſtood upon the very edge of the water; this is a ſin you ought to repent of.

Fifthly, the Church of God muſt not worſhip God after the manner that Idolaters doe: They muſt not ſo much as make mention of the names that they did, certainly then not worſhip God in the way they doe, in thoſe orders and ceremonies they doe. Marke that place, *Dent. 12.30. Take heed to thy ſelfe that thou be not ſnared by following them, and that thou enquire not after their Gods, ſaying, How did theſe Nations ſerve their Gods? even ſo will I doe likewise; thou ſhalt not doe ſo unto the Lord thy God; then verſe 32. What thing ſoever I command you, obſerve to doe it; thou ſhalt not adde thereto, nor diminiſh from it.* Thou ſhalt not ſo much as enquire how others ſerve their Gods, what their rites and ordinances, and manners of ſerving their Gods are, thou ſhalt not worſhip me ſo; How then Lord? as if they ſhould ſay, *Whatſoever thing I command you, obſerve to doe it, thou ſhalt not adde thereto, nor diminiſh from it,* you muſt keepe to that, and not thinke to worſhip me, as others worſhip their Idols. The Lord ſtands much upon this, though the thing in it ſelfe may be a lawfull thing, yet becauſe it is the way Idolaters have taken up;

Obſer.

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Tondendo,
æque, æque
attonde-
bunt.

therefore it must be rejected, *Ezek. 44. 20.* there is a commandment to the Priests of the Lord, that they shall not *shave their heads*, nor suffer their *locks to grow long*, but they shall *round their heads*, so the words are rendered in the Old Translation, and *Arias Montanus* translates them thus, *They shall clip equally their haire all of a length*, that is the meaning of the words as they are in the Hebrew; the Old Translation, *They shall round their heads*, is according to the Hebrew; the reason is this, because the Idolatrous Priests, according to the severall wayes of worshipping their Idols, some of them did shave their heads, others wore long haire as women, some kinde of Idols being worshipped one way, some another, all in excessive wayes: Now saith God to his Priests, they shall doe neither; so that it is the injunction of God to his Ministers thereto be *Round-heads*; Certainly, the Devill forgot that place of Scripture, when he raised up such a name to reproach men by, which we have the expresse word of Scripture for the injoyning it: And on the other side, when the Scripture would describe the enemies of God, it describeth them by the contrary, *the hayrie scalpe*.

Pf. 68. 21.

I remember I have read of the *Lacedemonians*, when they would reforme excessse in apparell, which was much amongst them, at length their consultation came to this result, that there should be a Law made, that none but harlots should weare pompous and rich cloathes, and by this meanes they thought to get all women that regarded their credits, or chastity, to goe in meane or plaine cloathing, by this they attained their end: If by the light of nature, once a thing come to be in fashion with harlots, grave and sober Matrons will never meddle with it, then what Idolaters take up in worship, the Church should abstaine from; if there must not be a conformity betweene Matrons and harlots, there must not be a conformity betweene the Church of God and Idolaters.

Tredcem mensas lapideas in Atrii exterioribus fuisse, quibus adstantes homines orarent suere vero illæ partim ad meridiem ad occasum, ad septem trionem scilicet ad orientem nulla. Montan. de fabrica Templi. l. 96.

Arias Montanus in a Treatise he hath *De Templi fabrica*, saith, that the Jews report of thirteene tables of stone

that were in the outward Court of the Temple, at which men were wont to pray, and all of them were made, saith he, so as some

ſome looked to the North, and ſome to the South, and ſome to the Weſt, but not one toward the Eaſt: And God ſo built his Temple that the Holy of holieſt was not to looke toward the Eaſt, but toward the Weſt: Hence *Ezek. 8.16.* it is ſaid that thoſe that worſhipped the Sun, with their faces toward the Eaſt, they had their backs upon the Temple, ſo that it appeareth plainly, that the Temple ſtood Weſt-ward, and upon this ground, becauſe there were ſo many among whom the Jews lived, that were worſhippers of the Sun, and in their worſhip they would ever looke Eaſtward, and upon that very reaſon the Lord would not have the Holy of holieſt built Eaſtward; Now all your Chancels in England are built Eaſtward, and it was wont to be the order and way of your ſuperſtitious worſhippers evermore when they came into ſuch a place to looke Eaſtward, and bow ſolemnly themſelves, not onely to the Altar, but Eaſtward. I have ſeene my ſelfe a Biſhop, who when the Communion Table was ſet downe in another place, he neglected that, and goes to the Eaſt end of the Chancell, and boweth himſelfe, though his back was upon the table. And you ſhall obſerve it in all your burials, the corps are laid Eaſt and Weſt, for this end by ſome, that when Chriſt comes to Judgement, they may be ready to looke him in the face, it being a tradition that he ſhall come from the Eaſt. You muſt not thinke, that thoſe who doe not follow the old cuſtomes of Superſtition, doe it out of croſſen.ſſe of diſpoſition; it is the ſame way that God brought his people up in, when they ſaw Idolaters worſhip one way, they ſhould worſhip another way; we muſt take heed of borrowing of the Egyptians, if you borrow from them you may thinke it riches, but you may get their botches and beiles: We have enough in the word of God, we need no imitation of Idolaters and Papills in the way of worſhip.

Yet further, that which lies more fully in the Text is, ſuch things that in themſelves conſidered have no hurt in them, yet when they come to be abuſed to Idolatry, they muſt be caſt away; *I will take the name of Baali out of your mouthes*, the name was good, but being abuſed, was to be taken away; yea not onely ſuch things as are in the originall of them from Idolaters, but even ſuch things as in the beginning were of Gods own inſtitu-

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We muſt not imitate Idolaters in worſhip.

Obſer.

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Things
abused to
Idolatri
must be r-
jected.

on, if they do not yet continue his institutions, if God do not require the continuance of them still, they must be taken away, not onely corrected but removed and wholly rejected from Gods worship. I will give you an instance for both these together, *Exod. 34. 13. Ye shall destroy their altars, breake their images, cut down their groves.* Many will easily grant those things that came from Idolaters at first should be rejected by us, but they say those ceremonies we have, we have them from the auncient fathers in the primitive times before Popery was. For a full answer to that which may for ever stop the mouth of that objection, you have an expresse Command here that those groves were to be cut down whose originall was not from Idolaters, for *Gen. 21. 33.* the text saith that *Abraham built an Altar, and planted a grove, and called there on the name of the Lord the everlasting God;* groves and altars had a good originall from *Abraham*, but afterwards being abused by Idolaters, God requires of them now to cut down the groves. And that example *2 King. 18. 4.* of the *Brazen Serpent*, it had a good beginning, and was an ordinance of God for a time, onely it did not continue as an ordinance afterward, but they might thinke and so plead that it was kept as a religious monument, but *Hezekiah* according to the command of God by *Moses*, beat down the *Brazen Serpent*, and called it *Nehustan* in a way of contempt, a piece of brasse, though it had been a notable instrument of good to the people of *Israel* in former times, yet now it was but *Nehustan*, but a piece of brasse. And further, to the abolishing those things that have been abused to Idolatri there is added a gracious promise, *Isa. 27. 9. By this shall the iniquity of Iacob be purged, and this is all the fruite, to take away his sinne, when he maketh all the stones of the Altar as chalke-stones that are beaten in sunder;* Then indeed hath *Iacobs* correction the true fruite upon him to purge away his sinne, when he makes all the stones of the Altar as chalke-stones; And *Iosiah* is commended *2 King. 23.* for destroying the high places, the groves and altars and the charets for the sun, &c. And repenting *Manasses*, *2 Chron. 33. 18.* is commended that he did take away the strange gods, and the Idols out of the house of the Lord, and all the altars; and *Daniel, chap. 1.* would not eate of the Kings meat, because it had been abused and consecrated to his Idols.

But

But for the opening of this there will be something required by way of answer to an objection. You will say, are not those prohibitions there particular, concerning the Jews and not so fully concerning us? they sometimes are forbidden to take off the gold and silver off the Idols, do such prohibitions concerne us in every thing that hath been abused to Idolatry?

For answer, I confesse I thinke we are not bound in every particular circumstance according to those commandements that God required of them: neither do I thinke that they had been bound if they had not had some expresse commandement in some things that they did, if they had made use of the silver, or gold of an image, for some civil use, before the expresse prohibition came to them, it had been no sinne unto them, those things being required of them by some positive Law, and not required in the second commandement further then there is a morall equity in them.

But how farre do they binde us?

All those rules God gave to the Jews to destroy all things abused to Idolatry, bind us in these three cases.

First, we must retain nothing whereby any false worship may retaine any honour. If *Mordecai* would not bow to a living monument of that nation, whose name God had ordained to be blotted out from under heaven, much lesse should we reverence dumbe monuments of those Idols which God hath devoted to destruction; we must not shew respect to any thing that Idolaters have abused, when our reserving of them, or respect to them may any way keep up any honour of them. Therefore certainly this is a truth, that to take a ceremony from Papiſts, to bring it into the most solemne ordinances of CHRIST, yea so into them to that end that it may adde to the honour of that ordinance, can never be justified. There never was any ceremony more abominably abused then that of the Crosse; Now though it be not a sinne to make a crosse, yet to bring it into one of the most solemne ordinances of Christ in his Church, and to make it there to conduce to the honour of such an ordinance, it is impossible but men must shut their eyes if they doe not see it a great evil. So for vestments, suppose there might be some use of them

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Object.

Ans.

Quest.
Ans.

I.

Rules to know how far things abused to Idolatry are to be rejected.

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some other way, yet to bring them to make the worship of God to be decent, to think that those vestments that have been so notoriously abused, should adde to the honour of divine worship must needs be sinfull, surely all those scriptures that required the Jewes to abolish those things that have been abused by Idolaters, if they have any morality in them, they will cast out these.

2.

Secondly, When any thing that hath been abused to Idolatry, shall in the use of it imply any communicating with Idolaters, then it must be rejected: that is cleare out of *Rev. 2. 20.* there the Church of *Thyatira* is charged that they did *eat things sacrificed to Idols*; Why? the meat sacrificed to Idols was good meat, a good creature of God, and we have that rule, that *every creature of God is good, if it be sanctified by the word of prayer*, yet they are charged for it as a sinning against Christ in it; You will say what is that to them if it were offered to Idols? they might eat it as Gods creature: But it was a sinne because the eating of that did argue communion with them; that is plaine in that *1 Cor. 10. 18, 19, 20.* where you have the argument of the Apostle against *eating things offered to Idols*, thus he reasoneth, When you eat the same bread in the Sacrament it is a note of your communion one with another, so when you eat of the things sacrificed to Idols, that is a note of your communion with them: that is the argument of the Apostle in that place, and upon that ground it is made a sinne, *You cannot* (saith he) *partake of the Table of the Lord and the table of devils*, if you eat of their meate, you communicate with them and so it is sinne to you.

3.

*Quid enim
illae cere-
moniae a-
liud fue-
runt quam
totidem
lenocinia
quae mise-
ricordias
ad malum
perduce-
rent?*

Thirdly, To make use of any thing abused by Idolaters when it cometh to be a scandall to our brethren, a snare to those that are weake, then it is a sinne against God, *1 Cor. 10. 28.* *eating meat offered to Idols*, is forbidden in the former place upon a ground of *communicating*, but in this *28. ver.* it is forbidden upon the ground of *scandall*, that is enough: *Calvin* in his Epistle to the Lord Protector in King *Edwards* dayes, hath these words; What other things were those ceremonies mantayned in England but so many pleasing allurements that ensnare poore miserable souls, and bring them into evil? certainly these that we have retayned have brought abundance of evil this way, they have been the in-

fna-

ſnaring of many ſouls. In theſe three things the rules that concerne the Jews have a morality concerning us.

But yet theſe rules muſt be obſerved with ſome cautions, or elſe we may go away and not underſtand the rules aright.

They muſt be underſtood firſt in things that are not ordinances continued by God; for certainly if it be an ordinance that God hath appointed, though Idolaters abuſe it never ſo much, we muſt go on in it. It is true, the brazen ſerpent was an ordinance of God, but it was an ordinance but for a time, it was not a continued ordinance, and therefore being abuſed to Idolatry it was to be deſtroyed; but when a thing is an ordinance appointed by God to be continued in the Church, we muſt go on in the uſe of it, though it be abuſed. As in Baptiſme, the ordinance is water, though they abuſe water we muſt continue the uſe of it; in the ordinance in the Lords ſupper, is the uſe of bread and wine, though they abuſe thoſe elements we muſt continue them, why? becauſe no abuſe is an argument to reſuſe that which is a duty; the ſubject of ſcandal is a thing indifferent, but if it be an ordinance, we muſt continue our obedience, whether men be offended or not offended.

Secondly, Neither can any of theſe rules hold in any thing that is of neceſſary uſe for the worſhip of God, ſo as we cannot enjoy the worſhip of God without them. As for places, ſuppoſe Idolaters have abuſed a place of meeting for Gods worſhip, when we have no other place to meet in, this is (for the preſent at leaſt) of neceſſary uſe to Gods worſhip, there is a naturall neceſſity of a place, and if no other for the preſent may be had, we are bound to worſhip in that place, the abuſe of men muſt not hinder Gods worſhip, God hath never put his worſhip under the power of wicked men, ſo as they ſhould keep his people off from it when they pleaſe.

Thirdly, If it be any ceremony that of its own nature (not by virtue of any institution from man) hath that decency in it as that the want of it would be an undecency, then though it be never ſo much abuſed we are to go on in it; for it is the duty of Gods people to worſhip God in a decent way; It is the rule of the Apoſtle, *Let all things be done decently*, but there is a miſtake in that uſe that many make of that Scripture, this rule is, that which the

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light of nature teaches, though we had never found it in Scripture, it is not meant of such a decency as the institution of mans puts upon a thing, but such a decency as God in the nature of the thing puts upon it, so that if it were wanting the work would be undecently performed: But if the things be meerely mans inventions and institutions, having their supposed decency, not from what is indeed in the things themselves, but from that which mans institution puts upon them, then they come not under that rule of the Apostle, but the abuse of them is argument enough for their rejection.

Object.

But it may be objected, If wee can instruct people what the abuse is, and what right use they may make of such things, will not that serve for the retayning them?

Answ.

No certainly, it had not beene enough for the Jews to use the name *Baali*, though their Prophets had taught them what the abuse of it was.

This is as if a man should keepe a company of rags, that have lien a great while upon plague fores, and say it is enough, I will wash them cleane, and lay them out to ayre them; will any wife man keepe such old rags in his house upon this pretence? Those things that have had poyson in them, none will be so unwise to keepe them by them, upon pretence of washing them cleane; if they bee broken vessels of which there is no use, they are cast upon the dunghill with lesse trouble and more safety.

All things that are of mans invention, yea those things that have beene Gods Ordinances, but now are out of date, and are not for the present Gods Ordinances, the Scripture calls them *beggerlie rudiments*; you cannot compare mens inventions to cloathes, or any thing worth the ayring or keeping, but the truth is, all such things that have beene abused to Idolatry, are no other but as such dirty rags and plaisters laid upon plague-fores.

Object.

But further you will say, If that use we receive them for be not the same use they were in, if we retaine them for another use that is good, why may we not doe it?

Answ.

The text answers that, though the Jews should call God *Baali* in a right sense, it was not enough, they must wholly reject the very mentioning of the name. But further, suppose a
harlot

harlot ſhould be brought out of a moſt notorious ſtews in *Rome*, or *Paris*, and brought to *Dover* into an honeſt mans chamber, is ſhe not a harlot ſtill? and is there not a provocation in her to uncleanneſſe, though ſhe be come now to lye not in the ſtews, but in the chamber of an honeſt man? So in all thoſe things that have bene abuſed to Idolatry, though you ſhould thinke you make uſe of them in a better way, it is no other then to bring a harlot out of the ſtews, into a place not ſo vile, and to company with the harlot there. Beſides, if a mans wife whom her huſband had not without juſt cauſe ſuſpected for uncleanneſſe with another man, ſhould get ſomething from that man, and keepe it in her boſome, or lay it next her heart, and ſhould tell her huſband, true, ſhe keepeſ ſuch a thing, but ſhe intends no hurt in it, it is a good thing, onely ſhe had it from him, will this thinke you ſatiſſie any jealous huſband? The Church is the wife of Chriſt, he is jealous, and he hath cauſe to be jealous, for hee knows while we are in the fleſh, wee are prone to ſpirituall filthineſſe, and if we take any ceremony from Popiſh Idolatry, and joyne with his owne Ordinances, and thinke to put off Chriſt thus, we intend to make no ill uſe of it; this will not ſatiſſie Chriſt.

If any ſay, why ſhould we not retaine our liberty if the things be good?

But why ſhouldſt not thou manifeſt thy hatred to all Idolatry? And why ſhouldſt thou not tender thy brethren ſo, as to prevent all ſcandall that may come by the uſe of ſuch things?

But you will ſay, the Idolatry of Papiſts, and the Idolatry of Heathens is not the ſame, there is a great deale of difference betweene the Heathens in their worſhipping their Idols, and the Papiſts worſhipping of God, though in a falſe way?

Indeed the difference ſeemes to be much, but yet the Idolatry is even the ſame in both; for you are miſtaken, if you thinke that many of the Heathens worſhipped a falſe God, otherwiſe then the Papiſts doe; though they made ſtocks and ſtones their Idols, yet they worſhipped the God that was *Primum Ens*, the firſt Being, in and thorough thoſe Idols: Therefore *Auſtin* upon *Pſal.* 96. brings in one anſwering thus, Wee doe not worſhip a ſtone, but the vertues, the ſtrength, and the powers of the great God we worſhip; And another, one *Maximus Madaurenſis* that

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Object.

Anſw.

Object.

Anſw.

Non lapidem colimus, ſed virtutes Dei magni.

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Austin speaks of in his 43. *Epistle*, Who is so mad, or so void of sense that will doubt whether there be more Gods then one? we invoke the vertues of this one God, under many names, diffused thorough the frame of the whole world. What more faire answer can *Papists* give for their *Idolatri* then they did? Therefore the thing continueth still cleare, that (with those rules and cautions that have beene named) such things as have beene abused to *Idolatri*, must wholly be cast away; we must not retain them, and thinke to put off God with such distinctions. To what end doe we retain them? Is there not sufficient in the worship of God it selfe to make it acceptable to him?



The Sixteenth Lecture.

HOSEA 2. 16, 17, 18.

And it shall be at that day, saith the Lord, that thou shalt call me no more Baali.

For I will take away the names of Baalim out of her mouth, and they shall be no more remembred by their name, &c.

And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword, and the battell out of the earth, and will make them to lye down safely.



O adde a word or two more about that principall observation in these words opened the last day; God would not have his people to worship him in that way that *Idolaters* worship him; It hath alwayes beene the care of the Churches of God, to distinguish themselves in wayes of worship from *Idolaters*. The *Manichees* were wont to keepe their fasts upon the Lords day, and upon that the Churches did utterly prohibit the keeping of fasts upon that day, because they would not doe as the *Manichees* did. *Tertullian* saith it is *Nefas*, a detestable wickednesse to fast on the Lords day. And *Ignatius* saith, to fast on the Lords day

Tert. de coron. milit.
Ignat. ep. 3. ad Philip.

is to kill Christ. There is a notable and famous Tractate of *Tertullians*, concerning a Christian souldier being in the Army of the Heathens, when they in honour of their Idol Gods did weare upon their heads a coronet of bayes, he tooke his coronet, and instead of wearing it upon his head, held it in his hand; upon this there was a great mutiny in the Army, his fellowes storming at this, that one souldier should be in a different garb from all the rest, surely this was some nice conscienced souldier, that (he forsooth) must not doe as others did, he must hold the coronet of bayes in his hand, whereas others wore it on their heads: The mutining of the souldiers came at length to the Officers of the Army, and upon that this Christian souldier was called to question, why he was in a different kinde of way from his fellowes; he gives this answer, I am a Christian, and therefore it doth not beſeeme me to doe as these doe, that weare the bayes upon their heads in honour of their Idol gods: upon that they were all in a mighty rage, against this souldier, and not onely himselſe, but all the Christians that were neere hand were in danger of a great persecution; Nay, there was a great mutining amongst other Christians, that this one man for such a nicety should indanger not onely himselſe but other Christians. *Tertullian* therefore writes a whole Tractate to defend this Souldier for this his practise, and he saith of him, that he was holier then his other brethren, who thought and presumed they might serve two Lords, that they might comply themselves for the avoyding of persecution with the Heathens in the observation of their superstitious way of worship; and he cries out in an exclamation, in commendation of this Souldier; O most glorious souldier, who would thus venture himselſe, and not comply with Idolaters! and whereas some would plead against him, even Christians, that would rather comply then indure the hazard, and say, where is it written in all the word of God that wee should not weare bayes upon our heads? *Tertullian* answereth againe, Where is it written that we may doe it? saith he, We must looke into the Scriptures to see what we may doe, and not thinke it enough that the Scripture doth not directly forbid this or that very particular. By this we see that some to avoid trouble and persecution, will as much as ever they can comply with the wayes

of

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*Sanctior
ceteris
fratribus
qui duobus
dominis
servire
se posse
presu-
munt.
Tertul. de
corona
militis.
O militem
in Deo
gloriosum.
Vbi scri-
ptum est
ne corone-
mur? at
ubi scri-
ptum est
ut corone-
mur? Tertul.
ibid.*

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of Idolatry, yet those that are of a true Christian heroick spirit indeed, will not comply with them, but will rather hazard the forest persecution.

Thus it should be with us, we must not retain any thing that hath been abused to Idolatry, so as to keep the honourable memoriall of it; we must not comply with Idolaters that way; and especially in regard of that great Idol of the Crosse (which we instanced in, the last day) not so far to retain it as to bring it into the ordinances of God, the very Sacrament, this puts a great honour upon it; yea & too great an honour is put upon it in reserving it in the eminentest place of the City, and to think it is an ornament unto it, whereas it is indeed a great disgrace and dishonour, and retains the memory of your fore-fathers superstition, which is their and your shame. *Augustine* saies, it is better to dye with hunger then to eat that which is offered to Idols, so far were these antients from suting themselves with Idolaters. *Gabriel Biel* saith the Church of Rome thought meet to use leavened bread, lest in unleaved they should seeme to be like *Ebion* the Heretique: and *Bellarmino* would not have *Paul* called *Divus Paulus*, but *Beatus*, because *Divum* and *Dina* were the words of the heathen for their gods and goddesses.

This promise to take away the names of *Baalim* comes in upon Gods reconciliation to this people. From whence the next note is, when God is reconciled to his people, there will be a thorough reformation both outward and inward. Idolatry is cast out not onely from the heart but from the mouth, the taking away the names from their mouthes is a synecdoche, and noteth the utter taking away of all wayes of Idolatry in the outward practise as well as in the inward affection. The more reconciliation there is with God, the more enmity against Idols and superstitious worship. A fearfull signe then it is that we in England were never thoroughly reconciled unto God, because we never yet have cast off our Idols. As some remaynders of superstition abiding amongst us, did not long since breake forth to most horrid and vile wayes of false worship, so some remainders of Gods wrath that hath been amongst us, this day breakes forth into a most dreadful flame. When the people of the Jews shall be called again, and God shall be perfectly reconciled to his Churches

*Melius
mori fame
quam Ido-
lolytis
vesci, Au-
gust. de.
bono con-
jug. c. 18.*

Churches, then Idolatry ſhall be perfectly rejected, and there ſhall never be ſo much as mention of their Idols any more, this text aymes at thoſe times, and ſhall perfectly be fulfilled at that day, that is the day when God will do it.

Lect. 16.

They ſhall call me no more Baali but Iſbi, my husband.

Thence the note is,

When a people is reconciled to God, then they call God theirs, my husband, *Iſbi*. *Pſal.* 16. 3. 4. *David* profeſſeth that he would not ſo much as *take up their names into his lips*, of which before. now marke what followeth preſently upon that, *ver. 5. The Lord* (ſaith he) *is my portion*, when the Prophet is ſo taken off from Idols, as not to mention the names of Idols, then *The Lord is my portion*; So here now *Iſbi, the Lord is my husband*, now can we claime a peculiar intereſt in God indeed. This is the evil of ſin, it hindereth a nation, a ſoul from claying this intereſt in God. God is a bleſſed and glorious God, yea but what is that to this people, to this apoſtatizing people? what is that to this apoſtatizing ſoul? but when the ſoul comes in to God, and comes off thoroughly to the work of reformation, then this God is my God, *Iſbi, my husband*. Can any comfort, any profit that you have in wayes of ſinne countervaile this great loſſe? you gaine ſome contentment to the fleſh, ſome profit in your eſtate, but you loſe the comforts of your intereſt in God, what is your gaine now? think of this when any temptation comes, I may by yeelding to this temptation get this contentment to the fleſh, but I ſhall loſe this bleſſed priviledge of claiming an intereſt in my God, I ſhall not be able to ſay, *Iſbi, my husband*.

Obſer.

ſin makes us loſe the boldnes of our claime in our intereſt in God

Thirdly, *Iſbi*, The word compared with the former *Baali*, is a word of more love then the former, *Baali* is a word though it ſignifies *my husband* too as well as *Iſbi*, but it is husband under the notion of dominion, under the notion of power, that cauſeth fear; but *Iſbi* is a husband under the notion of love and protection. Hence the note is,

God delights to have his people look upon him with love and delight. It is Gods care, and it is his good pleaſure that his people ſhould not looke upon him ſo much as one that hath dominion over them, but that they ſhould looke upon him with joy and love, and call

Obſer.

God delights to have his people looke upon him with love.

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him *Ishi*. The more reconcyled we are unto God, the more have we the use of the loving appellations of God. For a soule to be alwayes under the spirit of bondage, to look unto God onely as the Lord of all, this is not so pleasing to God; but when you come to have the Spirit of adoption, the Spirit of grace, an Evangelicall spirit, that you can look upon him with love, and say *Ishi, my husband*, that title of love and goodnesse, this pleaseth God at the heart. It is reported of *Augustus* that he would not have the title of *Lord* given to him, he refused it, and would rather have his people to look upon him under the notion of love as a *father*, rather then to feare him. It were happy that all Princes were of this minde, to desire that their people should rather love them then feare them! It is a most villainous, wicked, & cursed principle that is in some, who infuse it into the spirit of Princes, let your people feare you, no great matter whether they love you or no. *Suetonius* relateth this passage of *Augustus*, when a poore man came to present a petition to him with his hands shaking and trembling out of feare, the Emperour was much displeas'd, and said, It is not fit that any should come with a petition to a King, as if a man were giving meate to an Elephant that is afraid to be destroyed by him. God doth not love the bread of mourners to be offered up in sacrifice, he loveth to have people come unto him with a holy boldnesse, with a filiall, not with a servile and slavish spirit. Christ laid down his life to redeeme us that we might serve the Lord without feare.

Obser.

Fourthly, *They shall call me Ishi*, that is, *My strength*. The Church should look upon Christ as the strength of it; *Thy maker is thy husband*, and who is he? *The Lord of hosts is his name, thy redeemer, the God of the whole earth shall he be called*. When the people of God can look upon Christ their husband as the Lord of hosts, and their Redeemer as the God of the whole earth, then they finde quiet and satisfaction in their spirits. *Psal. 89. 17. God is said to be the glory of the strength of his people*; Though we be weake in regard of our outward helps, let us looke up to Christ our strength, he hath been our strength, he is the glory of it.

Obser.

Fifthly, *I will take the names of Baalim out of their mouth, and they shall be no more remembered by their name*. Repentance must be

be proportionable to mens finnes. How doth that ariſe? before *ver. 13.* God charged them that they had forgotten him, *They went after their lovers and forgot me, ſaith the Lord.* Now ſaith God, your Idols ſhall be forgotten, your hearts were ſo farre ſet upon your Idols as you forgot me, now in your repentance your hearts ſhall be ſo much upon me as you ſhall forget your Idols. Thoſe men who have been ſo wicked and ungodly heretofore, that they have forgot God, God hath not bin in all *their thoughts.* God expects now from them that their luſts ſhould not be in all their thoughts. It is not enough that you forbear the act, but you muſt not roule the ſweet of them in your thoughts, you muſt not ſo much as remember them, except it be with deteſtation of them. If there be not a proportion between your repentance and your former ſins, you may expect there will be a proportion between Gods wrath and your former ſins.

Further, *They ſhall not ſo much as be remembered by their name,* they ſhall not think of them. The note from hence is, all ſuperſtitious vanities though they may ſeeme for the preſent never ſo glorious, yet in time they will vaniſh and come to nothing, God hath a time to make them ſo to vaniſh, as they ſhall not ſo much as be thought of. *Col. 2.22.* it is ſaid of the rudiments of the world, that are according to the Doctrine of men, they periſh in the uſe, in the preſent uſe, that is, they effect nothing that they ſeem to be appointed for, there is no good cometh of them for the preſent, but in the very uſe they come to nothing; but time ſhall be that God will cauſe them all to periſh utterly, and the very remembrance of them ſhall be taken away. It is true for the preſent while mens hearts are ſet upon their ſuperſtitious wayes, O how glorious are they in their eyes! but theſe glorious things will come to nothing, whereas thoſe ordinances of God that ſeeme to be but meane things, wherein the ſimplicity of the Goſpel appeareth, they ſhall appeare full of beauty, though for the preſent they ſeeme to be darkened, they ſhall be glorious in the eyes of the Saints to the end of the world. Not long ſince what a ſtirre was there about the more then decent, even ſuperſtitious adorning of Temples, and building of Altars, and brave Canopies, what ſumptuous things and fine knacks had they, and all to ſet out a pompous ſuperſtitious way of worſhip? this altogether prevayled;

Obſer.

Pompous
ſuperſti-
tious will
vaniſh
and come
to no-
thing.

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s for the purity and simplicity of Gods wayes and worship, how was it trampled under feet as an unworthy contemptible thing? But these things that for a while seemed so glorious, begin to vanish, and we hope ere long will come to nothing, the very memory of them shall perish, the purity of Gods worship, and the simplicity of the Gospell in Gods ordinances shall recover their beauty and glory when those braveries shall be no more.

Obfer.

7. A true penitent cannot remember former sinnes without indignation, for so is the meaning of the phrase, they shall not remember. Some of us may remember how we have been intangled with wayes of false worship, and how we have sullyed and wrung our consciences that way, we said we would yeeld as far as we could, but indeed we yeilded further then we could; for *id possumus quod iure possumus*, we have cause to remember it with shame and confusion of face. Ye old men may remember the sins of your youth, but how can you remember them and speak of them with joy and merriment? that is an evil, yea almost a desperate sign, do you so remember the sins of your youth as to tel tales of the pranks of your younger dayes with joy? you are in a high degree left of God, and given up to hardnes, you should remember them with shame and indignation, the sweet morsels of former sinnes conning up into remembrance should be bitter and sower unto you.

Obfer.

The last note is, the taking off mens hearts from Idolatrous wayes, is a speciall work of God, I will do it saith God, *I will take away the names of Baalim out of their mouthes*. Certainly the people in these times hung much upon their false wayes of worship, they had many arguments for their way, no question but they had many distinctions to uphold it: but there shall come a day saith the Lord, when I will take away the names out of their mouthes, I will stop your mouthes, I will take off your hearts from all those Objections and reasonings you have had to maintaine such wayes as those were, I will silence all, and then you shall see evidently and convincingly to your shame that you have been gulled by such vaine and false distinctions, I will take off all those engagements your hearts were bound in, those being taken off I will soone take you off from all.

Mens hearts will cleave to superstitious vanities till God takes them off.

What

What a deale of ſtirre hath God (that we may ſpeake with holy reverence) to take off mens hearts from wayes of falſe worſhip? What a company of diſtinction and objections have men, their hearts clinging to them, being very unwilling to be taken off, now and then their conſciences are wrung, yet they hold faſt, and then conſcience hath another wring, and then they have another objection, and another diſtinction, and yet perhaps true grace lies at the bottome after all this.

But God having a love unto them, by ſome way or other takes off their hearts, if he doth it not by ſetting truths upon the heart by his Spirit; he wil do it by ſome notable works of providence; we find it by experience, ſo long as mens ingagements hold, that they cannot enjoy their eſtates, liberties and comforts, without yeilding to ſuch wayes of ſuperſtition, they will not be taken off from them; they pleaſe themſelves in this (and perhaps they ſpeake what they thinke) that they doe nothing againſt the light of their conſciences; for why? their ingagements keepe off the ſtrength of truth, that it comes not to a full conviction of conſcience: But when God ſhall by any worke of his providence take off their hearts from ingagements, and then come and ſet before them the ſame truths that formerly he did, they come to ſee now a convincing evidence in thoſe truths, they ſtand admiring that they ſaw it not before, wonder what the matter was; they read ſuch bookes before that had the ſame arguments againſt their wayes, and for the truth, but they could not ſee the ſtrength of them before, now they ſee it apparently, and they are aſhamed of themſelves every time they goe into the preſence of God, they are confounded in their owne thoughts to thinke, that though truths were ſo cleare before, they did not ſee them, now they ſee them with ſuch cleareneſſe, as they think they could lay downe their lives for them, whatſoever they ſuffer for time to come, they can never yeild to what they have yeilded to heretofore: What is the matter? God hath come in with power, God hath taken off their hearts. God attributeth this to himſelfe, *I will take the names of Baalim out of their mouths*; whatſoever they have to ſay for the keeping of ſuch names and reliques of Idolatry, yet I will come with power upon their hearts and take them out of their mouths. Then indeed when God thus commeth the

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God will
destroy
cities that
he may
destroy
Altars.

thing will be done. And let us take heed wee doe not stand out too long, lest God come to take off our hearts by some dreadfull way of judgement or other; It were better our mouths were stopped, our objections silenced, and so all the reliques and remainders of false worship were taken from us thorough the word and Spirit of God: If that will not doe, God will come in some other way, and take the name of *Baalim* out of our mouths; And if we will keepe the memory of superstitious wayes, God may extirpate the memory of them by such wayes as may prove fearfull unto us, and make our hearts to ake, and our eares to tingle. We have a notable passage for this, *Ezek. 6.6. In all your dwelling places, saith God, your Cities shall be laid waste, and the high places shall be desolate, (marke) that your Altars may be laid waste, and made desolate, and your Idols may be broken and cease, and your Images may be cut downe, and your works may be abolished.* Observe the text, *In all your dwelling places your Cities shall be laid waste;* to what end? *That your Altars may be laid waste;* So that God will lay waste their Cities for this very end, that he may lay waste their Altars; if they will not lay waste their Altars, if they will not abolish their superstitions that are amongst them, God will abolish their Cities, lay waste their Cities that he may lay waste their Altars. God hath begun to put it into the heart of our governours, the Parliament, to abolish many superstitious pictures and crosses in divers places, there is yet one great one remaying, and we hope God upon the same grounds may put into their hearts the abolishing of that: It would be a dreadfull thing unto you, if God now calling upon us to cast out the remainders of all Idolatry and superstition, to lay waste all Idolatrous pictures, Images and Crosses, if wee should not come off, but that God should lay waste your Cities, to lay waste your Altars, Crosses, and reliques of Idolatry: You see God threatneth this here, as if God did not intend so much to lay waste their Cities, he would preserve them, but because he could not (that wee may speake according to the manner of men) abolish their Altars, but by laying waste their Cities, saith God, rather then your Altars shall stand, your Cities shall downe. God hath wayes, and most terrible wayes too to take away the memory of superstitious vanities;

Leſt. 16.

ties; Oh that we had hearts to joyne with God before he cometh in ſuch a dreadfull manner to abolifh the memory of ſuch things! Were our Prelats in their power, ſuch a ſpeech as this could not be borne, when Maſter *Vdal* a godly Preacher in Queen *Elizabeths* days, was charged with ſuch an expreſſion, If it come in (that is, the true government of Chriſt as he meaneth,) by that meanes that will make all your hearts to ake, blame your ſelves; for theſe words eſpecially was he then condemned to be hanged; ſuch was the rage and potency of the Prelates in thoſe dayes: What I have ſaid may be againſt the ſpirits of ſuch as cleave to ſuperſtitious vanities, we have no cauſe to feare the exaſperating of theſe, for ſurely they cannot be more exaſperated then they are for the preſent, and it were a fooliſh thing to exaſperate and provoke God, for feare of further exaſperation in thoſe who are for the preſent exaſperated even to the utmoſt againſt us. And if they were not, but the exaſperation would ariſe new, what is the exaſperation of vile men, to the abiding of the wrath of God upon us?

Verſe 18. *And in that day will I make a Covenant for them with the beaſts of the field, and with the fowles of Heaven, and with the creeping things of the ground: and I will breake the bow, and the ſword, and the battell out of the earth, and I will make them to lie downe ſafely.*

In this verſe God promiſeth peace and ſecurity; peace, in regard of their deliverance from the beaſts of the field, and fowles of the heaven, and creeping things of the ground; Peace from the hoſtility of their adverſaries, he will breake the bow and the ſword, and the battell out of the earth; And ſecurity, they ſhall lie downe ſafely.

I will make a covenant for them with the beaſts of the field, &c.

Some allegorize upon theſe words, *the beaſts of the field*, they ſay are meant cruell wicked men; *the fowles of the ayre*, ambitious wicked men that are loſty in their thoughts and counſels; *the creeping things of the ground*, ſubtill adverſaries, God here promiſes, they ſay, to deliver them from all theſe. But I deſire not to fall upon Allegories, but when there is a neceſſity, therefore take the words literally, *The beaſts of the field, fowles of the ayre, and creeping things of the earth.* But how may
God

Object.

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God be said to make a covenant for his people, with the beasts of the field, and the fowles of heaven, and the creeping things of the earth? For to speake properly, no creature is capable of a Covenant with God, but onely the rationally.

Answ.

How a
Covenant
with the
beasts.

The meaning is, there shall be such an establishment of Gods worke upon the beasts and fowles, and creeping things for the good of his Church, as if God had bound them to doe them good by way of Covenant; that way of God is called *making of a Covenant with them*; I will shew it you in another Scripture, *Ier. 33. 20. If you can breake my covenant of the day, and my covenant of the night, that there should not be day and night in their season, &c.* How doth God make a covenant with the day, and a covenant with the night? Thus, there is an establishment of Gods decree upon the day, and upon the night, that it should be in such and such a way from the Creation unto the end of the world, and that establishment is called Gods *Covenant*; so *Oecolampadius* upon my text, I will order inviolably and unalterably, there shall bee an establishing decree upon these creatures that they shall doe you no hurt but good.

Ita ordi-
nabo invi-
olabiliter

Obser.

From hence the notes are these,

First, sinne hath caused enmitie betweene man and the creatures; that is implied here, I will, saith God, make a Covenant (upon your reconciliation with me, and your reformation) with the creatures, now they shall be at peace with you, I will doe it, noting that by our sin there is growne enmity betweene us and Gods creatures. We have lost by sin a great part of our dominion that God gave us over his creatures, that was the result from that Image of God that man was created in. Therefore when you see any creature to rebell against you, bee put in minde of your rebellion against God. It is true, God hath kept a little of mans dominion over the creatures still, to the end that the world and humane society may be preserved. Sometimes you may see a little child driving before him a hundred Oxen or Kine this way or that way as he pleaseth, it sheweth that God hath preserved somewhat of mans dominion over the creatures. But a great part is lost by our sinne. If wee that are the servants of God rebell against him, it is just with God that the creatures that were made to be our servants should rebell against us. And you who

are

are Superiours, when any of your inferiours are ſtubborne againſt you, your ſervants, your children rebellious, raiſe your hearts up to this meditation, My ſervant is rebellious againſt me, how have I been rebellious againſt the Lord ! my child is ſtout and ſtubborne againſt me, how hath my heart been ſtout and ſtubborn gainſt the Lord my Father !

Againe, peace with God brings peace with the creatures. *I will make a covenant with the beaſts of the field, with the fowles of the ayre, &c.* Job 5.23. you have a ſtrange kinde of promiſe, *Thou ſhalt be in league with the ſtones of the field, and the beaſts of the earth ſhall be in peace with thee.* This goes ſomewhat deeper then that which is here promiſed, there ſhall be a league, not onely with the beaſts, but with the ſtones of the field. How in league with the ſtones of the field ? It is more eaſie to be underſtood, to be in league with the beaſts of the field, for they are many times hurtfull unto us. But how with the ſtones of the field ? There are many interpretations given of that place. Onely thus much for the preſent. It was wont to be the way (and ſo it is ſtill in many places) in ſetting the bounds of their fields, they tooke ſtones which they ſet up for land-markes, and ingraved upon their ſtones, to note to whom this or the other parcell of ground belonged. Now this is the promiſe, that the Lord would be ſo gracious to his people, that they ſhould enjoy the bounds of their owne habitations ſecurely, they ſhould not be wronged, their land-markes ſhould not be taken away. *The ſtones of the field ſhall be in league with thee,* that is, the ſtones of the field that ſtand for your land-markes ſhall abide, and none ſhall take them away ; I will preſerve your bounds, as if you were in league with the ſtones that are your land-markes, as if they had agreed with you, and were in covenant that they would undertake to ſtand, and to ſet out the bounds of your fields for ever : And the beaſts of the field alſo ſhall be uſefull to you, and doe you no hurt.

But you will ſay, ſometimes the beaſts of the field doe hurt the Saints, how doth God make a covenant with them ?

Many things might be answered to that, *verſe 17.* of that place of *Job*, he ſpeakes of a time when *God corrects*, and men *deſpiſe not the chaſtening of the Almighty*, now this in the twenty

Eccc

third

Lect. 16.

Obſer.

The ſtones
of the field
at league,

Obſect.

Anſw.

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third verse hath reference unto that time: that is, when any doe make use of Gods correction, doe not despise it, but in a reverent way submit unto Gods hand of correction, then *God will make this league with the stones of the field, and with the beasts of the earth.* If God hath corrected you with any sicknesse, and you doe not profit by that sicknesse, it is just with God that a beast of the field, that some or other creature should meet you, and be more terrible unto you then ever your sicknesse was. And the promise here in *Hosea* is to those that are reconciled to God, who have cast off their superstitious vanities; And because we are not here perfectly reconciled, therefore this promise is not perfectly fulfilled; But I make no question but the holy Ghost here aymeth at the time of the call of the Jews, and then I verily believe that this promise shall be literally fulfilled, and those other promises in *Esay* and other places, where God sayes he will make *the Lion to eat straw with the Oxe*, and the like, and that *no venomous creature shall doe them hurt*; When the calling of the Jews shall be, the creatures shall be brought into such a kinde of excellency in a manner as they were with *Adam* in Paradise, they shall come to the primitive institution, the Lion was not at the first creation wont to live upon prey; the creatures were not made to prey one upon another, therefore the promise is that the Lion shall live in that kinde of quietnesse as it was to doe in Paradise, if man had not sinned; And at the calling of the Jews it is very like there shall be such a *restitution of all things* (as it is called *Acts 3. 21.*) the creature shall be restored to such a kinde of excellency as it had at the first in the Creation: And though in part this may be fulfilled to Gods people, so as the beasts of the field shall doe them no hurt, that is, if they prevaile against them it shall be for some gracious ends that God aymes at, yet for the literall fulfilling of it, it is reserved for that day.

Time
conning
when the
beasts shal
doe no
hurt.

Obfer.

Thirdly, when God is reconciled to his people, shall the beasts of the field, and the fowles of the ayre, and the creeping things of the earth be at peace with the Saints? what a wicked and ungodly thing is it then in men, that the more any are reconciled unto God, the greater enemies are they unto them? God promifeth when his people be reconciled to him, the creatures shall be reconciled unto them; yet thou a vile wretch when thou
feest

ſeeſt one grow up in the wayes of reconciliation with God, thy enmity increaſes towards him; what a horrible wickedneſſe is this? it is more then brutiſh by farre, it is deſperate wickedneſſe; as it was with thoſe Kings of Canaan, *Joſh. 10. 5.* aſſoone as the Gibeonites had made peace with *Joſhua*, and were in covenant with him, the five Kings conſpired againſt them, they lived quietly enough before with them, but when they heard that they had made a covenant with *Joſhua*, they preſently conſpired againſt them; Thus it is with many at this day, when you had your companions who would drinke, ſweare, and breake the Sabbath, and be uncleane, and ſcorne with you, they were good fellowes then, how would you hug and imbrace them, and delight in them? but ſo ſoone as God hath wrought upon their hearts, and they are brought from enemies to be reconciled unto God, now your hearts are oppoſite to them, now you looke upon them as your enemies, now you hate them, now your ſpirits riſe againſt them: Oh horrible and deſperate wickedneſſe! the Lord rebuke you this day, the Lord ſtrike upon ſuch a heart. Before *Saul* was converted he was a man of repute, but aſſoone as he turned Chriſtian, then he was a *peſtilent, a ſeditious fellow,* *Away with ſuch a man from the earth, he is not worthy to live,* the next newes we heare, *forty of them conſpired together and bound themſelves with an oath, that they would neither eate nor drinke till they had killed him.*

Fourthly, *I will make a Covenant;* ſaith God, you ſhall have this mercy, and have it by covenant.

Mercy that commeth by Covenant is excellent mercy indeed. The ſame mercy that commeth in by a worke of generall providence is nothing ſo ſweet, nothing ſo firme as that mercy that commeth in by Covenant. When the Saints enjoy a mercy, though it be outward, they are not ſo taken with the mercy, for the outward part of it, becauſe they have ſome comfort and contentment to the outward man by it, but they are taken with it upon this ground, they ſee even this outward mercy commeth to them by vertue of Gods Covenant with them, that ſweetneſſe and makes firme the mercy; when they goe up and downe the field and the beaſts come not upon them to deſtroy them, they can look upon their preſent ſafety as enjoying it in the Covenant.

Lect. 16.
A wicked thing, the more God is reconciled to men the more to hate them.

Obſer.

Mercy that comes in by covenant is ſweet.

Chap. 2.

You will say, the wicked can walke up and downe in the fields, and the beasts not destroy them.

Though they doe, yet a godly man hath more sweetnesse in this then he, in that he can see this his safety from the Covenant: when he rides a journey, his beast is not made an instrument of Gods wrath to dash out his braines, perhaps it is so with his wicked neighbour that rides with him, but that from whence the preservation is, is different, it is a mercy to the godly man from the Covenant that God hath made with him, *to preserve him in all his wayes*, it is but generall providence to the other; Wicked men may have the same mercies for the matter of them that the godly have, yet there is a kernell in the mercy which onely the Saints enjoy.

1.

There are two things observable in a mercy comming by covenant. 1. It is more sweet. 2. More firme. More sweet, *Psal. 25. 10. All the paths of the Lord are mercy and truth, to such as keepe his covenant.* This is a sweet promise, a soule-satisfying promise, more worth then all the riches of your City, even that one promise; all the passages of Gods ordinary providence are *mercy and truth to those that keepe his Covenant.* Marke, perhaps they are mercies to you, there is a generall bounty you have in your ordinary preservation, but they are not *Mercy and truth* to you, there is the addition, they are *Mercy and truth* to the godly, that is, they are such mercies as are bound to them by Covenant; Therein *David* rejoyceth, therefore saith he in the beginning of the *Psalme*, *I will lift up my heart unto God*, as amongst other reasons so for this, that *all the paths of God* are not onely *mercy*, but *mercy and truth*: You have beene preserved, and have had many mercies from God, Well, they are Gods mercies unto you, but are they mercies and truth to you? that is, Doe they come to you in a way of promise? Looke to that, there is the sweetnesse of a mercy, and it is a good signe of a gracious heart to looke more to the Originall whence mercy commeth, then to the outward part of the mercy.

2.

Secondly, they are more firme, *Esay 54. 10. The mountaines shall depart, and the hills be removed, but my kindnesse shall not depart from thee; Why, For the Covenant of my peace shall not be removed.* That mercy that you have, I give it in a way of Covenant,

nant, and the hills and mountaines ſhall depart rather then that kindneſſe of mine ſhall depart.

5. Is it ſuch a bleſſed thing for God to make a Covenant with the beaſts for us? What a mercy is it then for God to make a Covenant with our ſoules? the Covenant that God makes with his people is a Covenant in Chriſt, there is mercy. It is a very observable place we have, *Gen. 17.* concerning *Abraham*; you ſhall finde there that in ten verſes of that Chapter God repeateth *his Covenant* which he made with *Abraham*, *thirteen times*, to note thus much, that that was the mercy indeed that muſt ſatisfie *Abraham* in all his troubles, ſorrowes, and afflictions: as if God ſhould ſay, be ſatisfyed with this *Abraham*, that I have entred into Covenant with thee and thy ſeed, I am a God in Covenant with thee. And *2 Sam. 23. 5.* there is a notable text, *Although (ſaith David) my houſe be not ſo with God (as I deſire, as I expect) yet the Lord hath made with me an everlaſting Covenant, ordered in all things and ſure; for this is all my ſalvation, and all my deſire, although he make it not to growe.* Take this Scripture Chriſtians, take it I ſay and make uſe of it in theſe times of trouble, though things do not go as you deſire, yet ſay as *David* did, yet the Lord hath made a Covenant with us ordered and ſure in all things, and this is all our ſalvation and all our deſire.

6. Is this a mercy for God to make a Covenant with the beaſts for his people? what a mercy is it then for God to make a Covenant with his Son for his people? It is that we are to bleſſe God for, that he will make a Covenant with brute beaſts for our good, but that God will make a Covenant with his own Son for our good, for our eternall good, that God ſhould bring the ſecond perſon in Trinity, to be the head of the Covenant for us, what a mercy is this? *Tit. 1. 2.* the Apoſtle ſpeaks there of *eternall life that was promiſed before the world began*, Why, what promiſe was there ever made before the world began? to whom was this promiſe made? who was there before the world began for God to make any promiſe unto? It was onely the Son of God, the ſecond perſon in Trinity, and there was a moſt bleſſed tranſaction between God the Father, and God the Son, for our everlaſting good before the world began, and upon

Leſt. 16.

Obſer.

Gods Covenant with his people is the ſatisfaction of their hearts in their deepeſt ſorrows

Obſer.

Chap. 2.

that dependeth all our salvation and our hope. When we read the promises of the Gospel that the Lord hath given to us as branches of the Covenant of *grace* made with us, we are ready to think, we are poor weake creatures, we cannot keep Covenant with God, we cannot performe the conditions of the Covenant: But Christian know this, thy peace, the salvation of thy soul doth not depend so much upon a Covenant God hath made with thee as upon the Covenant he hath made with his Son, there is the firmnesse, the original, the foundation of all thy good and thy salvation; and though thou art a poor weake creature that doth not keepe Covenant with the Lord, yet the Son of God hath kept Covenant with the Father, and hath perfectly performed all conditions the Father required of him, the work hath been perfected by the Son, and here is our comfort. Raise your drooping hearts by this meditation.

The second part of this peace, and that is a promise of deliverance from hostility, from the enemy, *I will breake the bowe, and the sword, and the battell out of the earth.*

Obfer.

First, Peace is a great blessing, it is a great mercy to have the bow and the sword broken. It is a part of the Covenant that God makes with his people, to take away the instruments of hostility. *Isa. 2. 4.* God promiseth *the breaking of swords into plough-shares and speares into pruning hookes.* You finde the contrary when God threatneth judgement to a people, *Joel 3. 10.* he threatneth thus, *to beate their plough-shares into swords, and their pruning hookes into speares,* then they are in a sad condition. It is a great deale better that the swords should be beaten into plough-shares, then that the plough-shares should be beaten into swords; that the spears should be made pruning hooks, then that pruning hooks should be made spears.

The excellency of peace.

This peace is a most amiable thing, and lovely in all our eyes, every man desireth it, and God promiseth it unto his people in many places as a most speciall fruite of his love unto them. *Isa. 33. 10.* *Ierusalem shall be a quiet habitation, a tabernacle that shall not be taken down;* And *Numb. 6. 25. 26.* *The Lord make his face shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace;* the shining of Gods face appeareth in giving of peace to a Nation: therefore *Ier. 16. 5.*

where

where God threatneth the taking away of peace, marke the expreſſion, *I have taken away my peace from this people ſaith the Lord, even loving kindneſſe and mercies.* He doth not ſay I have taken away peace, but I have taken away *My peace*, and then, when *My peace* is taken away, I will even take away *loving kindneſſe and mercies*, how eaſy were it to let out ones ſelf in large diſcourſes in the high commendations of peace? God teaches us in theſe dayes to ſet a high price upon it. We have had peace a long time and the Lord knowes we have not prized that mercy; now we know what a ſad thing it iſt to have war in our Gates. And if this be a fruite of Gods Covenant to have peace, we have cauſe to bewaile the breach of our Covenant. Surely there is great diſpleaſure of God out againſt us; this cup of blood that is prepared and powred forth and drunke in a great meaſure is a moſt dreadfull one, our brethren have drunke deep of it, we have been aſtraide of it long ſince, we have heard of rumours of warres, and when the Cup was abroad we prayed that if it were poſſible it might paſſe from us, this cup did paſſe and went to our brethren in Ireland, and now it is come unto us, the ſword hath had its circuite, and now it is come amongſt us, and that which is come is exceeding dreadfull, becauſe our wars are not with forreigne enemies, but Civil warres the worſt of all. I have read in the Romane Chronicles, that in a battell between *Sylla* and *Marinus*, there was a ſouldier by accident killed one, not knowing who it was, but after he was ſlaine he ſaw it was his brother, preſently in anguiſh of ſpirit he ran his ſword into his own bowels. This we finde to be ordinary among us, even brother to be againſt brother, yea ſon againſt father of each ſide at this time. Certainly therefore it is time for us to fall upon our knees, and to be humbled before the Lord for the breach of our peace.

Peace is a ſweet mercy, therefore pittie it is that it ſhould not be improved, pittie it is that it ſhould be abuſed. Oh how have we abuſed our former peace! God gave us peace before, to what end? That we might be edified and ſo built up in the feare of God and comfort of the holy Ghoſt, as *Acts 9. 31.* it is ſaid, *the Churches had reſt, and were edified, and did walke in the feare of God, and the comforts of the holy Ghoſt.* We have not made this uſe

The evil
of civil
war.

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Peace
rightly
prized.

use of the rest that God hath been pleased to afford us, but we have growne wanton with our peace, with this precious jewel, and just it is with God to take it from us. And now we do desire peace, but to what end? Still ayming especially at this that we might have more freedom to satisfie our lusts, and to make provision for the flesh, that is the very ground of most mens desire of peace: whereas if we did understand the true worth of peace indeed, we would think it were a very low end to desire peace only to attayne this. *Ezek. 37. 26.* Marke the promise that is there, *I will make a Covenant of peace with them, it shall be an everlasting Covenant with them, and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore.* Yea that is a comfortable peace, to be desired indeed, when God by peace shall make way to set his sanctuary amongst us. If we did desire peace upon these termes, we might have peace sooner then we are like to have it.

Again, Peace is sweet, therefore pity it is that it should be falsified. *Psal. 28. 3.* there are some that *speake peace* to their neighbours, but *mischiefe is in their hearts.* It is pity that such a precious thing as peace should be serviceable to mens lusts, that it should be pretended onely to drive on a mischievous designe, Peace is too good to be serviceable to mens base ends.

Yet further, Peace is a great blessing, therefore pity it is that it should not be endeavoured for to the uttermost. Yea cursed be that warre that hath not peace for the end of it, it is that which ought to be as the Embleme of every souldier, to have it written upon his sword, *Sic querimus Pacem*, even thus do we seek peace. It is a great deale better to have a warre that aymes at, and workes peace, then to have a peace that aymes at, and workes warre. It is true, warre produceth very dreadfull effects, but warre that shall bring forth peace, is better then peace that produceth warre; and the more we do commend peace, the more do we still commend that warre that tends to the bringing forth true peace, rather then to seeke for a false peace that will produce most dreadfull warre after ward.

Peace is a great blessing from God, but we must take heed we buy it not too deere; we may say of this as we use to say of Gold, *we may buy gold too deare.*

War that
brings
peace is
better
then peace
brings
war.

You

You will ſay, how is it poſſible to buy Peace at too deare a rate?

Yes, if you give theſe three things for it, you have but a deare bargaine of it.

First, if you ſell truth for it, ſelling any truth for peace, you buy peace too deare, for the leaſt truth of God is better then all the kingdoms of the earth. It firſt coſt the bloud of Chriſt, and ſince hath been watered by the bloud of thouſands of Martyrs.

Secondly, if you ſhall betray thoſe that have been moſt active for the publique good, onely that you may by way of compli-
 ance provide for your own particular peace, this peace coſts you too deare.

Thirdly, if you for love of peace ſhall ſubject your ſelves to tyranny or ſlavery. This is peace at too deare a rate, and the poſterity that comes after may curſe that baſeneſſe of ſpirit, and cowardlyneſſe of the generation that went before, that ſhould buy peace for themſelves ſo deare, as to bring not onely themſelves but their poſterity under the bondage of miſerable tyranny and woeful ſlavery. It is true, it is a great deale eaſier for a man that is ſtriving and fighting with his enemy, to lie down, then to ſpend his ſtrength with fighting and ſtriving; he ſhall not ſpend ſo many of his ſpirits in the act of lying down, why will he weary himſelf? is it not better to lie down upon the ſoft graſſe then to tyre himſelfe in combating? but if this man lie down, he hath his throat cut by his enemy; hath this man thinke you done wiſely for himſelf? to prevent trouble, he hath loſt his life. If we ſhould be ſo weary of preſent troubles as to lie down to have our throats cut by our adverſaries, ſhal the generatiõ to come commend either our wiſdome or valour? It is true, when a ſtreame runneth ſtrong, you cannot expect to ſtop that ſtreame, but there will be ſome trouble in doing it; And the truth is, that war that is now on foot with us, though it hath much trouble in it, and many of our brethren ſuffer many hard things by it, yet let us know it is but to ſtop a ſtreame of miſery that was comming upon us, and it is better to undergoe ſome difficulties in the ſtopping the ſtreame, then to be quiet, and ſo let it overflow us, till all be paſt recovery. Our adverſaries cry out that we are enemies to peace, and they are all for peace, that is, they would have

Peace may be bought at too deare a rate.

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us to be so quiet as to let them doe what they list, they would faine have us so to love peace as to give up our strength to them, and to be irrecoverably under their power. Therefore let this generation be wise, for great things depend upon these present affaires of the kingdome, that concerne not onely their own outward comfort, but the glory of God, and the good of their posterity to many generations after.

I will breake the bow and the sword, &c.

Obfer.

It is God that bringeth Peace as he pleaseth; it is a great blessing, and it is Gods peculiar work to bring this blessing. We may treat and treat about peace, but untill God pleaseth to give a commission for peace, it will not be. If God comimeth in with exceptions, our treaties and our plots will never do the work, [*I*] will breake the bow, saith God. *Ier. 47.6. O thou sword of the Lord, how long will it be ere thou be quiet? put up thy self into thy scabbard, rest and be still.* The sword answers, *How can I be quiet seeing the Lord hath given me a charge against Ashkelon? &c.* Till God give a commission to the sword it cannot rest and be still. *Iob 34. 29. When he giv th quietnesse, who then can make trouble? and when he hideth his face, who then can behold him? whether it be against a nation or a man onely.* If he cause trouble, who can make quietnesse? Oh no, none can. It is God that is to be looked at in breaking of treaties, it is God that hardneth the hearts of men that they shal not make peace untill his time come. *Iosh. 11. 19. 20.* a most remarkable text. *There was not (saith the text) a City that made peace with the children of Israel save the inhabitants of Gibeon, for it was of the Lord to harden their hearts that they should come against Israel in battell that they might utterly be destroyed.* Of all the Cities in Canaan that Gods people came against, though Gods hand was very remarkable in going along with them, working many miracles for them, yet the text observeth that there was none that would make peace with them onely Gibeon, why? *for it was of the Lord to harden their hearts to come against Israel in battell that they might utterly be destroyed.* God intended to destroy them, therefore God hardened them that they should not make peace with his people. God is the Prince of peace, therefore he disposeth of it as he will; Many devices may be in the hearts of men, they have many plots and

God is the Prince of peace, he is the disposer of it as he pleaseth.

contrivances, but the counsell of the Lord shall stand, *Pſal. 29. 11. The Lord sitteth upon the floods, yea the Lord sitteth King for ever. The Lord will give strength to his people, the Lord will blesse his people with peace.* That is not the peace for God to blesse his people with, for which they must lay open their throats to be cut, and betray his cause. God need give no strength for this, but Gods way is to *give strength to his people,* and then *to blesse them with peace.* We love peace, but let us look to have our peace thorough the strength of God; put those together, the Lord hath promised it, & do you plead this promise; though we seem weak, yet *the Lord wil give his people strength, & so he wil blesse his people with peace.* We must work our peace by improving Gods strength, not thinke to get peace by a sluggish compliance, and a base unworthy yielding to our adversaries. *Ier. 14. 19. We looked for peace,* it seemes they were in some treaties, *and there is no good for healing, and behold trouble,* all their treaties came to nothing: But marke what followes, *ver. 20. We acknowledge, O Lord, our wickednesse and the iniquity of our fathers;* O Lord we dwell amongst people that are set on fire, and when we speak of peace, yea when they speak of peace they have mischief in their hearts, O Lord our wickednesse and the iniquity of our fathers is great, O Lord pardon our iniquity. This is the way to have peace, to make up our peace with God.

Thirdly, Thorough reformation is the way to bring peace. Marke how it riseth, *They shall call me no more Baali,* then *will I break the bow;* when they shall break off throughly from their Idolatry, then *will I break the bow and the sword;* so long as they worship false gods, war shall be in their gates; but when they shall throughly reform and set up my worship in that way that I will have, then *will I break the bow.* That is the way if we could trust God for it. Here is our baseness that we will not trust God in this way of peace, we are ready to think that reformation will bring disturbance, oh no, reformation is the way to a thorough peace. Let our wisdom be pure, and then certainly it will be peaceable. We have a most excellent Scripture for this, *Iſa. 33. 20. J. rusalem is there promised to be a quiet habitation,* what followeth? *ver. 22. For the Lord is our judge, the Lord is our law-giver,* the more we entertain him as judge, and our law-

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Reformation
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giver, the more peace we shall have. *Esay 9.7. Of his government and peace there shall be no end.* When the government of CHRIST commeth, then commeth peace. *Zach. 6. 13. He shall rule upon his throne, and be a Priest upon his throne, and the counsell of peace shall be between them both;* that is, advance Christ in his Kingly Office as well as in his priestly office, and then there shall be a Counsell of peace. What is the reason that the counsell of peace hath not prevayled to this day? We have cause to feare they have not been set between both, between the Kingly Office and Priestly Office of Christ to advance them both. *Isa. 32.17,18. The worke of righteousness shall be peace, and the effect of righteousness quietnesse and assurance for ever, and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.* See how the Holy Ghost addes one word to another, to shew that true peace is in the ways of righteousness. When mens counsels for peace are crooked counsels, when they seek to company for their own ends, when the honour of God is not their chiefe ayme, it is just with God to dash all their counsels. *Isa. 59.8. The way of peace they know not, saith God, there is no judgement in their goings, they have made them crooked paths, whosoever goeth therein shall not know peace.* We know the going of the serpent is a crooked going, it windeth up and down; so many of our Counsellors of peace have gone like the serpent, winding up and down in their carnall policies, they have not studied reformation, but have gone in crooked paths, and therefore they have not brought forth the true effects of peace. But one place more, *Ier. 31.22.23.* there the Lord speaks concerning his people, when he was about to deliver them from captivity, *How long wilt thou go about? that is, you do not go on the right way, you compasse about, you have fetches because you meet with difficulties in your way, you think by this and the other meanes to avoide troubles, but you should go on by a right line: what followeth? The Lord blesse thee O habitation of justice and mountaine of holynesse;* Apply your counsels that way to be the habitation of justice and the mountaine of holynesse, and the work is done, execute justice upon Delinquents that are in your power, and set up the ordinances of God in the right way of worship, this is the way of peace, but all this

while

while you have gone about. Oh that the Lord would deliver our great Counſellors from going about.

They ſhall lye down ſafely.

Hence the Note is, Onely Gods peace bringeth ſafely. If we patch up a falſe peace upon baſe and unworthy terms, we muſt not think to lye down ſafely; but when God promiſeth peace a fruit of the Covenant, then it follows, *they ſhall lye down ſafely.*

And I ſuppoſe none of you would have any other peace but ſuch a peace as you may lye downe ſafely, and how is it poſſible do you thinke to lye downe ſafely, except the Lord deſtroy the evill beaſts out of the land? *Levit. 26. 5. I will give peace in your land, and you ſhall lye downe, and none ſhall make you afraid, and I will rid evill beaſts out of the land.* What is the end of our warre at preſent, but to rid the evill beaſts out of the land, that ſo wee may lye downe ſafely? Can you thinke to dwell ſafely ſo long as ſo many evill beaſts are in the land, and ſo exaſperated in the higheſt of all their rage? Certainly, if a falſe and a patched up peace ſhould be made, we were in a moſt tickle and hazardous condition, eſpecially thoſe who have appeared for the Cauſe of God; thoſe who have ſhewed themſelves moſt faithfull, can they lie downe ſafely in the confidence of ſuch a peace? If you have the hearts of true Engliſh-men, you would never deſire any other peace, but ſuch as that you and your brethren, your Miniſters, and thoſe Worthies in Parliament, and all that have appeared for you, might lye downe ſafely. *Acts 27. 13, 14.* wee reade of a *ſoft ſouth-wind* that did blow, but the Text ſaith, that not long after there aroſe a *tempeſtuous wind* called *Euroclydon*.

So if we have a falſe peace, it may blow as that ſouth-wind did, ſoftly and ſtill, but certainly the *Euroclydon*, the moſt terrible eaſt-wind will follow after. *2 Chron. 20. 30. Iehoſaphat was quiet, for his God gave him reſt.* Suppoſe we ſhould be quiet, and our owne baſe counſels and our owne compliances ſhould give us reſt, our quiet would never be ſecurity to us, there will follow diſmal things afterward; but then is a people quiet ſafely, when we have the peace of God, together with the God of peace. *Phil. 4. 7. The peace of God which paſſeth all underſtanding, keep your hearts, &c.* Then preſently, verſe 9. *The God of peace ſhall be with you.* We would be loth to be without the God

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Only Gods peace brings ſafely.

Tranquillitas iſta tempeſtas crit. Hieron.

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of peace, then let us be loth to have any peace but the peace of God. You all desire Peace, and so the adversary pretendeth; take heed you be not deluded with vaine words; that which is your end in your thoughts, is their meanes to drive on their designs; and what good will such a peace doe you? you will be no more secure then you are, nay your danger will be farre greater.

Obser.

Lastly, It is Gods owne gift to his people to *lie downe safely*, this is a further blessing then to have the sword and bow broken. We may be delivered from our enemies, but the Lord may affrighten our consciences with visions in the night, he may terrifie us a thousand wayes, and take away our security, therefore he addeth this, *I will breake the bow and the sword, and then I will make thee lye downe safely*. This is a precious mercy, it is *recumbere faciam, in fiducia dormire faciam fiducialiter*, I will make them lye downe in trust and confidence, that is, to go to bed without any feare of evill to befall us afore morning. We little think what a mercy this is, we have many nights lain down safely, and slept quietly, and have risen up comfortably, you have little thought of the giving God the glory of this mercy. Many of our brethren in divers countreys would prize such a mercy now, when they goe to bed they are afraid of every little noise, and can scarce have a nights sleep, but are scared with Alarums. What would some of our brethren give for one nights rest in safety, that when they goe to bed they might say, Well, I hope this night I shall have quiet rest, I shall not be troubled in my sleep. In many places they are faine to sleep in the day, and to watch in the night. It is true, here in the City you can goe to bed and sleep quietly, and rise quietly, oh think of those that want this mercy, and give God the glory of it while you have it. It is a mercy of God, a great priviledge for the Lord to quiet our spirits in these dangerous times, in these trembling dayes, when every mans hands are upon his loynes. Many who are free from their Adversaries, yet through the timorousnesse of their spirits they cannot have one nights quiet, they turmoile themselves with their owne thoughts, Oh what will become of us hereafter? It may be the enemies will come, and we shall lose our lives, and all will be rent from us, and this makes them
that

The blessing of a quiet spirit in troublsome times.

that they cannot lie down ſafely, though langer be not yet neare them, but when God is pleaſed to quiet the heart in the moſt troubleſome times of all, that you can lie down ſecurely, this is a choice mercy, it is a fruite of the Covenant.

This mercy the Lord promiſeth, *Pro. 3. 23. Then ſhalt thou walke in thy way ſafely, thy foot ſhall not ſtumble.* Mark the 24. ver. *When thou lieſt down thou ſhalt not be afraid, yea thou ſhalt lye down, and thy ſleepe ſhall be ſweet, be not afraid of ſudden feare, for the Lord ſhall be thy confidence, &c.* This made good to one in theſe dayes is a text worth gold indeed. So *Pſal. 107. 3. So doth the Lord give his beloved reſt*; others they labour and toyle, and they eate the bread of carefulneſſe and are mightily perplexed, but *ſo doth the Lord give his beloved reſt*, that is, the Lord takes away care and thought from his beloved, and gives them reſt, ſo that they can lye down quietly as it were in his boſome.

There is a falſe reſt and ſecurity of the wicked when they make a Covenant with death and with hell, as *Iſa. 28. 16. Ye have ſaid, we have made a covenant with death and with hell, when the overflowing ſcourge ſhall paſſe through, it ſhall not come unto us; for we have made lies our refuge, and under falſehood have we hid our ſelves.* This text is as proper a text to our adverſaries as any one I know in the Scripture, they promiſe to themſelves all ſecurity and ſafety, they *make a Covenant with hell and death*, but how? they *make lies their refuge, and under falſehood have they hid themſelves.* Here is a ſecurity, and it is by a covenant, with hell and death; but this text holds forth a lying down ſafely by vertue of another Covenant, even the Covenant of God, therefore it followes, *ver. 16. Behold I lay in Zion for a foundation, a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation, he that beleeveth ſhall not make haſte.* It is an obſervable text concerning our times, there is a ſecurity upon that ground, the *overflowing ſcourge* will break down all, but ſaith God, *I lay in Zion for a foundation, a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation, he that beleeveth ſhall not make haſte*, you may be ſecure, though your enemies do vaunt themſelves and will boaſt in their own wayes, they have *made a covenant with hell and death*, yet for you *I lay in Zion a corner ſtone, a ſure foundation, he that beleeveth ſhall not make haſte.* Although God doth not
come

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come with his deliverance for the present, yet you who beleeve, quiet your selves, and lie down safely, and doe not make haste. *A horse* saith the Scripture, *Psal. 33. 17. is a vaine thing for safety*, they trust in the creature, *ver. 18. but behold the eye of the Lord is upon them that feare him*, they have a greater safety then if they had troopes of horses lie about them to defend them, and *ver. 20. Our soul waiteth for the Lord, he is our help and our shield.* so *Pro. 21. 31. The horse is prepared against the day of battell, but safety is of the Lord.* Let us therefore cry with the *Psalmist, Lord lift thou up the light of thy countenance upon us, then will we lie down in peace and sleep, for thou onely makest us dwell in safety.* Would you have quiet sleep in these troublesome times? make your peace with God, if there be peace within, then you may lie down safely notwithstanding all the rumors and tumults of war abroad, but if there be no peace in the heart, though you should live to see outward peace, your sinnes would dog you, they would pursue you, the terrours of the Almighty would be upon you, and you should not have one nights rest.

But Lord what is all this except we may have communion with thy selfe, except we may have communion with **J E S U S C H R I S T**? This is the voice of a gracious heart, therefore follows that blessed promise as a further fruite of the Covenant that God would make with his people, saith the Lord, *I will betroth thee unto my selfe*, I will be yours too, there shall be a most blessed union and conjugall communion between you and me, you shall enjoy me in all the sweetnesse & love that the wife enjoyeth the husband in, though you have most wretchedly departed from me, yet behold, *I will betroth you unto me in righteousness and in judgement, and in loving kindnesse, and in mercies.*


The

The Seventeenth Lecture.

HOSEA 2. 19, 20.

And I will betroth thee unto me for ever, yea, I will betroth thee unto me in rightcouſneſſe, and in judgement, and in loving kindneſſe, and in mercies.

I will even betroth thee unto me in faithfulneſſe, and thou ſhalt know the Lord.

 Ut how betroth? (this phraſe ſeems to be very ſtrange) ſhe had been the wife of God before, and was gone a whoring from him; though God ſhould be reconciled to her, one would have thought it ſhould rather have been, *I will receive you again,* No, but *I will betroth you.* The reaſon of the phraſe is, to note that God would receive her with that love as if ſhe had been a pure virgin, and he would never upbraid her with her former departing from him: you have been an adultereſſe, beare your ſhame, but for my own Names ſake I will be content to receive you again, No, but *I will betroth you unto me,* you ſhall be as now taken to me, and your ſinnes ſhall be no more remembered, they ſhall be as if they had never been committed.

When God pardoneth ſinne he will remember it no more, the Lord will never charge upon ſinners their former ſinnes. And if God will not remember the ſinnes of his people, of his repenting people, to charge them upon them, we ſhould not remember them, to upbrayd them for them; what ever they have been before, if now converted, it is too much boldneſſe in any of us to upbrayd them for any of their former ſinnes. I remember *Beza* tells of himſelf, that the Papiſts upbrayded him much for the ſinnes of his youth, for his laſcivious Poems he made before his converſion; but *Beza* answers them thus, *Hi homines invident mihi gratiam divinam,* theſe men envy me the grace of God.

Obſer.

I will betroth thee unto me, yea I will betroth thee unto me, I will even betroth thee unto me. Gggg The

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The repenting Church might say, How is it possible that such an adulteresse who hath been so vile, who hath been so impudent in her wayes of forsaking the blessed God, her glorious husband, who hath so long continued in filthy whordomes, should yet expect to receive mercy? What, this mercy, to be betrothed to God, to be taken as if she were a chaste spouse before him? Yes saith God, I will do it, and therefore it is repeated threetimes for the assurance of the humbled repenting Church that God will again betroth himselfe unto her, and that with some Emphasis, *I will betroth, yea I will betroth, even I will betroth*: there is *betrothing*, and *betrothing*, and *betrothing*, and *I*, and *I*, and *I*, shewing how much the heart of God is in this thing. As if God should have said, Though you may think such a thing can never be, you see nothing but cause of doubting and discouragement in your selves, but I will do it, yea I will do it, and it is thus repeated to note also the excellency of the mercy that is in it.

It is an excellent mercy indeed that the Lord will take a people into so neer a communion with himself, from this mercy floweth most glorious mercies, I will do this saith God, I need say no more, here is mercy enough to satisfie any soul living, I will do it, I will do it, I will do it.

But will this mercy hold? will it hold? I have already apostatized from the Lord, and I have still an apostatizing heart, and am like to fall off from God again, and so my condition is like to be worse then ever yet it was; no saith God, *I will betroth you unto my selfe for ever*, my heart shall be for ever towards you, and your heart shall be for ever towards me, there shall never be any breach of conjugall love and communion between you and I any more.

2.

But the Lord is a righteous God, he is a God of infinite justice, and I have most fearfully sinned against him, oh the hideous sins that I stand guilty of before him! how shall that infinite justice of God be satisfied for my finnes? this is the care of a repenting heart, not onely to obtaine mercy for pardon, but how shall that justice of God be satisfied? Yes saith God, I will have a way for that too, though you have been very sinneful, yet when I receive you to mercy, it shall be in such a way as I will be righteous, as well as gracious, I will do it *in righteousness*, it shall be no dishonour

honour at all to my righteousneſſe, that I take you again to my ſelf. And I will put ſuch a righteous frame into your hearts that it ſhall be no ſcandall unto me before the Nations that I have betrothed ſuch a one as you unto my ſelf.

But what reaſon can there poſſible be that God ſhould do thus? how can it be imagined that ever the Lord ſhould do ſuch a thing as this? God hath ten thouſand wayes to honour himſelf though we periſh for ever, no people have ever provoked him as we have done ſaith this repenting Iſrael. Well ſaith God, though you know no reaſon why it ſhould be done, yea indeed though there be no reaſon at all in your ſelves, yet that which I will do, I will do it *in judgement* too, I know a reaſon why I will do it, it is not a raſh thing that I ſhall do, I will do it *in judgement*, it is no other thing that now I promiſe you, but that which I have exerciſed my wiſdome about from all eternity, it is not onely a work of my grace and mercy toward you, but it is a work of my wiſdome too, and there will one day appeare a glorious ſhine of wiſdome in this my work of taking you unto my ſelf again, I know what I do in it, yea and on your part though hitherto you have ſeen no ſuch excellency in my wayes to cleave to them, but you have departed from them and followed other lovers, yet I ſhall when I come in wayes of mercy to you, convince you ſo of the vanity of all other things your hearts runne after, and of that fulneſſe of good there is in me to ſatiſfie your ſouls for ever, that you ſhall ſee infinite reaſon to joyne your ſelves unto me in an everlaſting Covenant. You thought there were more ſpecious ſhewes in wayes of falſe worſhip, but when you ſhall be reconciled, you ſhall ſee there is infinite reaſon in thoſe wayes of worſhip your ſouls have heretofore rejected, you ſhall not onely have your affections a little ſtirred, and have ſome heate for the preſent, but that change that ſhall be in you, ſhall be out of judgement, *I will betroth you unto me in judgement*, in judgement on my part, I will have reaſon for what I do, and in judgement on your part, you ſhall ſee reaſon for what you do, you ſhall ſee ſo much reaſon in comming in to me, that you ſhall admire at the former folly of your hearts, when you departed from me and ſought your comforts elſewhere. The workings of my heart ſhall be in judgement toward

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3.

Chap. 2. you, and the workings of your hearts shall be in judgement toward me.

4. But take it at best that my heart doth indeed come in to God, yet I shall remaine a poore, sinfull, weake creature, there will hang upon me many infirmities that will be grievous to the Spirit of the holy and just God. Well saith God, *I will betroth you unto me in loving kindnesse.* I will deale gently and favourably with you; I will not take advantage of your saylings and infirmities, I will remember you are but flesh, I will have a tender respect to you.

5. But it may be there will not onely be some ordinary infirmities which may be grievous enough to the Spirit of God, but I may perhaps fall into grievous offences that will provoke the Spirit of God bitterly against me, and so I shall fall into as wofull, yea worse condition then before: No saith God, *I will betroth you unto me in mercies* as well as *in loving kindnesse*, my bowels of mercy shall yearne toward you, not onely to passe over lesser infirmities, but to swallow up greater iniquities. And accordingly I will work in you gracious dispositions of loving kindnesse towards me, you shall have a most sweet and ingenuous disposition of spirit, you shall do what you do for me out of principles of love, out of abundance of sweetnesse in all your wayes, that perverse, surly, crooked, sowre spirit of yours toward me shall be changed into a sweet, gentle, gracious frame. And this sweetnesse and loving kindnesse shall be in you toward one another, you shall have your hearts changed that were so rugged, and so harsh and peevish toward one another afore, when I am once reconciled unto you, you shall be reconciled one to another. And you shall have bowels of mercy, as my bowels shall yerne towards you, so your bowels shall yerne toward me, as it shall pitie my soule to see you in misery, so it shall pity your soul to see me dishonoured, and you shall have bowels likewise one toward another, pitying one another, and helping, and releeving one another in the greatest straits, *I will betroth you unto me in loving kindnesse and in mercies.*

6. But there are many glorious promises that wee finde God made to his people, surely according to what wee reade in his word there are great things to be done for them, shall ever these
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promiſes be made good unto us? If we may have mercy though we be never ſo low, if Gods loving kindneſſe be manifeſted unto us in a way of reconciliation, though we be but hired ſervants; if we may be Spouſes though we be kept hardly, it will be well with us: But ſaith God, there are glorious promiſes made to the Church, and I will fulfill them all unto you, though you have departed from me, and provoked me againſt you, yet upon your returning you ſhall be ſo received, as to have intereſt in all the precious, gracious, glorious promiſes I have made to the Church, I will make them all good to you, for *I will betroth you unto my ſelfe in faithfulneſſe, as well as in mercy*; looke what ever I have ſaid concerning my Church, that is yours to be made good to the uttermoſt, and there is nothing that can be for your good, that concernes me as a loving huſband to doe, but you ſhall be ſure to have it: And as for you, howſoever your hearts have been hitherto unfaithfull towards me in departing from me, yet now you ſhall have put into you a faithfull ſpirit, there ſhall be faithfulneſſe on your part as well as on mine, ſo as my heart ſhall confide in you, you ſhall not deale falſely with me as before; your hearts ſhall confide in me, that I will deale faithfully with you, and my heart ſhall confide in you that you will deale faithfully with me, ſo that whatſoever befalls you, yet you ſhall be faithfull to me, and faithfull one to another, ſo as your hearts ſhall truſt one in another. *I will betroth you unto me in faithfulneſſe.*

And whereas it is but little that yet you have knowne of me, and this indeed hath bene the cauſe of all your vile departings from me, becauſe you have not knowne me the Lord, therefore *you ſhall know the Lord*; know him in another manner then ever yet you knew him; I will ſhew my glory to you, I will open my very heart to you, the ſecret of the Lord ſhall be with you, you ſhall all know me, though your parts be but weake and meane, yet you ſhall be taught of God; perhaps you may be ignorant of other things, but *you ſhall know the Lord.*

And as for outward bleſſings, you ſhall have your fill of them, too, all the creatures ſhall be moved towards you to comfort you, to ſuccour you; *Let Iezreel cry to the corne, the corne ſhall cry to the earth, and the earth ſhall heare the corne, the earth ſhall cry to the heavens, the heavens ſhall heare the earth, and the hea-*

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vens shall cry to me, and I will heare the heavens; There shall be in them, 1 a readinesse to help, 2 a greedinesse to relieve you; yea 3 a concatenation of them all, 4 and I will joyne them for the good of Iezrael.

9. But yet we are a people scattered about the world, and most of us are consumed: but, *I will sow her unto me in the earth; you are scattered, this was a judgement, but now it is turned to a mercy, your scattering is as seed, you shall fructifie and increase abundantly, and so be a blessing to the whole earth.*

10. But we have lien under the curse of God a great while, and have seemed to be rejected; but saith God, *I will have mercy upon her that had not obtained mercy.*

11. Lastly, we are a proverb unto all the world (as you know the Jews are) we are a by-word, a scorne, a reproach amongst all people, they say, God had rejected us, and so trample upon us: No saith God, I will not onely betroth you to my selfe, but it shall appeare to all the world you are my people, *I wil say to you which were not my people, you are my people; though you be a people scorned and vilified in the world, yet I will own you, and it shall appeare so, your low and miserable condition shall not hinder me from saying, you are my people: and as for you, whatsoever you shall meet withall in my wayes, whatsoever you suffer for my worship, though it be scorned and despised in the world, yet you shall own it before the world, and you shall say, Thou art my God.*

Thus you have a short paraphrase upon this gracious expression of God to his reconciled people. You have here but a flash of this mercie of the Lord to his Saints.

Quest.

But when was all this fulfilled you will say? or is it to be fulfilled? to what times does this prophesie referre?

Answ.

There is in part the making good this prophesie when ever a soule is brought in to the embracing the Gospel: but the height of this shall be at the calling of the Jews; then not onely the spirituall estate of particular converted soules shall be thus happy, but the Church estate shall be thus, the visible Church shall bee betrothed unto the Lord for ever. We cannot say so of any visible Church here, there is no visible Church but may fall off from the visibility of it, but when God shall bring in the Jews, they shall never

never fall off from the viſibility of their Church-communion. *Revel. 21. 2.* ſeemeth to have reference to this propheſie. *And I John ſaw the holy City, new Jeruſalem, comming downe from God, prepared as a bride adorned for her husband: And I heard a great voyce out of heaven, ſaying, Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall be with them and be their God.* This hath almoſt the ſame words that we have here in this propheſie that is to be fulfilled in that glorious Church-eſtate, that ſhall be when God calls home to himſelfe his owne people: Marke there, *God himſelfe ſhall be with them;* God is alwaies with his people, but *God himſelfe,* that is, a more eſpeciall, and immediate, and full preſence of God ſhall be with them.

But the words muſt have yet a more full ſearch into them.

I will betroth thee]

The Scripture makes much mention of Eſpouſals and of marriage, to expreſſe the great myſterie of the grace of God to his people. The holy Ghoſt ſeemes to delight much in this Allegory: there is none more frequent in Scripture then it, which is a very great honour to a married condition: And ſuch ought to be the lives of thoſe that are in a married condition, as much as may be to reſemble the bleſſedneſſe of the condition of a people reconciled unto God, for in all ſimilitudes there muſt be ſomething in the thing to reſemble that which it is brought for. Married people ſhould ſo live, as all that behold the ſweetneſſe, the happineſſe of their lives, may be put in minde thereby of that ſweetneſſe and happineſſe there is in the Churches communion with Jeſus Chriſt. I appeale to you, are your lives thus?

Now in a married condition there are theſe foure things moſt remarkable.

Fiſt, there is the neereſt union that can be, *They two ſhall bee made one fleſh;* this is the power of God in an Ordinance, conſider it, two that not perhaps a month before were ſtrangers one to another, never ſaw the faces one of another, did not know that there were ſuch in the world, if they come under this Ordinance, though it be but a civill Ordinance, theſe two ſhall now bee neerer one to another then the childe that came out of the fathers loynes, or out of the bowels of the mother, the fruit

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of the wombe shall not be so neere now to thee, nor must it love thee so much as this party, that not long since it was a meere stranger unto. Whence commeth this but meerely from the power of an Ordinance? One would thinke that the affection of a mother to the fruit of her owne bowels should be more then it were possible for her to have to a stranger she had never seene before in her life; but it is not so, when a woman commeth under this Ordinance, she now commeth to have (according to that which is her duty) more affection to one that was ere while a stranger, then to the child that came forth of her owne bowels, so a man then to one that came out of his owne loynes. Here is the power of Gods Ordinance, though but civill. Now then if an Ordinance of God, though but civil, hath such an efficacy in it, what efficacy have divine Ordinances then? Certainly they have mighty efficacy upon the soule when they are administered in the way of God. So it is here, *I will betroth thee*; as if God should say, thou wast not long since as a stranger unto me, one cast off, yea thou wast as an enemy unto me, but now all the creatures in heaven and in earth, the very Angels themselves shall not be more deare unto me, in a neerer communion then you. This is true of a wretched sinfull creature that hath not onely beene as a stranger unto God, but an enemy unto him, he commeth now upon conversion and union with Christ, to be in a neerer conjunction and further communion with God then the very Angels in heaven are in some regard, for they are never said to be the Spouse of the Son of God so as the Saints are. This is the mighty power & love of God in uniting his Saints to his Son.

2.

Secondly, there is in nothing in the world that full communication of one creature to another, as there is in that condition of marriage; so in our spirituall marriage with Christ, there is an inconceivable communion of one to another mutually. God hath two wayes of communication of himselfe, one is infinite, that is to his Son in that inconceivable mysterie of the generation of the Son; he hath other wayes of communication of himselfe after a finite manner; but of all the finite wayes this is the greatest, his communication of himselfe to his Saints in Christ; God hath no such communication of himselfe to all the creatures, as he hath to his Saints in his Son. God in comparisō communicateth little or nothing

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nothing of himſelfe to the whole frame of heaven and earth, ſo as he doth to any one of his Saints. So far as there wants communion in a married eſtate, ſo far there wants the bleſſing of it, it ſhould be full : The communion of God to his Church is a full communion, his wiſdome, power, riches are made over to the Saints, the merits, the righteouſneſſe of Chriſt are made all over to them.

This is mutuall, there is no ſuch communication of any creature to another, as there is of the hearts of the Saints to God ; one converted to God, lets out his heart into God in a fuller way then any creature can let out it ſelfe to another creature. Suppose all the creatures in the world ſhould have their beauty and excellency put together in one, and preſent it ſelfe wholly unto thee to be an object of thy delight, yet it were not poſſible that thou ſhouldeſt communicate thy ſelfe ſo fully to it, as thy ſoule will communicate it ſelfe to God upon thy converſion. The ſoul gives up it ſelfe to God, as into an infinite ocean of goodneſſe, ſo as it would not retaine any thing of its owne, as a drop of water into a tun of wine, it retaines not its ſavour or colour that it had before, but is as it were turned into wine. And hereby you may know whether your converſion be right yea or no. As that which is Chriſts commeth to be thine, ſo that which is thine commeth againe to be Chriſts, *My Beloved is mine, and I am his*, ſaith the Church. Hence it is that the honour that Chriſt the Husband hath, reflects upon the Saints ; they ſhine with the brightneſſe of his beams. *Eſay 43. 4. Since thou waſt precious in my ſight thou becameſt honourable.* It was wont to be the cuſtome among the Romans in their marriages, when the wife was brought home, ſhe had this ſpeech, *Where you are Caius, I am Caia.* How meane ſoever the woman was before, yet being married, ſhe partakes of the honour of her husband. So the Saints, whatſoever they were before, they are now looked upon as honourable in the eyes of the Father, in the eyes of Chriſt, in the eyes of the holy Ghoſt, and in the eyes of the Angels and the reſt of the Saints, who are able to diſcerneth their excellency. And on the other ſide, (for ſtill it is mutuall) as the Church hath honour from the luſtre of the beams of Chriſts glory, ſo even the Church is a glory unto Chriſt.

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The Saints partake of Chriſts honour, and they are an honour unto Chriſt.

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As the Scripture saith, *The wife is the glory of the man*, (which place heretofore you have had opened unto you) so the truth is, the Church is the glory of Christ.

How is that? you will say: It is true, Christ is the glory of the Church, but that the Church which is a company of poore creatures should be the glory of Christ, how can that be?

Yes, it is so, Christ accounteth himselfe glorified before the Father, that he hath such a Spouse. Mark that place, *2 Cor. 8. 23. Whether you inquire of Titus, he is my partner, or of our brethren, the messengers of the Churches, the glory of Christ. Titus and the brethren are there called the glory of Christ.* And *Ephes. 1. 23.* the Church is said to be *the fulnesse of him that filleth all in all.* Howsoever we are to be low in our owne eyes, yet this is certaine, that it is the glory of Christ before the Father and the blessed Angels, that he hath such a Spouse as he hath. Hence *Revel. 21. 9. Come, behold, the Bride the Lambs wife:* The very Angels rejoyce in this, *Oh come, behold the Bride, the Lambs wife.* Certainly had it not been for the glory of Christ, the Angels would not in such a triumphing way have called all to behold the Bride the Lambs wife. They call to behold the glory of Christ in his Bride. *Psal. 45.* the Church is described to be brought in to the King *all glorious and beautifull, with a raiment of needles worke, &c.* Christ rejoyceth, and his very heart even springs againe to present his Church unto his Father, Father here behold my Spouse that I have marryed unto my selfe. It is true, a child may sometimes marry against his fathers consent, such a one as he may be ashamed to think of bringing to his fathers house, because she will be a disgrace to his father and his friends: But how meane and sinfull soever we are in our selves, when once we are betrothed unto Christ, he will not think it any dishonour, no not before his Father, that he hath such a Spouse; but he will account it his glory before him and the blessed Angels, that he hath betrothed her unto himselfe.

And againe, this communion makes the afflictions of Christ the Churches afflictions, and the afflictions of the Church the afflictions of Christ. There is a communion in evill things as well as in good. The very sins of the Church come to be charged upon

Afflictions
are mutu-
al between
Christ
and his
Church.

upon Chriſt; as a woman that was in debt before maryage and ſo ſubject to arreſts, if ſhe be once marryed ſhe is no more troubled with the Sergeants, none can arreſt her, but all the debts are charged upon the man: ſo though we be in debt, owing a debt of puniſhment becauſe we have not paid the debt of obedience, and while we are out of Chriſt, before this bleſſed marriage, we may feare every moment to have ſome ſergeant of the Lord upon us to arreſt us, to hale us to priſon, there to lie untill we have paid the uttermoſt farthing; but when the ſoul is marryed unto Chriſt, all debts, all finnes are all tranſacted upon Chriſt, all charged upon him, if the law come now and requires ſatiſfaction, if juſtice comes you may ſend them to your husband to answer all, and he will not take it ill. A husband perhaps may take it ill, and think he hath brought himſelf to miſery, when arreſts come upon him for his wives debts, it may take off his heart from her, but Chriſt will never love you the worſe for all your debts when they are charged upon him, he will willingly ſatiſfie them, and he rejoyceth in the ſatiſfaction of them before his Father. And if there be any affliction befall you, Chriſt is afflicted with you. *Iſa. 63. 9. In all their afflictions he was afflicted.* So on the other ſide, all the afflictions of Chriſt are the afflictions of the Church: doth Chriſt ſuffer? you take it unto heart as if it were your own ſuffering. Chriſt takes your ſufferings unto heart, as if they were his own, and you take the ſufferings of Chriſt unto heart as if they were your own.

Thirdly, in a marryed condition there is a mutuall intire love. That is,

Fiſt, loving the perſon more then what cometh from him. True conjugall love is pitched upon the perſons mutually, rather then upon the eſtates or any thing they enjoy by the perſon. So on Chriſts part, his love is pitched upon the perſons of the Saints, Chriſt loves your perſons more then all your actions. It is true, all theſe gracious actions you do are lovely before Chriſt, for they are the fruits of his ſpirit, but know, the pitch of Chriſts love is upon your perſons cheifely. So the pitch of your love if it be a right conjugall love, is upon the perſon of Chriſt rather then upon any thing that comes from him, thou ſeeſt him altogether lovely in himſelf, beſides thoſe riches of pardon of ſin and preci-

Intire
love in a
marryed
condition
in three
things.

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ous promises that thou enjoyest by him, his person is that which satisfies thy soul.

2.

Secondly, In prising the love each of other, true love can be satisfied with nothing else but love, love villifies every thing that is tendered, except it comes as a fruit of love, and if there be love, a little is highly prized, if it be but a cup of cold water it is more then a kingdom without it, the giving the body to be burned is nothing without it. I will give you two Scriptures, one wherein the Saints prize Gods love, the other wherein God prizes the Saints love, *Psal. 36. 7. How excellent is thy loving kindnes O God? Psal. 91. 14. Because he hath set his love upon me, therefore will I deliver him, I will set him on high.*

3.

Thirdly, This intire love is a love in all conditions. Christ loves his Church in their afflictions as intirely as he doth out of their afflictions. *Deut. 32. 10. He found him in a desert land, and in the wast howling wildernesse, he led him about, he instructed him, he kept him as the apple of his eye.* Marke, they were in the wildernesse, in the wast howling wildernesse, yet even there they were deare unto Christ, there they were kept as the apple of his eye. The Church on the other side looks upon Christ in his afflictions as lovely still as ever, *Can. 1. 12. A bundle of myrrhe is my well beloved unto me, he shal lie all night betwixt my breasts.* Myrrhe is a bitter thing, yet the Church professeth that Christ though bitter in his afflictions, should lie as lovely between her breasts as a bundle of Myrrhe. I remember *Herodotus* reports of one *Artemesia* Queene of *Halicarnassus* (and *Plinie* speaks something of her too) when her husband was dead, she took his ashes and dranke it in wine out of respect to him though dead. The Church loveth a crucified Christ as well as a glorified Christ. A most notable example of the love of a spouse to her husband we have in our English Chronicle, *Elenor* the wife of *Edward* the first, the King having got a wound by a poysoned dagger, she to shew the intire love she bare to her husband, because she thought if the poyson did stay a while in the wound there would be no cure, therefore with her own mouth she sucked out the poyson that was in the wound, and so ventured the losse of her own life to preserve her husbands. Here was love in a spouse to a husband. There is the like love of the Church unto Christ, if Christ be

be wounded with the poyſonous tongues of ungodly men in reproaches and blaſphemies, let him be never ſo persecuted in the world, they that are truly gracious are willing to ſuck in that very poyſon to themſelves, ſo they may take it from him. Let the reproaches of Chriſt fall upon me, O let me ſuffer rather then Chriſt. It was *Ambroſe* his wiſh, Oh that God would turne all the adverſaries of the Church upon me, that they might turne all their weapons upon me, and ſatisfy their thirſt with my blood, this is the diſpoſition of a true ſpouſe of Chriſt.

The fourth is unſpeakeable delight; communion hath delight: the greateſt communion, the greateſt delight: the greateſt delight that God hath is to communicate himſelf, to his Sonne firſtly, and next, in letting out himſelf to his Saints. If there be delight in God in letting out himſelf to the Saints, in reaſon one would thinke there muſt needs be delight in the Saints, in letting themſelves out into God, in flowing into God. God takes ſuch delight in letting out his mercy to his Saints, as that he was well pleaſed with the death of his own Sonne as a meanes conducing thereunto. One would thinke that the death of Chriſt ſhould be the moſt abhorring to the heart of God of any thing in the world, yet the Scripture ſaith God was *well pleaſed* with it, *Iſa. 53. 10.* Why was God pleaſed with it? Becauſe the Lord ſaw this was the way for him to communicate himſelf in the fulneſſe of his grace unto his Church, and therefore though it coſt him ſo deare as the death of his own Son, yet he was well pleaſed with it. And as for Chriſt, he takes delight in letting out himſelf to his people, after he had ſuffered, the text ſaith, *he was ſatisfied when he ſaw of the travell of his ſoul.* As if Chriſt had ſaid, oh let me have a Church to communicate my ſelf unto, though I ſee it hath coſt me my blood, it hath coſt me all theſe fearfull ſufferings, yet I am ſatisfyed, I thinke all is well beſtowed, ſo I may have a people to partake of my love and mercy for ever. *Cant. 4. 9. Thou haſt raviſhed my heart, my ſiſter, my ſpouſe, thou haſt raviſhed my heart with one of thine eyes.* Then for the Saints, the delight they have in communicating themſelves unto Chriſt is unutterable. *Stay me with flaggons, comfort me with apples, for I am ſick of love, ſaith the Church, Cantic. 2. 5.*

H h h h 3

Pſal.

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Vtinam dominus advertat adverſarios ab eccleſia & in me omnia ſua tela convertant, meo ſanguine ſitim ſuam expleant. Ambr.

4.

Mutual delight between Chriſt and the Saints.

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Psal. 63.5. My soul shall be satisfied as with marrow and fattenesse, and my mouth shall praise thee with joyfull lips, when I remember thee upon my bed, and meditate of thee in the night watches.

Take this note, the more fully you lay out your selves for Christ, the more comfort you shall have in your lives. Here is the great difference between hypocrites and others in the comfort of their lives. It is impossible that any hypocrite can have that comfort in his life as a gracious heart can have, upon this ground, because a hypocrite reserveth somewhat of himself for something else, there is not a full communication of himself unto Christ, he alwayes keeps somewhat back and thereby loseth his comfort: But a gracious heart fully letting out himselfe into Christ, from thence cometh the comfort, and sweetnesse that he hath in the wayes of Christ above all hypocrites in the world. Perhaps you thinke that the onely comfort you can have is by receiving some benefit, some mercy from God, you are much mistaken, the comfort of letting your hearts out to God, is a greater comfort then any comfort you have in receiving any thing from God.

And now, oh how happy are they unto whom Christ is thus espoused! How comfortably may you live being made sure to Christ? and how comfortably may you die? It is our work to seeke to draw soules to Christ, to allure soules to be in love with him. *Gen. 24.35.* You may see what courte *Abrahams* servant took in drawing the love of *Rebekah* and her friends to his Masters son, he begins with telling them that he is the servant of *Abraham*, and that the Lord had blessed his Master greatly, so that he was become great, and that the Lord had given him flocks, and herds, and silver, and gold, and that he had an onely sonne that was to be heire of all this. This is the work of Ministers, to tell people what riches of mercy there are in God, and that all the treasures of those infinite riches of the infinite God are in **J E S U S C H R I S T** and to be let out in him, this gaines the heart. Yea it is not onely the work of ministers, but it should be the work of every gracious heart thus, to seek to draw soules to Christ, as *Rev. 22.17.* not onely the *Angels* there say *Come*, but the *bride* saith *Come, and let him that heareth say Come, and let him that is athirst come,*

come, and whoſoever will let him take the water of life freely.

Were I not in ſuch a way of explication as I am, ſurely wee could not get off ſuch a point as this; but that which I ſhall ſay for the preſent is onely this. Know that it is not want of any worth in you that can hinder communion with Jeſus Chriſt, doe not reaſon in that manner, I am a poore wretched ſinfull creature, will ever Chriſt be married unto me? It is not thy ſinfulneſſe, it is not thy baſe condition that can hinder thee; Chriſt never joynes himſelfe to any becauſe they are worthy, but hee joynes himſelfe to them that they may be worthy, hee makes them to be worthy in joyning himſelfe unto them. The woman is not married unto the King, becauſe ſhe is a Queene, but the King marryeth her, to make her a Queene.

And further know, if your hearts be not taken with Chriſt to joyne with him in this holy marriage, if he be not your husband to enjoy conjugall communion with you, he will be your Judge to condemne you.

But beſides this betrothing betweene Chriſt and a ſoule, there is a betrothing betweene Chriſt and a viſible Church, eſpecially the Church of the Jews when they ſhall be called.

God ſhall appeare in his glory when th's marriage ſhall be betweene Chriſt and the Jewiſh Church, the King will then be in his robes, if a man of eſtate have a ſonne to marry, and intends to ſolemnize the marriage according to his eſtate, if he have any better cloathes then other, he puts them on that day; ſo at the calling of the Jews, the King of heaven will be in his robes; God will appeare in a more glorious manner to the world then ever he did ſince the creation. Yea and you know the bridegroomee too will be very fine upon the marriage day, ſo Jeſus Chriſt will then appeare (whether perſonally or otherwiſe wee ſay not) but certainly he will gloriouſly appeare at that day. *Titus 2.15.* We looke for the glorious appearance of the great God, and our Saviour Jeſus Chriſt: And *2 Theſ. 1.10.* Chriſt ſhall come ſo as to be admired in all them that beleeve; the Church likewiſe ſhall then be arrayed in her fine cloathes, ſhe ſhall be then cloathed in white cleane and fine linnen, as it is *Revel. 19.8.* all in the righteouſneſſe of Chriſt, the great doctrine of juſtification by Chriſt ſhall be made out full and cleare. Yea and the creatures,

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Chriſt
marrying
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her servants, shall put on the best rayment, as in a great marriage the servants in the house have new cloathes, at that day there will be a change in all the creatures, and another kinde of face of the world then now there is. Then will be the marriage supper, and happie shall those be that shall then be found worthy to enter into the bed-chamber; let us now love Christ, let us now cleave to him, let us now suffer for him; wee may perhaps be some of those, who beside our eternall enjoyment of Christ in heaven, may enjoy him in this marriage upon the earth. But we must leave this argument, we spake something of it in the end of the first chapter.

And I will betroth thee unto me for ever.

[*For ever.*] This adds to the mercy to make it glorious, this [*for ever*] makes a misery though never so little, an infinite misery, and a mercy, an infinite mercy. This betrothing *for ever*, shall be fulfilled in a visible Church communion to the Jews, and in the spirituall communion of Christ with the soule for the present. Of the visible forme first.

Esay 60. 15. I will make thee an eternall excellency, a joy of many generations. I thinke this is not onely meant concerning the spirituall happinesse of the Saints, but that God hath a time to make his visible Church to be an eternall excellency, and a joy of many generations, an excellency that shall never have an end. And this their perpetuall condition, their enduring happinesse shall arise from these three grounds.

1.
The
grounds
of the en-
during
happinesse
of the
Church.

First, from the precious foundation that shall be laid of that Church when it shall be. *Esay 54. 8. With everlasting kindnesse will I have mercy on thee, saith the Lord;* but marke the ground, ver. 11. *Behold I lay the foundations with Saphires;* all the rubbish shall be taken away, it shall not be raised upon a rubbish foundation. God will lay the foundations of it with Saphires, and then with everlasting mercy hee will embrace that Church.

2.

Secondly, that Church shall be in a peaceable condition, no rent, no division there, therefore in a perpetuall condition. *Esay 33. 20. A Tabernacle that shall not be taken downe, nor one of the stakes thereof shall ever be removed;* Why? the very words before shew the reason, *Ierusalem shall be a quiet habitation.*

Thirdly,

Thirdly, this Church ſhall looke wholly at Chriſt as their Judge, and their Law-giver, and their King. *Eſay 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King.* Churches are ready to change, while they mixe other things with the worſhip of Chriſt, and the Laws of men with his Laws, but when they can looke to him, I meane in that which is ſpirituall, as their Law-giver, as their Judge, and as their King, then the happineſſe of it ſhall be perpetuall never to ceaſe in this world, the Lord Chriſt will betroth this Church unto him for ever.

Though I verily thinke the holy Ghoſt aymeth at this in great part, yet we are to underſtand this *betrothing for ever*, further of the ſpirituall communion the ſoule hath with Chriſt. When Chriſt betroths himſelfe unto a ſoule, it is *for ever*, the conjugall love of Chriſt with a gracious ſoule ſhall never be broken: At the firſt, mans condition was ſuch, as man laid hold upon God, and let goe his hold; but now God layes hold upon man, and he will never let goe his. The bond of union in a beleever runs through Jeſus Chriſt, it is faſtened upon God, and the Spirit of God holds the other end of it, and ſo it can never be broken; This union is in the Father who hath laid a ſure foundation, *2 Tim. 2. 19. Rom. 9. 11.* In the Son who *loves his to the end*, *John 13. 1.* In the Spirit, who *abides in the elect for ever*, *John 14. 16, 17. Eſay 54. 10. The mountaines ſhall depart, and the hills be removed, but my kindneſſe ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* My loving kindneſſe ſhall be more ſtable with thee, and endure longer then the mountaines themſelves. It is as ſure as the ordinances of heaven. *Ier. 31. 35, 36. Thus ſaith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moone and of the Stars for a light by night, if thoſe ordinances depart from before me, then the ſeed of Iſrael ſhall ceaſe, &c.* And *Ier. 33. 20, 21. Thus ſaith the Lord, if you can breake my covenant of the day, and my covenant of the night, that there ſhould not be day and night in their ſeaſon, then may alſo my covenant be broken with David my ſervant.* You have theſe three expreſſions of the abiding of Gods love to his people.

1. The continuance of the mountaines.
2. The continuance of the ordinances of heaven and earth.
3. Gods covenant with

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night and day. Here is the bottome of consolation to the Saints, *They shall be kept by the power of God, 1 Pet. 1. 5.* As if God should say, the speciall power that I meane to put forth in this world, shall be to uphold the spirits of my Saints, to bring them to salvation, certainly it is so. The speciall work that God hath in this world to exercise his power about, is to keep Christ and the Saints together. Though it be through Gods power that the heavens and the earth be kept up, yet if God must withdraw his power from one, he would rather withdraw it from upholding heaven and earth, then from upholding one gracious soule that hath union with his Son.

The union that is betweene Christ and his people, it is too neere an union ever to be broken. I remember *Luther* hath a notable expression about this: As it is impossible for the leaven

Sicut impossibile est fermentum mixtum a pasta separari, quia immutabit pasta naturam, ita impossibile Christianos rari a Christo, quia est in eis Christus fermentum, ita incorporatus, ut unum sit corpus, una massa. Luth.

that is in the dough to be separated from the dough, after it is once mixed, for it turneth the nature of the dough into its selfe; so it is impossible, saith he, for the Saints ever

to be separated from Christ, for Christ is in the Saints as neerly as the leaven in the very dough, so incorporated as that Christ and they are as it were one lump. Christ who came to save that which was lost, will never lose that which he hath saved. *Heb. 7. 16.* it is said that Christ was made a Priest *not after the law of a carnall commandment*: That is, he was not made a Priest as the Priests in the Law, after a ceremoniall way, but after the power of an indissoluble life: *Cælesti virtute*, by a celestially vertue, so *Calvin* upon the place. The argument why Christs life is indissoluble, rather then the Priests in the Law, is, because they were made by the power of a carnall commandment, not by a celestially power. So those who professe godlinesse according to a carnall commandment in a ceremoniall way, may faile, vanish, and come to nothing in their way of worship as many have done; but such as are Professors of Religion by the vertue of Gods Spirit in them, they have the power of a life indissoluble.

There are two soule-staying and soule satisfying grounds to assure of Christs betrothing himselfe for ever.

First,

ΚΑΙ ΔΟΥΛΟΝ
ΤΟΥ ΚΑΙΝΟΥ
ΔΕΥΤΕΡΟΥ

First, when any ſoule is taken in to Chriſt, it hath not onely all the ſins that it hath committed heretofore pardoned, but there is a pardon laid in for all ſin that is to come.

There is *forgiveneſſe with thee*, *Pſal.* 130. 4. There lyes pardons with God before-hand for all that is to come, as well as for that which is paſt. *There is no condemnation unto them which are in Chriſt Jeſus*, *Rom.* 8. 1. That is, there is no inſtant of time after they are once in Chriſt Jeſus wherein it can be ſaid that they are under the ſentence of condemnation. Now were it not that there were a pardon laid in before-hand for all ſin that is to come, there might upon commiſſion of a new ſin be ſaid at that time, that now they are under condemnation; for if the leaſt ſin be not pardoned, there is condemnation; but this cannot be. I doe not ſay the ſin is pardoned before it is committed, for that is a harſh and improper ſpeech: for when we ſpeak of pardoning ſin, we ſpeak of a work applyed to the creature, not of that which is in God: a pardon is laid up to be applyed by God when ever the ſin is committed, ſo that there ſhall be no inſtant of time wherein the ſinner is unpardoned, and ſo under condemnation. Then ſurely he can never fall off from Chriſt; for what doth endanger the falling off from Chriſt; but commiſſion of ſin? Chriſt hath as well merited at the hand of God pardon for any ſin that is to come, as he hath merited pardon for ſin paſt; doe not ſay this opens a gap to licentiouſneſſe, then we need not care; No, the grace of Chriſt hath no ſuch malignity in it, in ſaying thus thou ſpeakelt againſt thy life.

The ſecond ſoule-ſtaying argument for perſeverance is, that perſeverance is a ſpirituall mercy purchaſed by Chriſt as well as any grace. *Ephes.* 1. 3. *Bleſſed be God who hath bleſſed us with all ſpirituall bleſſings in Jeſus Chriſt.* Now you will ſay, Faith is a bleſſing, and Humility is a bleſſing, and Joy is a bleſſing wee have in Chriſt, why is not Perſeverance a bleſſing, a ſpirituall bleſſing too? Chriſt hath as truly and as really layd downe his blood to purchaſe thy perſeverance, as to purchaſe thy pardon, as to purchaſe any thing he hath purchaſed for thee. That which Chriſt hath laid down his blood to purchaſe, ſurely muſt be had, the purchaſe of Chriſts blood ſhall not be fruſtrate. Is there any thing thou haſt by vertue of that purchaſe? Thou mayſt

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be as sure of perseverance, for Christ hath laid down his blood to purchase that also.

Christian then satisfie thy soul in this, God gives thee comforts in this world, but he gives them not for ever, but when he betrotheth thee unto his Sonne he betrotheth thee for ever. Perhaps the Lord in mercy hath made thy life here in this thy pilgrimage very comfortable in giving thee a comfortable meet yoke-fellow, in this thy betrothing thou art happy, but this happiness is not for ever, thou canst looke upon thy yoke-fellow as a mercy of God unto thee, that makes thy pilgrimage sweet, but there must be a dissolution between thee and her; but thy union with thy husband Christ is for ever, there shall never be dissolution of that. Perhaps some of you have lost comfortable yoke-fellowes, death hath come and snapt asunder the union between you, and you complaine *never woman lost* such a husband, never man lost such a wife as I have, if you be godly you have a husband that you shall never lose, it is he that will fill up relations, he saith, *Thy maker is thy husband, Esay 54.5.*

And further, this is mutuall, *I will betroth thee unto me for ever*, and I will give thee a heart that thou shalt cleave unto me for ever. This will afford unto us another usefull meditation, *viz.* When the Lord chooseth any soul to himselfe, as he setteth his owne heart for ever upon that soule, so he gives unto that soule a principle of grace to cleave unto him for ever too; to give up himself unto him in an everlasting covenant. *Psal. 119. 112. I have inclyned my heart to performe thy statutes alwayes; Is not that enough? No, he must have another word to expresse the thing, alwayes, even to the end. Davids heart was much taken with the statutes of God, O Lord through thy mercy my heart is inclined to keep thy statutes, yea and it is so alwayes, yea and it shall be unto the end. It is a kind of pleonasme, or rather the expressi- on of the fulnesse of his heart, in his resolutions never to depart from God.*

But what are those riches Christ bestoweth upon his people whom he betrotheth to himself? the bracelets, and ornaments he putteth upon their necks and upon their hands are these.

I will betroth thee unto me in righteousness, and in judgement, and

in loving kindneſſe, and in mercies, I will even betroth thee unto me in faithfulneſſe, and thou ſhalt know the Lord.

Leſt. 17.

There is much of the Goſpel in this.

In righteousneſſe.]

This according to ſome is underſtood, as oppoſed to *diſſimulation*, *Sine ſuſo*, without any diſſembling, in this he aſſures his people that they ſhall finde his dealings with them altogether right and equall, and ſo I expect from you, and will cauſe it in you, that in your dealings towards me, you be right and equall, there ſhall be nothing feigned betwixt us, all ſhall be plaine, right, and juſt. You know there is often a great deal of diſſimulation in marriages, great proffers, and promiſes, and overtures of what one ſhould enjoy in the other, and when they meet not with what they expect, it cauſes great diſſention between them, and makes their lives exceeding uncomfortable; But now ſaith God, there ſhall be no diſſimulation betwixt you and me, I will deale with you in the plainneſſe of my heart, and you ſhall deale with me in the plainneſſe of your hearts. So the word [*righteousneſſe*] is taken in Scripture. *Iſa. 48. 1. They make mention of the God of Iſrael, but not in truth nor in righteousneſſe,* one expounds the other. I will receive you again though you have departed from me in the very integrity of my ſoul, do not feare me, do not ſuſpect me, do not think though he make a ſhew of love unto me, and of great favour, yet he intendeth to caſt me off at laſt; Theſe are the jealous thoughts of many troubled conſciences. Indeed I heare of mercy, and God is working toward me as if he intended mercy to me, but I am afraid he will caſt me off in the concluſion; No ſaith God, do not feare, do not ſuſpect me, this mercy I offer is *bona fide*, it is in the very truth of my heart, therefore let there not be ſuch ſuſpicious thoughts betwixt you and me, you may be ſure that what is fit and right for you to have from ſuch a husband as I am, that doth belong to ſuch a ſpoule as I profeſſe to take you to be, you ſhall certainly have it, you need not be afraid, for you ſhall have plain and upright dealing with me. This I take to be one part though not all of the meaning of the holy Ghoſt here, *I will betroth thee unto me in righteousneſſe*, that love I profeſſe to you I do not do it to mock you ſaith God, but I do it in truth. From whence the notes

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which are very usefull may be,

First, guilty hearts are full of suspitions of Gods reall meaning in all his expressions of love and mercy. They judge God by themselves. As they first slight sinne, because they judge of God by themselves, they see not such a dreadful evil in sinne, they think God sees it not: So after they have sinned, they judge of Gods mercy by their own, they think thus, if any had offended us so as we have offended God, though we might say we would be reconciled unto him, yet we could not bring our hearts fully to come off to it, something would remaine in our hearts, they therefore think so of God, they suspect God that he doth not meane really in his expressions of love and mercy to them. But take heed of this, do not judge of God by your selves, though you have a base and cruell heart, and cannot be reconciled to those that provoke you; it is not therefore so with God. There are these two evils in sin, first in the nature of it there is a departing from God; secondly, it causeth jealousies and suspitions of God, and so hinders the soul from comming unto God againe.

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Secondly, God is very carefull to prevent all these suspitions in the hearts of his people. God desires that you should have good thoughts of him, and this is that we pleade with you for, and do often open the riches of Gods grace to this end that you may have good thoughts of God, and to take off your jealousies and suspitions of him, as if there were no reall intention in all the profers of mercy he makes to you; do not think that all those riches of Gods grace are meere words, they are certaine intentions of Gods heart towards you. *I will betroth thee unto me in righteousness.*

And for your parts, I will give you a heart, you shall return to me *bona fide*, you shall do it in the plainnesse of your hearts. There was a time indeed, as *Psal. 78. 34, 35, 36.* God complained of his people that they sought him and returned unto him, *neverthelesse they did flatter him with their mouth, and lyed unto him with their tongues,* there was no reality in their returning to him, they made great promises, that whatsoever God should say unto them they would do it, but there was no reality in it, yea but saith God, there shall come a time that you shall have righteous hearts, and that which you promise to me you shall promise really,

ly, there ſhall not be that falſneſſe in your hearts, thoſe ſhews and overtures that were here tofore, but you ſhall return to me with all your hearts in righteousneſſe.

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God hath much adoe at fiſt with us to make us beleve that he is in good earneſt with us in his proffers of mercy; And much adoe there is before our hearts can be gotten to worke towards God in good earneſt.

Further note, this is one reaſon why God doth betroth *for ever*, becauſe he doth it in the plainneſſe of his heart; and this is alſo a good reaſon why the Saints continue for ever, becauſe what they doe to God is in the plaineneſſe of their hearts. Thoſe who returne to God in an hypocriticall way will fall off, but they that returne in uprightneſſe will hold conſtant with him, *Prov. 8. 18.* it is ſaid of Wiſdome, that *with her are durable riches and righteousneſſe*, they are put together; where there is true righteousneſſe in the heart, there is durable riches.

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But yet there is another thing in this *betrothing in righteousneſſe*, and that I thinke hath more in it then the former. God will be ſoreconciled to his Church, as yet he will manifeſt himſelfe to be a righteous God. In the workes of the riches of his grace hee will manifeſt the glory of his juſtice too; I will doe it *in righteousneſſe*, though indeed the Lord intendeth to glorifie rich grace, yet ſo as he will declare his righteousneſſe to men and Angels, that in this very worke of his he ſhall be acknowledged by them unto all eternity to be a righteous God; God will make ſuch a way for this his love and goodneſſe as that he will have ſatisfaction to his juſtice in it. That place *Rom. 3. 25, 26.* is remarkable for our purpoſe; *Whom God hath ſet forth to be a propitiation thorough faith in his blood; How? To declare his righteousneſſe for the remiſſion of finnes.* Marke it, it is not that he had ſet forth Chriſt to be a propitiation, to declare his mercy in the forgivenneſſe of ſins; you will ſay, What is there in the forgivenneſſe of ſins but onely the mercy of God? Yes, there is ſomewhat elſe, there is righteousneſſe too, and the Lord doth declare his righteousneſſe in the forgivenneſſe of ſins, and therefore it is that he hath ſet forth Chriſt to be a propitiation, that hee might declare his righteousneſſe. If the Lord ſhould have ſaid but thus, Well, you are great and grievous finners, I will be content freely to forgive
you

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you all your finnes, this would have declared Gods mercy, but not his righteousnesse: but now when the Lord hath set forth Christ as a propitiation, and forgiveth finnes through the blood of his Son, in this God declareth as much righteousnesse as grace. This text *Luther* had a great deale of do to understand, and hee prayed much before he could get the right meaning of it; yea it is repeated againe, *To declare, I say, his righteousnesse, that hee might be just, and the justifier of him that beleeveth in Iesus*; not that he might be mercifull in justifying him that beleeveth in Iesus, but that he might be just in justifying him that beleeveth in Iesus.

And this is the great mysterie of the Gospell, this is that which the Angels pry into, the Saints and Angels shall admire and blesse God to all eternity, for the reconciling of riches of mercy, and infinite justice both in one; This was that which set the infinite wisdom of God on worke from all eternity, how to finde a way to save sinners, and to be infinitely righteous notwithstanding. If all the Angels in heaven, and all the men in the world had beene put to it, to finde out a way to answer this question, How shall sin be pardoned, the sinner reconciled unto God, and God glorifie his justice? they could never have done it; but God in his infinite wisdom hath found out a way to do it. This cost God deare, it cost him the heart blood of his own Son, and that was a signe that Gods heart was much in it, and indeed we are not Christians, untill in some measure we see, and have our hearts taken with the glory of God in this mysterie. We must looke at righteousnesse in our reconciliation, as well as to loving kindnesse and mercy.

When God is reconciled unto a sinner, there is not onely his mercy glorified, but in that way that God hath found out to save a sinner, he hath the glory of his justice as much, yea more, then if the sinner were eternally damned in hell.

How is that you will say?

I make that good three wayes.

I.

First, When God appointed a surety, his Son, and charged his debt upon him, to satisfie his justice, in that God would not spare this Son of his the least farthing token, I meane, not the least degree of punishment, he would not remit any thing to his Sonne,
the

the Lord did hereby ſhew a ſtronger intense love unto juſtice, then if he had damned ten thouſand thouſand creatures. Suppoſe a malefactor comes before a Judge, the Judge will not ſpare the malefactor, but requireth ſatiſfaction to the Law, this ſhews that the Judge loves juſtice : but if the Judges owne ſonne bee a delinquent, and it appeares before all the Countrey that the Judge will not ſpare him, but he muſt ſatiſſie the Law to the uttermoſt, you will ſay the Judge doth honour unto juſtice more in this, then in condemning many other malefactoꝛs. So when the Lord ſhall caſt many thouſands into hell, there to be tormented for ever, this ſheweth that God loveth juſtice ; but when his owne Son ſhall take our ſins upon him, but by imputation, and God will not ſpare him (that is the very word of the Scripture, *He ſpared not his owne Son*, ſaith the text) this declareth Gods love to righteouſneſſe, more then if all the world had beene damned.

Secondly, ſuppoſe the ſinner that is reconciled had beene damned, then the juſtice of God had beene but in ſatiſfying, and never had fully beene ſatiſſied ; but in that way that God hath found out to ſave a ſinner, his juſtice is not onely ſatiſfying, but it comes to be fully ſatiſſied, to have enough. Now it is a greater honour to juſtice to be fully ſatiſſied, then to be in ſatiſfying. As for inſtance, ſuppoſe a man be a Creditor to one who owes him five thouſand pounds, this man is poore, and the utmoſt he can pay is but ſixe pence or twelve pence a weeke ; ſuppoſe the Creditor ſhould lay him in the Jayle untill he had payed all, this man would be paying but would never be payed ſo long as the debtor liveth ; but if another rich man ſhould come and lay downe five thouſand pound at once, the man is preſently ſatiſſied. Here is the difference betweene Gods ſatiſ'ying his juſtice upon ſinners and upon Jeſus Chriſt ; God commeth upon the ſinner, he requireth the debt of puniſhment, becauſe he did not pay the debt of obedience, God caſts him into priſon, the uttermoſt he can pay is but twelve pence a weeke as it were, that is but a little, and therefore he muſt be ſtill paying and paying eternally, which is the very ground of their eternall puniſhment in hell, becauſe they cannot pay enough in any finite time ; Now commeth Chriſt, and he fully payes the debt, ſo that juſtice ſaith

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it hath enough, it is satisfied, this is the greater glory to the justice of God.

3.

Thirdly, If the sinner had beene sent downe to hell, God had had the glory of his justice passively upon him, he should be for ever under the power and stroke of justice, but in the meane time the sinner would have hated God for his justice, & hated justice; but when justice is honoured actively, the sinner falleth downe and acknowledgeth himselfe guilty, putteth himselfe under the stroke of Gods justice, and accepteth of the punishment of his iniquity; now God is delighted more abundantly in this active way of glorifying his justice, then if the sinner should have beene eternally in hell to have satisfied.

And now Devils and all wicked men must needs have their mouths stopped for ever, they cannot cry out of God because he will marry himselfe to such sinners, this is mercy, but where is his righteousness? where is the glory of his justice? here is an answer to them all, though the Lord setteth his love upon vile sinners, yet so as he doth it in righteousness. And this is a great encouragement to come in and believe, as thus, if the sinner be terrified with the apprehension of his sinne, I see by them the wrath of God is incensed and infinite justice comes upon me, and I heare that crying for satisfaction; this biddes the sinner know likewise, that God hath a way to satisfie infinite justice and and yet to save thy soul, he will marry thee unto himself, and yet he will do it in righteousness.

And this is a mighty help unto a sinner against all faylings afterward, a mighty establishment against a thousand objections the sinner may make against himself. Thus wee must seeke to God when we seek for reconciliation, to be received again when we have departed from him, whatsoever God doth for us, he must do it in the way of righteousness as well as in the way of mercy. Take this with you sinners, if ever you have a pardon sealed unto you, it must be sealed in the Court of justice as well as in the Court of mercy; therefore thou needest not appeale from the Court of justice to the Mercy-seat, for in that way of the mystery of godlynesse that there is in Gods reconcyling himselfe unto a sinner, there may be as much comfort in standing before the bar of justice as at the Mercy-seat, that is, by standing there

there, in and through Chriſt, for he hath made juſtice propitious to us, and now it pleadeth to mercy for us.

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And indeed this is the very work of faith, to go unto God this way, when by faith the ſinner ſhall tender up unto God the Father the righteouſneſſe of JESUS CHRIST for an atonement and ſatisfaction for ſinnes; It brings the comfort of juſtification this way. When you come to God in any other way but this, it is but in a naturall way, not in a true evangelicall way; A man by nature may know thus much, that when he hath ſinned he muſt ſeek unto God for mercy, to pardon his ſinne, or elſe he is miſerable; but to ſeek unto God for pardon with a price in our hand, to tender up the merits of Chriſt for a ſatisfaction to Divine juſtice, here is the myſtery of faith; faith is not onely to rely upon Gods mercy for pardon, but this, I ſee riches of grace in Chriſt, and Chriſt my ſurety hath made an atonement, hath laid downe a price, now by faith I tender up this unto God the Father, and by this way I beleve my ſoule ſhal be accepted in him.

What a mighty ingagement is this for us to be righteous with God? the Lord betrotheth us unto himſelfe in righteouſneſſe, and we ſhould give up our ſelves to him in righteouſneſſe too. Oh my brethren, take this away with you, what ever you forget; If the Lord hath thus ingaged himſelfe unto us in a way of righteouſneſſe, and if it hath coſt him ſo deere to ſhew himſelfe righteous unto us; what an infinite ingagement is this unto us to be righteous before him, to glorifie Gods righteouſneſſe in our converſations: I will doe it in righteouſneſſe, and you ſhall have ſuch a righteous heart, as you ſhall never be a diſhonour unto me before the people, neither devils nor wicked men ſhall ever be able to upbraid me, that I ſet my love upon ſuch creatures as you, becauſe what ever you were, you ſhall be now righteous. When ever we expreſſe our ſelves to be the Spouſe of Chriſt, and be unrighteous in our converſations, we upbraid Jeſus Chriſt, we are a diſhonour unto him before men and Angels; what you the Spouſe of Chriſt, where is this ornament, this bracelet of righteouſneſſe then? whoſoever Chriſt marryeth, he putteth upon them this Jewel of righteouſneſſe. He blaſphemes Religion which he ſeems to honour, ſayes *Cyprian*, who makes not good in his life what he profeſſes.

*Blasphemiam in-
geit religionem quam
colit, qui
quod confitetur non
autem commisit
impleverit
Cypri. de
ſing. Cler.*



The Eighteenth Lecture.

H O S E A 2. 19.

— *And in judgement, and in loving kindnesse, and in mercies.*



In judgement] Some Interpreters wee finde make this and *righteousnesse* to be all one, according to that *Psal. 33. 6. He loveth righteousness and judgement,* and to passe it over, but we must not doe so, for we shall finde much of Gods minde in this.

Others take *judgement*, as divers times it is taken in Scripture for *sanctification*, so they would make this promise sutable to that of Christ, *Iohn 16. 10, 11. I will send the Comforter, and he shall convince the world of sin, of righteousness, and of judgement;* that *righteousnesse* there, is the same with that here; *judgement* there by many Interpreters is understood of *sanctification*; because the *Prince of this world is judged*, the power of Satan is already broken, he is already cast out of your hearts. And they thinke to strengthen that by that place in *Mat. 12. 20. He will not quench the smoaking flaxe, nor breake the bruised reed, till he send forth judgement unto victory*, that is, untill he perfect the worke of sanctification, that it shall overcome corruption. This text in *Matthew* is quoted out of *Esay 42. 3.* but there wee have the words somewhat different, there it is, *He shall bring forth judgement unto truth.* Now if that should be the meaning, that by *judgement* is meant sanctification, then we may learne an excellent note from the comparing these two texts together; that it is all one *to bring judgement*, sanctification *unto truth*, and *to bring it unto victory*, when it is in truth it will certainly be in victory. But we shall a little more examine this interpretation of *judgement* presently; for my part I doe not think that that is meant either in this text, or in any of the texts named.

Thirdly, I finde others make this [*in judgement*] to be Gods judgement against the adversaries of the Church. *I will betroth thee*

thee unto me in righteousneſſe; I will deale with you in a way of righteousneſſe, and for your adverſaries, I will deale with them in a way of judgement, you ſhall have judgement againſt them. So I finde *Luther* carries it, and he ſaith that judgement here is the ſecond pearle of the Husbands ring he gives to his Spouſe, God promiſeth to exerciſe judgement and vengeance againſt the adverſaries of the Church, and ſo he applyeth it unto thoſe times wherein

Secunda gemma maritalis annuli. Luther. Ut judicium excerceat in hoſtes verbi jam multos annos hoc agit Sathan ut per impios magiſtratus eccleſia opprimatur & doctrina per prophanos doctores depravetur, ſed videt Germania Deum judicantem. Luth. in loc.

he lived in *Germany*; ſaith he, for theſe many yeares wicked Magiſtrates have oppreſſed the Church, and prophane Doctores have corrupted the doctrine of it, but *Germany* hath ſeene God judging his adverſaries. And if we ſhould underſtand it in this ſenſe, we have a ſutable place *Eſay* 54.5. where God telleth his Church, that *He that is her maker is her husband, even the Lord of hoſts, and her Redeemer the God of the whole earth*; the word there is *Vindex*, the avenger, hee that will avenge thee of thine enemies, is the God of the whole earth, he is thy husband. This might afford a ſweet meditation, that the Lord will defend his Church from the rage of adverſaries, as the husband will defend his Spouſe being betrothed unto her; the Lord certainly will take a valuable conſideration at the hands of the adverſaries who wrong his Church. But this I thinke not to be the ſcope of the place.

Another is [*in judgement*] Though things be now out of order, all things ſeeme to be in confuſion, yet the time is coming when all things ſhall be ordered in the Church according to equity and right.

Theſe two I thinke are meant in the former texts, *I will convince the world of judgement*, that is, the world ſhall be convinced that Chriſt hath all judgement committed unto him, and he ſhewes it in this, that *the Prince of this world is judged*; ſo that place before in *Matthew*, *I will cauſe judgement to returne unto victory*, that is, though the adverſaries of the Church be many, yet he will cauſe them all to be vanquiſhed, judgement ſhall conquer over them all; though there be much oppoſition and confuſion in the Church, yet I will bring all things in the Church

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to be ordered and composed in a right way according unto equity.

That place likewise *Iſa. 4. 4.* where the Lord ſaith, *he will purge his Church by the ſpirit of judgement and by the ſpirit of burning.* I know ſome carry it as if it were meant of the ſpirit of ſanctification, that is as fire to conſume luſts, but rather thus, whereas there were ſuch as did oppreſſe the Church by falſe judgement, the Lord would cleanſe the Church from wrong and oppreſſion by giving a ſpirit of judgement unto thoſe that ſhould be the officers of it, and conſuming the adverſaries.

But yet I think we have not the full ſcope of this place, I rather would pitch upon this as that which is more principally intended, though the other maybe in ſome degree included, *viz. I will betroth thee unto me in judgement,* that is, there ſhall be good reaſon for what I do, that which I will now do in betrothing thee unto my ſelf ſhall not be out of raſhneſſe, it ſhall not be done unadviſedly, but with underſtanding, with good deliberation, I know what I do in it, and I know what glory I ſhall have by it, I will do it in judgement. So I finde the word *judgement* taken in ſcripture, *Ier. 4. 2. Thou ſhalt ſweare in truth, in judgement, and in righteousneſſe.* In judgement, that is, when you ſweare, know it is a worſhip of God, and you muſt do it in judgement, you muſt not onely ſweare *in truth*, that is, ſweare to that which is true, and *in righteousneſſe*, that is, not to the wrong or prejudice of your neighbour, for you may ſinne in ſwearing though you ſweare in truth if you have an intent to wrong any; but thirdly you muſt ſweare *in judgement* too, you muſt underſtand what you do, that is, when you take an oath you muſt know that it is not as the oath *Ex Officio* was, to ſweare to answer to every thing that ſhall be asked you, but you muſt underſtand before hand what you are to ſweare to, and ſo ſweare out of judgement; So ſaith God, *I will betroth thee unto me in judgement,* that is, I have conſidered what I am to do in this thing, and I do it out of judgement. And for your parts when you ſhall come and cloſe with me, in this bleſſed conjugall union and commuunion you ſhall do it out of judgement too; *I will betroth you in judgement* ſo as to make it appeare before the world that I had good reaſon ſo to do,

and

and you ſhall likewiſe cloſe with me as you ſhall be able to juſtifie it before men and angels, that you had good reaſon for what you did, that it was out of judgement.

There is nothing wherein there is more need of judgement then in marriages and contracts; therefore the heathens were wont to let *Mercurie*, their god of wiſdome, by *Venus*, their goddeſſe of marriage, to note that there was need of judgement there, yet there is nothing uſually in the world undertaken with leſſe judgement, with more raſhnes and inconfideratneſſe then contracts and marriages, which is the reaſon of the trouble of their lives ever after. But though there be many contracts between men and women that are not out of judgement, yet ſaith God *I will betroth you out of judgement*. Chriſts match with his Church is a match out of judgement, Chriſt conſidereth of our meanneſſe before he marryeth with us, he knoweth us fully what we are, he knowes our ſinfulneſſe, our wretchedneſſe, he knowes, we are in debt before he marryeth us, and whatſoever elſe we can think might be any hinderance, he knowes as perfectly as ever he ſhall know it, and yet he goes on. Yea the match between Chriſt and his Church is that which hath been plotting in heaven from all eternity, it is not a ſudden, raſh match, it hath been a plotting between the Father and the Sonne from everlaſting. God the Father giveth conſent to this match, God the holy Ghoſt is ſent to draw the hearts of his people to come in and conſent to this match, it is a match out of the deepeſt judgement that ever thing was done.

Though it be true that God can ſee no reaſon in us why we ſhould be thus united to his Sonne, yet he can ſee abundance of reaſon in himſelf; therefore the converſion and ſalvation of a ſoul, is not onely out of Gods mercy, but it is from Gods wiſdom too, hence the Scripture attributes our predeſtination and our calling, unto his wiſdome as well as unto the freewiſſe of his grace, as *Ephe. I. II. Being predeſtinated according to the purpoſe of him who worketh all things after the counſell of his will*. Marke, it is not onely becauſe God will, *I will have mercy becauſe I will have mercy*, I will chooſe ſuch, and I will reſuſe ſuch, I will do it; no, but it is *after the Counſell of his will*. We indeed are ſet upon our wills many times to do a thing and there is no reaſon for

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The match between Chriſt and his ſpouſe is in raſh things, it is out of judgement.

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for it, there is no counsell of our will; but God even in this thing that we can see no reason for at all, he works according to the counsell of his will; and *Ephes. 3. 10.* the Apostle having said before, *verse 8.* that hee was to preach the *unsearchable riches of Christ*, he saith, he was to preach it to the intent that now might be made knowne the manifold wisdome of God. In all things in the Gospel there is a great deale of wisdome; Vocation is one of the mysteries of the Gospel, and *1 Cor. 1. 24.* the Gospel is said to be *the power of God and the wisdome of God*; the Apostle there instances in one thing, which one would thinke hath as little reason in it as any thing in the Gospel, that is, the leaving of the rich, wise and noble, the great ones of the world, and calling the poore; but herein is not onely the power, but the wisdome of God, God doth even this in judgement. And although we can now understand little or nothing of any reason that there can be of Gods choosing us unto himselfe; yet this will be made known at the great day of judgement. It will be a great part of the glory of that day for the Lord to make knowne the counsell of his will; we now know his will, but we shall then know the counsell of his will, and praise him to all eternity for it; this shall be the glory of the Saints, that they shall see into the counsell of Gods will in choosing and calling them, and letting others goe.

Gods betrothing himselfe thus to his people in judgement, is an especiall reason of the perpetuity of this betrothing. *I will betroth thee unto me for ever*; Why? First, it is in *righteousnesse*, therefore it will hold. Secondly, it is in judgement, therefore it will hold too. Things that are done rashly seldome hold, but though we are set upon them for the present, wee quickly undoe them afterward, but that which is done in judgement holds; the calling of a sinner, and uniting him unto Christ, is done in judgement, therefore it will hold, that is the ground of the perseverance of a sinner; If a man before marriage knoweth perfectly all the faults his wife hath, or ever shall have, and knowes perfectly her estate, and all the incumbrances he shall have with her, yet loveth her out of judgement, surely this love will hold: It is so betweene Christ and his Church; Christ before he betrotheth his Church, perfectly knows all the faults the Church hath, or shall have, all the sins that ever she shall commit, and all the incumbrances

cumbrances and diſhonour he ſhall have, yet out of judgement he betroths her to himſelfe, therefore ſurely this will hold. Comfort your ſelves with this Chriſtians, though there be many faylings after your comming to Chriſt, Chriſt knew them all before you were united to him, yet out of judgement he betrothed himſelfe unto you.

There muſt alſo be judgement on our parts; I will put into you a judicious heart, to chooſe me out of judgement. The Saints who chooſe Chriſt, know what they doe. *They ſhall bee all taught of God; every one therefore that hath heard, and learned of the Father, commeth unto me;* None commeth unto me, but ſuch as are taught of God, who heare and learne of the Father, they come to me out of judgement; *I know whom I have beleevved, ſaith Paul,* and ſo may every Chriſtian ſay. They doe not come to embrace Chriſt and his wayes out of novelty, becauſe they are new things, no not any truth of Chriſt, out of meere novelty as many doe, and ſo vaniſh to nothing; though it is true, there is alwayes ſome new excellency in Chriſt, I meane newly revealed; Chriſt hath alwayes ſomething that is further revealed more then wee knew before, and delightfull he is in that regard, if wee love novelty: It is not a ſufficient plea againſt any truth, becauſe it is now revealed, and was not knowne before; *2 Pet. 1. 12. Be eſtabliſhed in the preſent truth:* though truths be from the beginning, yet they are preſent truths in regard of manifeſtation: But the Saints muſt not therefore receive them, meereſly becauſe they are new to them, neither muſt any reject them, becauſe they are but now cleared, whereas before they lay in the darke; but all out of judgement, wee muſt examine them, when any truth is preſented, though it ſeemes new, becauſe you heard not of it before, reject it not upon that, neither imbrace it upon that, but try it, and when you are convinced, then out of judgement embrace it. Neither muſt the Saints follow God, or any way of truth, meereſly from the example of others, but out of their owne judgements. Perhaps you ſee ſuch and ſuch, of whom you have a reverent eſteeme, and that juſtly doe thus and thus; I confeſſe, that is enough to put you upon examining, to bethinke your ſelves, ſurely there is ſomething in it, or elſe it is not like they would doe it, but that muſt

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not be the only reason, but if upon examination you find it to be good, then embrace it out of judgement, never rest untill you come to that that the men of Samaria said to the woman, *Now we belevee that this is the Messiah, not because of thy sayings, because you told us so, but we have heard him our selves, and we know that this is indeed the Saviour of the world.* At the first they came to Christ upon her relation, but they did not belevee in Christ, but upon seeing and hearing Christ themselves. You may come to examine the wayes, the truths of God upon the relation and example of others, but you must not engage your hearts in them untill you see the reality of them your selves.

Thirdly, you must embrace Christ and his wayes out of judgement, not out of sudden flashes of affection; sudden flashes goe out as soon as they come. You have a notable example for this, *Luke 14. 15. Happy are they that may eate bread in the Kingdome of God:* Oh this is blessed doctrine indeed. But by that which followes we may find that they were such as presently went to their Farmes and to their Oxen, and prized them before Christ, and refused to come to the supper. Sudden flashes there were in those that cryed *Hosanna, Hosanna*, but presently they cry *Crucifie him, crucifie him.* *Iosh. 24. 19.* the people seemed to be moved with sudden affections, they would *serve the Lord*, yea that they would, but they considered not what they said, *You cannot serve the Lord,* saith *Ioshua* to them. So *Deut. 5. 27.* *All that the Lord our God hath said unto us, that will we doe;* but presently, saith God, *Oh that there were such a heart in this people to doe it!* The truth is, they know not what they say, they have sudden affections, but they will quickly vanish. We must choose Christ out of judgement.

Again, not choose him out of mistakes, we must understand who he is, we must sit downe and cast with our selves aforehand what we are like to suffer in his wayes. Compare for this *Cant. 5. 9.* with the beginning of *Chap. 6.* *What is thy beloved, say they, more then another beloved?* Let us know what thy beloved is: Then the Church falls a commending her beloved, and in the beginning of *Chap. 6.* *Whither is thy beloved gone? whither is thy beloved turned aside? that we may seek him with thee,* that he may be our beloved too.

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Nor out of by-ends, but out of a right knowledge of the excellencies of Christ, having our judgements overcome that way. We muſt not chooſe any truth or wayes of God, becauſe the times favour that way; we have now a company of Parliament converts, who were formerly Prelaticall and ceremoniall; they ſee how the times ſway; this is not out of judgement. Every Chriſtian ſhould be a judicious Chriſtian. Thoſe adorne Religion, they are an honour to Chriſt. As the more deliberation and judgement there is in ſin, the worſe it is; ſo the more deliberation, the more judgement there is in godlineſſe, the better it is. When a ſoule chooſeth Chriſt and his wayes upon this, Oh I ſee a beauty in the Lord Jeſus that I never ſaw afore, I ſee him to be the character, and the ingraven forme of the image of the Father, in him dwells all treaſures, the very God-head dwells in him bodily, he is the moſt precious among ten thouſand, the wayes of God are holy and righteous. Here is the rule of eternall life, here lyes the happineſſe of the ratioll creature, theſe are the wayes that my ſoule cloſeth with, and ſhall cleave to for ever, whatſoever I ſuffer in them, for I ſee the excellency, the beauty, the equity, the glory of them, the Lord is worthy of all honour from all his creatures. This is a choice will hold. The world thinks the Saints are giddy headed people, why? becauſe they cannot ſee any reaſon for what they doe; they cannot ſee botto- me enough in reaſon of ſuch forwardneſſe, and ſtriſtneſſe, and zeale as there is in them; they think they doe *incalcere in re frigida*, that they are very hot about a very poore, ſorry, cold buſineſſe, and therefore they count their wayes folly; that any man will doe, when he ſeeth another doe a thing that he under- ſtands not the reaſon of, he wil either ſuſpect his own judgment, or otherwiſe think the man fooliſh; now wicked men are too proud to ſuſpect their own judgements, to think their own rea- ſon folly, therefore they count the wayes of God fooliſhneſſe. They look upon Gods wayes at a diſtance, therefore they think there is no reaſon for them.

It is reported of that notable Convert *Marcus Galeaſius*, that he was converted by a ſermon of *Peter Martyrs*, coming to heare him he expreſſed the excellencies of Gods wayes, and the miſtakes of the world in this ſimilitude, the men of the world

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(saith he) mistake Gods ways, as if a man see a company of musicians that were playing and dancing according to the most exactest rules of art, if he see them at a distance, he sees them skipping and leaping up and down as a company of mad men, and wonders what they meane, but when he comes nearer and hears the melodious sound, and observes how all their motions are directed according to rules of art, then he begins to change his thoughts; so the men of the world look upon the wayes of God, and upon the Saints at a distance, and they think the motions of Gods people and their wayes are madnesse, but when they come nearer and observe the exactnesse of the rule they walke by, and the wisdom of God that appears in them, they change their judgements, and begin then to think, surely there is something in them more then they thought. This similitude God blessed, so as it was the meanes to convert that Noble man, and made him leave all his possessions in *Italie*, and come to *Geneva*, where he became such a patterne of self-denyall, as scarce any Age ever had the like, God working by such a thing upon his heart. When you come neere Gods wayes and see them indeed, you will see infinite reason in them, and charge your selves of infinite folly that you should have such low thoughts of them as you have had.

This is the reason why the Saints hold on in their ways. This judgement is as the ballast of the ship; many hurry on in a kinde of profession of Religion, and the truth is they know not what they do nor what they profess, if there be any new opinion, I mean not only in regard of new manifestation, but in regard of the thing it self, presently they follow it that they may be counted some body and seeme to go beyond other men, they are as a ship that moveth a mighty pace, all the sayles are up, and windes blow fairly, but there is no ballast, so the ship topples up and down but never comes to the end of the voyage. *Luk. 8.6.* when the seed was sown in the stony ground, it sprung up presently, but because there wanted moisture at the roote, it withered away. This judgement is as Moisture at the roote, that is the reason that *Mat. 13.21.* we read of the stony ground that notwithstanding it received the word with joy, yet when persecution arose because of the word, by and by they were offended, they were mightily taken with the wayes of God, with the great things of the Gospel

at firſt, but not having judgement as ſoone as ſuffering came, by and by they were offended. If times ſhould change again, and the adverſary ſhould prevayle (which God forbid) we ſhall ſoone have experience enough of abundance of proteſſors who have choſen the ways of God not out of judgement, by and by they will be offended.

Thirdly, *I will betroth thee unto me in loving kindneſſe.* Though Chriſt takes us to himſelf, and will not caſt us off, yet he may ſee ſuch ſaylings and frailties in us as we may be grievous and burthenſome unto his ſpirit, we ſhall enjoy but little ſweetneſſe in our communion together thorough the wretchedneſſe of our hearts. No ſaith Chriſt, *I will betroth you unto me in loving kindneſſe*, my heart and wayes toward you ſhall be full of gentleneſſe and ſweetneſſe, and I will put ſuch a frame likewise into your hearts both toward me and toward one another, you ſhall have hearts full of ſweetneſſe and gentleneſſe.

The Scripture ſpeakes much of the loving kindneſſe of God to his people in Chriſt, *Ephes. 2.7. The exceeding riches of his grace in his kindneſſe towards us in Chriſt Ieſus. Tit. 3.4. After the kindneſſe and love of God our Saviour toward man appeared; You have theſe Epithets given unto Gods kindneſſe; great kindneſſe, Neh. 9.17. Marvellous kindneſſe, Pſal. 31.21. Mercifull kindneſſe, Pſal. 119.2. Everlaſting kindneſſe, Iſa. 54.8. Excellent loving kindneſſe, Pſal. 36.7. Multitude of loving kindneſſe, Iſa. 63.7.* Thus full is the Scripture of the *loving kindneſſe* of God towards us in Chriſt.

To open it a little. The kindneſſe of God unto us in Chriſt, conſiſteth

firſt, in the freeneſſe of Gods goodneſſe: kindneſſe in a friend is ſeen much in this, when he doth a thing meerly out of his good nature freely, when he doth a kindnes ſo as he doth not burthenit, he doth not upbraid his friend with what he hath done; as he expects little before, he wil not be mercenary, ſo when he hath done he doth not upbrayd him with it, he expects not ſuch great matters in lieu and recompence of what he hath done, as ſhall make his kindneſſe worth nothing, but leaves it to his friend to answer him in a way of kindneſſe again as he thinks fit. Thus it is in all Gods dealings with us, he looks not for much at our hands be-

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fore, but that he doth it out of his free grace, he doth not upbraid us, *he giveth liberally and upbraydeth no man*, he doth not burthen his kindnesse towards us. But doth not God burthen his kindnesse? he requireth that we should give up our selves unto him, and serve him, and suffer for him, for his kindnesse; I answer, there is nothing God requireth in lieu of all his kindnesse to us, but it is another kindnesse in God to enable us to do it, and a further kindnesse in him to accept it at our hands when we have done it, therefore his kindnesse is free. The heathens were wont to paint their *Gratia*, their goddesses of kindnesse naked, upon this ground, because all works of kindnesse should be free, not clogged, not burthened, *The blessing of the Lord maketh rich, and he addeth no sorrow with it*. The kindnesse of this world are ordinarily clogged, scarce worth the having; the kindnesse of God not so, it is free.

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2. Again, kindnesse consists much in this, in our tendernes over those we shew kindnesse to. The kindnesse of God in Christ is much this way, intending our weaknesse and dealing with us in all his wayes accordingly, *Isa. 57. 16. I will not contend for ever, why? lest the spirits which I have made should faile before me*. He considereth our weaknesse. *Psal. 103. 13. The Lord knoweth our frame, and he remembreth that we are but dust*, *Isa. 40. 11. Christ gathers the Lambes with his arme, and carryeth them in his bosome, and gently leadeth those that are with young*. *Esay 63. 9. In his clemencie (so the word is) he redeemed them, and he bare them, and carryed them alwayes, continually*. Kindnes makes one long-suffering, he bare them alwayes and continually. It is kindnesse for the man to consider all the weaknesse of the wife, and to deale with her in a loving way accordingly, tendering her good; this is the kindnesse of Christ to his Church.

3. Thirdly, kindnesse in passing by all infirmities, not taking advantages against his people because of them. Christ takes notice of all the good that is in his people though it be never so little, but that which is a weaknesse he will passe it by; *The Lord is not strict to marke what we do amisse*, but the Lord is strict to marke what we do well, if there be never so little good in an action that hath an hundred weaknesse in it, Christ will marke what good there is in it, and passe by all the weaknesse. *Sarah* is commended

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by Peter for calling her husband Lord, in that ſpeech of hers there was nothing but ſinne ſaving that word, and the holy Ghoſt takes notice of that one word and lets go all the other. If thou aiomeſt at ſerving Chriſt, & canſt appeale to him that thy heart is towards him, to honour him as he requireth, I ſay though there be an hundred weakneſſes in an action, if there be but one thing good, all thy weakneſſes are paſt by, that one good thing is taken notice of.

Again, kindnes is in a loving, ſweet, amiable carriage toward one another in our converſe one with another. Oh the ſweet, amiable carriage that is in Chriſt toward his people ! and that Chriſt expects likewiſe from them to him again. If you reade the book of the Canticles you ſhall finde what ſweet, amiable expreſſions there are between Chriſt and his Church, what rebounding as it were there is of love and kindnes one to another, *Thy love is better then wine* ſaith the Church unto Chriſt ; and, *thy love is better then wine*, ſaith Chriſt unto his Church. This ought to be between man and wife, this is kindneſſe, 1 Cor. 13. 4. *Love is there ſaid to be kinde*, there is no moroſity in love, but all a ſweetnes.

Fiftly, kindnes is in eaſines to be entreated, *Jam. 3. 17. Peaceable, gentle, and eaſie to be intreated.* Thus in Chriſt, he is eaſy to be intreated by his Church, and the Church ſhould eaſily be intreated, and indeed is: when the hearts of the Saints are right, there is an ingenuity in them, they are ſoon moved to any ſervice Chriſt calleth for.

Laſtly, kindenes is compaſſionate, ſenſible of all ſufferings, ſo Chriſt and his Saints mutually.

Such loving kindneſſe as this ſhould be in all marriage-communion ; where there is this loving kindneſſe there is a ſweet conjugall communion indeed, and ſo far as any of this is wanting, ſo farre the bleſſing of a marriage eſtate is wanting ; one reaſon amongſt others, why God makes ſo much uſe of this Allegory of marriage, to expreſſe ſo great a myſtery of godlineſſe, as the union betweene Chriſt and his Church, is to teach theſe that are married to live ſo together, as they may expreſſe all that excellency of communion that is between Chriſt and his Saints. Now I put it to you who are in a married condition, is there this loving

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loving kindnesse in you, as may hold forth the loving kindnesse that is betweene Christ and his Spouse? So farre as you want in your endeavours after this, so farre there is an evill; when you go home take this lesson with you, labour to walke so in that way of loving kindnesse one to another, as that you may expresse how the loving kindnesse of Christ is un'o your soules. There are many frailties in the man, in the wife, but not so many frailties as there are in you in reference to Christ, Christ beareth with more frailties in you then you can beare with in your wife; Christ is not morose to you, he is not a bitter husband to you. I have read of *Monicha*, *Austins* Mother, who lived neere a Heathen, and she had a very ill husband, of a very crosse and perverse disposition; this Heathen comes to her one time, and asked her, how commeth it to passe that you and your husband live so well together as you doe? We know your husband is of a very crosse and perverse disposition, yet we see nothing but there is a great deale of sweetnesse and love betweene you; it is not so with us, we cannot doe so for our lives: *Monicha* gives her this answer, It may be, saith she, when your husband is untoward and perverse, you are perverse againe, and you give crosse answers; but Christian Religion teacheth me otherwise, when my husband commeth home and is in passion, Christian Religion teacheth me to be as loving, and dutiful, and amiable to him as I can, and so I have gained the heart of my husband. It were a happy thing if all women would take this home with them, and learne this of *Monicha*, *Austins* Mother. And so on the other side, the man in reference to his wife, this loving kindnesse is betweene Christ and his Spouse, let it appeare betweene man and wife who professe their interest in Christ.

And this loving kindnes of Christ, Oh how should it draw our hearts unto him! What more prevalent meanes to draw then loving kindnesse? Marke that Scripture, to shew the power of loving kindnes. 2 *Chron.* 10. 7. *If thou be kinde unto this people, they will be thy servants for ever*, say those ancient Counsellors of *Rehobam*, who gave him wise counsell. If this bee the way to draw the heart, surely Christ must needs have our hearts, he is not a bloody husband, but a kinde husband to us, let us then be his servants for ever. It were a good lesson for all Governours to consider of,

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that it is kindnes that draws the hearts of people, they rule not over beaſts, but men, therefore if they would rule over them with comfort and ſafety to themſelves, they ſhould rule with kindnes. Hence *Cant. 4. 10.* it is ſaid, that *the Charet of Solomon was paved with love for the daughters of Jeruſalem*, it is an expreſſion of *Solomons* gentlenes toward the people of Jeruſalem. I have read of *Alexander Severus*, when his Mother and his wife would put him upon harſh wayes, and objected to him his mildnes and yeildablenes to his ſubjects, ſaying, you have made your power more contemptible by your kindnes and yeilding ſo much to your people; his answer was, *At ſecuriorem*, but more ſecure and laſting. Certainly, it would be ſo if Magiſtrates had not the evill counſel of young Gallants; if they would follow the counſell of the ancient Counſellors, to be kinde to the people, they would be their ſervants for ever, their peace and ſafety would be more then now it is.

Chriſt expects loving kindnes from you unto himſelfe, and loving kindnes likewise one unto another.

Fiſt, Chriſt expects you ſhould be full of loving kindneſſe unto him. Oh bleſſed Redeemer, what is it that wee ſhould doe, that we ſhould be kinde to thee! The very phraſe ſeemes to be too low for Chriſt, that Chriſt ſhould looke for our kindneſſe. Yes Chriſt looks for our kindnes, and he prizeth it dearely, nothing in the world is prized by Chriſt more then your kindneſſe; as a kind husband prizeth nothing in the world more in his wife then kindnes. But how kind to Chriſt?

Thus, you are kinde to him fiſt, when you cleave to him, when he ſtandeth in moſt need of you. *2 Sam. 16. 17.* ſaith *Abſalom* to *Huſhi*, *Is this thy kindneſſe to thy friend?* that is, what is thy friend in danger, and hath now need of thee, and doeſt thou now come from him? Is this thy kindneſſe to thy friend? thou ſhouldeſt now be with thy friend in time of his danger and need, and that is kindneſſe. So I ſay, there are ſome times wherein Chriſt ſtandeth in more need of us then at other, in ſuffering times, in times wherein his cauſe hath many enemies, and our help is called for, if we ſhould now forſake him in times of ſuffering, may not Chriſt, nay may not the holy Angels and Saints ſay, *Is this your kindneſſe to your friend?* To come to Chriſt when you have

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need of him is not so much kindnes, but to come to him when he hath need of you, this is kindnesse.

2. Secondly, it is kindnes when wee serve Christ in the midst of difficulties. You have a notable place for this, *Ier. 2. 2. I remember the kindnesse of thy youth, the love of thine espousals, when thou wentest after me in the wildernesse.* To bee willing to follow Christ in the wildernes, that is kindnes. Christ doth not account it kindnes for us to serve him when wee may prosper in his service, when serving of Christ may stand with our owne ends, when we may keepe our shops, our lands and possessions, when there is no difficulty at all in his service, what great kindnes is this? but when for love to the Ordinances, and the truths of Christ, you are willing to follow Christ even in the wildernes, this is kindnes, and Christ will account it so; however some men have thought that they have shewen great kindnes unto Christ, in that they have staid and borne the brunt; but how have they borne it? by yeilding to superstitious vanities, and being ceremoniall and Prelaticall; it will be found that those who have bene willing to follow Christ in the wildernes, out of love to him, his truth and ordinances, that Christ will remember that for kindnes.

3. Thirdly, for young people to give up their young yeeres to Christ, that is kindnes, by way of allusion at least we may make use of that Scripture, *I remember the kindnesse of thy youth;* when thy bones are full of marrow, and when the world seekes to draw thy heart after the vanities of it, when thou mayest have thy delights and pleasures in the flesh to the full; if then thou beeest willing to deny all, and to give up thy selfe to Christ, this is loving kindnes; one that is old may possibly come to heaven upon repentance, but what kindnes is that for him, who hath nigh worn out all his dayes and strength in wayes of sin, in the pleasures of the flesh, and now when he is going out of the world, and can have no more pleasure in his sin, he comes to Christ for mercy; what kindnes is here? here is selfe-love indeed, but little kindnes.

The loving kindnesse of the Saints one towards another.

Secondly, loving kindnes one to another, *I will betroth you unto me in loving kindnesse;* I will put such a spirit into you of loving kindnes unto your brethren, as I have towards you; The word that is here used for *loving kindnesse*, you shall finde it often

ten in Scripture uſed for *Saints*; thoſe who are called *godly*, and *Saints* in your bookes, in the Hebrew are called *kinde ones*, it may be as well tranſlated *kinde ones*; as thus, *Pſal. 4. 3. Know ye that the Lord hath ſet apart him that is godly for himſelfe*: It is a moſt admirable text, as if he ſhould ſay, there are multitudes in the world, and all the world is mine, but I looke upon all the world, as reſuſe in compariſon of ſome few, onely here is a godly man, a godly woman, I ſet them apart, they are for my ſelſe; but the note I obſerve is, That that word which in your bookes is *godly*, in the Hebrew is *the kinde one*, the Lord hath ſet apart thoſe that are kinde, thoſe that are of ſweet, gentle, kinde diſpoſitions. And *Pſal. 16. 10. Not ſuffer thy holy one to ſee corruption*, the Hebrew is, not ſuffer thy *kinde one* to ſee corruption, it comes from the ſame roote with that that here is tranſlated *loving kindeſſe*. So *Pſal. 149. 1. Sing his praiſe in the congregation of the Saints, of the kinde ones*; and the ſame word againe is verſe 5. *Let the Saints be joyfull in glory; the Saints, that is, the kinde ones*; noting what an ingredient loving kindeſſe is to Saintſhip, unto godlines; therefore it is not enough for Chriſtians to be godly, but they muſt be kinde one unto another too. *2 Pet. 1. 3. And to godlineſſe adde brotherly kindeſſe*: You thinke you are godly, but are you of a rugged rough-hewen diſpoſition, furly, cruell, rigid, ſevere, froward, perverſe, know here is the exhortation unto you this day from God, if you will approve your ſelves to be godly, *Adde to your godlineſſe brotherly kindeſſe*, except you adde that, you can have little comfort in your godlines. It is impoſſible indeed for one that hath the power of godlines, and hath the true comfort and ſweetnes of it, to be of a rugged and rigid diſpoſition; the reaſon is, becauſe there is that infinite ſatiſfaction as I may ſo ſay, that ſuch a heart hath in God, that there is nothing that can come from without that can make ſuch a heart bitter, there is ſo much ſweetnes in that ſatiſfaction that it hath in God, as the Scripture ſaith, *A good man is ſatiſfied from himſelfe*; that it is not all the bitterneſſe from without that can ſowre ſuch a heart.

It is true indeed if you have a veſſell of honey, a little gall will make all that bitter, but if you have a veſſell of gall, a little honey will not make that ſweet: But in grace it is thus, though there

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be a great deale of bitterneſſe in a man or womans nature, though they be of rugged natures, yet a drop of true ſaving grace will ſweeten all that gall; and if they be once gracious, a great deale of gall and bitterneſſe that commeth from without will not imberter that ſweetneſſe.

I beſeech you take notice of this one note, when God hath left men they grow more paſſionate and froward then they were before; And I verily believe this is one ground of the frowardneſſe, and paſſionatenefſe that is in profeſſors, they have made breaches between God and their ſouls, their peace between God and them is broken, and nothing then can give them content. As uſually it is when a man hath been abroad and others have angered him, when his inward comfort and joy is gone, then every thing angreth him, he is pleaſed with nothing, his countenance is lowring, and he is untoward to every one, and why? becauſe he hath loſt the ſweetneſſe of his own ſpirit, and now nothing from without can content him, all ſeems bitter unto him; but let this man go abroad and things fall out well, it may be he gets a good bargain, hears of excellent good news, that his goods are come home ſafely, he can now beare a hundred times as much as before, and you can ſcarce anger him, why? becauſe his heart is filled with ſweetneſſe. So it is here, let a Chriſtian walk cloſe with God, keep his peace with him, he will have ſo much ſweetnes in his heart that it is not eaſie to put him into any paſſion of frowardnes, why? he hath enough within, perhaps his friend, his wife, his neighbour is croſſe, but his Chriſt is loving; though there be little comfort in my marriage with one who is ſo peeviſh and perverſe, yet in my marriage with Chriſt there is ſatisfaction enough. But when the heart hath made breaches between Chriſt and it ſelf, when it hath loſt the ſweetneſſe in that marriage communion, no marvaile if there be no ſweetnes in the other marriage communion.

I will give you a notable example of this, of a man who before his breach with God was of a ſweet diſpoſition, was very milde and loving, but after he was of a perverſe, and cruell, and froward diſpoſition. The example is *Saul*; When he was firſt choſen King, how humble was he? he acknowledges himſelf to be of *the leaſt of the tribes of Iſrael, and the leaſt in his fathers houſe, and*

when

when ſome rayled upon him and ſaid, *ſhall this man reigne over us?* the text ſaith, *he held his peace*; and when others would have had them killed, no, by no meanes they maſt not be ſlain, becauſe God had ſhewen him mercy in a late victory given him. But after *Saul* had fallen from God, oh the rugged, perverſe, cruel diſpoſition of his ſpirit then, even to *Ionathan* his ſon, a gracious, loving, ſweet natured ſon, then *Thou ſonne of the perverſe, rebellious woman*, he caſt a javelin at him to kill him, then the fourſcore and five Priests in the city of *Nob* muſt be all ſlaine in his anger; What was the bottome of all this? It was the breach between God and his own ſpirit. Oh take heed of breaches between God and you, for they will put you into a perverſe and froward diſpoſition. What doth a man get by the want of this kindneſſe and loving diſpoſition? He troubleth himſelfe. *Pro. 11. 17. He that is cruel, of a harſh diſpoſition, troubleth his own fleſh.* I appeale to you, doe you not loſe much of the ſweetneſſe of your lives, you that are in a married condition? What comfort have you in your lives when there is nothing but ſnarling at, and croſſing one another? you trouble your own houſe, and your own fleſh; whereas if there were loving kindneſſe betwixt you, it would ſweeten all your comforts, yea all your croſſes.

The loving kindnes of a man or a woman is the beauty of a man or woman. *Pro. 19. 22. The kindnes of a man, is the deſire of a man,* ſaith the text there; And of a woman *Pro. 31. 26.* among other high cōmendations of a *vertuous woman* who had done excellently, this is one, *The law of kindneſſe is in her tongue*, kindnes giveth a law to her mouth, many women have no law given to their mouthes, their tongues are lawleſſe when they are angered, but a woman that is commended of God, the text ſaith, *the law of kindneſſe is in her tongue*, the kindnes of her heart doth give a law to her mouth, and that is the honour of a woman.

To be of a ſweet, kind diſpoſition is an exceeding beauty, it addes a glorious luſtre to any man living, *Iſa. 40. 6. All fleſh is graſſe, and all the goodlineſſe thereof is as the flower of the field*, the word is in the originall *דוּן* the ſame word that is here, that word which ſignifyeth *kindneſſe* is tranſlated there *goodlineſſe*, noting that kindneſſe is the goodlineſſe of the ſpirit of a man or woman, what the beauty of a flower is to a flower, that is kind-

bowels, they have not the fountaine, the root from whence all springs.

Here is the happineſſe of a Chriſtian, not onely to have much good from God, but to have thoſe very bowels from whence that good commeth. Here lies the dignity, the glory of a Chriſtian, the vaſtneſſe of his riches.

Chriſtians, you ſhall not therefore need feare to give up any mercy God calls for at your hands, for you have got the bowels of mercy to be yours, you have got the ſpring-head of all mercy to be yours, whence you may fetch all reaſonable, all ſutable mercies when you will. Here is the reaſon why many who are carnall, when they have got a mercy from God, they keep it ſo ſure, they are afraid to loſe it; they are loth to part with it, though God calleth for it againe. Why? becauſe they are not acquainted with the true priviledge of a Chriſtian, they doe not know what it is to poſſeſſe the bowels of God, they know not where to goe for more, therefore they are loth to part with what they have. Now the Saints can part with any thing for God, let him take what he will have, let him ſtrip me as naked as he pleaſeth, I have the bowels of God, I have the ſpring-head to goe to for all mercies againe. It is true, if there were want of water, and you had onely water in a ciſterne, if your neighbour came to borrow of you, you would be loth to lend any; but if you have a well-ſpring, and a fountaine that never was dry, and never will be drawn dry, is it a great matter for you to lend water then? So, it is true, the men of the world are needy creatures, they have ſomething indeed, but it is as water in a ciſtern, when that is gone they think that all is gone, therefore they will not lend it, no not unto God himſelfe when he calls for it. But the Saints have the bowels of mercy, the ſpring-head of all mercy, therefore whatſoever God calls for, they preſently ſay, Lord here take all, I know where to have it againe, and much more then that. This makes godly men ſo ingenuous for God, and ſo free hearted to him and to his ſervants.

I will betroth thee unto me in mercies.

A little to ſearch into theſe mercies: It is an argument that hath much depth in it.

Fiſt, they are a depth ſwallowing up the greateſt evill of ſin

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The reaſon why the Saints can ſo eaſily give up any comfort they have.

The bowels of Gods mercies ſearched into.

I.

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or affliction. If you should poure a paile of water upon the planchers in your chamber, it seems a great deale of water, like a little sea; but take a paile of water and poure it into the deep Ocean, and it is there swallowed up, and appeares nothing. Our afflictions that are upon us, and our sins, in themselves appeare great, but when they come to be swallowed up in these bowels, in these depths of Gods mercies in which he betrotheth himselfe unto us, they are as nothing in comparison. Therefore the Scripture hath such strange expressions of the wonderfulnes of Gods mercies to his people in Christ.

The Scripture hath three notable words to expresse the fulnes of Gods mercies in Christ. The first is *Ephes. 2. 7. the abundant riches of his grace*, the riches that are cast in, over and above.

The second word is in *Rom. 5. 20. The grace of God hath been more then exceeding*, there is a second *ὑπερ*.

And a third is, *1 Tim. 1. 14. The grace of God was exceeding abundant*, it had a pleonasmefore, yea but here is a *super-pleonasmef*. Here are three *ὑπερ*s put upon Gods mercy, to note the riches of the glory, and depth of the mercy of God in Christ.

Secondly, consider these mercies in the effects. They set on worke all that is in God for the good of his people. If there be any thing that Gods wisdom, or power, that all that blessednes that is in God can doe, for the bowels of mercy yern toward thee, and they will set all on work for thy good, if thou beest in Christ.

Yea further, know that it is such mercy as it is the great designe, yea the greatest designe that ever God had from all eternity, to honour this his mercy, to set out the infinite glory and the riches of this his mercy in Christ. Certainly God had great designs in doing such great things as he hath done, but above all the designs that ever God had in all his works, that is the chiefe, to glorifie the riches of his mercy in Christ. They are indeed bowels of mercy when they are such as in the glory of which God attaineth his great designe in making the world, he would never have made the world had it not bene for that.

Fourthly, They are the heart blood mercies of **JESUS CHRIST**, they are such mercies as are worth all the blood of Christ, and his blood was certainly most precious blood, when
Christ

Τὸν ὑπερ-
εὐλαγίαν ἢ
πλεονασμὸν
ἢ χάριν.

ὑπερ-
ἐπιπλεονασμὸν
ἢ χάριν.

ὑπερ-
πλεονασμὸν
ἢ χάριν.

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Chriſt ſees any converted and brought home to him, to be made a ſubject of Gods mercy, he thinks his blood well beſtowed, The text ſaith *he ſhall ſee his ſeed, and his ſoule ſhall be ſatisfied.* I have enough for all the blood I ſhed. Indeed I came from my Father and was made a ſervant, a curſe, I ſuffered the wrath of my Father, my blood was ſhed, but if this be the fruit of it that ſuch and ſuch a ſoul ſhall have this mercy, I have enough for all my blood, I am glad that ever I ſhed it.

Yea God the Father is well pleaſed with it, he thinks the blood of Chriſt but a valuable price to purchaſe ſuch mercies as theſe. As for all the glory of the world God can give that unto men that he hates, to reprobates, as *Luther* ſaith of the whole Turkiſh Empire, it is but a crumme of bread that the Maſter of the houſe throwes to his doggs; but when it commeth to his mercies in Chriſt, they are ſuch as are worth the blood of his Son, that muſt go to be the price for the purchaſing of them.

6. They are ſuch mercies, as God beſtowes on purpoſe that he may declare to all eternity before Angels and all his Saints, what God is able to do for a creature, to what a height of excellency and glory theſe infinite mercies are able to raiſe a poor creature unto. Theſe muſt needs be great.

Yea they are ſuch as muſt be the object for Angels and Saints to admire at, adore and magnifie the name of God for, ever-laſtingly.

What ſhall I ſay more in naming any fruits of theſe mercies? Such mercies as whereas before ſinne made thee to be the object of Gods hatred, it makes thee now to be an object of his pity, God takes the riſe from thy ſinne to ſhew his mercy. Take heed of abuſing it, it is childrens bread, that which I now ſpeake, let us not ſinne that grace may abound, God forbid, ſeeing thy ſin cannot overcome Gods goodnes, let Gods goodneſſe overcome thy ſinne; Onely let us learne to admire at theſe riches of mercy in Chriſt. And let us exerciſe much faith about them. Certainly we ſhould thrive in godlineſſe much more if we did exerciſe faith in the bowels of God in Chriſt. Thoſe kind of fruits, as your Apricocks and your May-cherries that grow up by a wall in the open ſun-ſhine, and have the hot reflection of the ſun, come to be ſooner ripe and have more ſweetneſſe then thoſe that grow in

5.
*Turcicum
imperium
quantum
quantum
eſt mica
eſt quam
pate ſa-
milias
canibus
projicit.*
Luther.

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shady places; your grasse you know that is shaded by the trees, in Orchards, is sowre; So that fruit that Christians bring forth under discouragements and despairing thoughts, is very sowre; some things they doe, conscience hailes them to duties, but alas it is sowre fruit; though it be better to doe what conscience requires then not, for we must not goe against conscience, but to doe it meereley because conscience hailes to it, it is but sowre grasse. But when a Christian can by faith set himselfe before the Sun-shine of these mercies of God in Christ, and continually live in the midst of the lustre of the grace of God in Christ, he groweth ripe sooner, and his fruit is sweeter.

You may know whether it be the Sun of righteousnesse or no that you are set in, Doth your fruit grow ripe? and is it sweet fruit? Those who talke of mercy, and of Christ, who have the name of Christ in their mouths, but is their fruit sowre, does nothing come from them but crabbed fruit? these men are not in the Sun, they are blinde, they cannot see the Sun, they are but in a light of their owne fancie, and in a heat of their owne making.

Ephes. 3. 18, 19. the Apostle prays for the Ephesians, that they may be able to comprehend, what is the breadth, and length, and depth, and height of the riches of God in Christ: Marke, the Philosophers tell us but of three demensions, but here are foure; but what is the fruit of this? *And that you may know the love of Christ that passeth knowledge, that ye might be filled with all the fulnesse of God;* Here is the effect of it, when we come to know the breadth, and length, and depth, and height of Gods love, and have that knowledge by the Spirit of God that passeth all naturall knowledge, then we come to be filled with all the fulnesse of God. Here now is a glorious Christian, a Christian filled with all the fulnesse of God. Would you be so? Learne then to exercise faith much about the infinite riches of the mercy of God in Christ, this will fill you with all the fulnes of God, you complaine of barrennes and emptines in your hearts and lives, it is because you exercise so little faith in these mercies of God in Christ.

God betrotheth his Church unto himselfe in mercies, in bowels. Let us learne to pleade these mercies before the Lord, to pleade

pleade them when we are in any ſtrait, to pleade with God for bowels, *Eſay 63.15. Looke downe from heaven, and behold from the habitation of thy holineſſe and thy glory, where is thy zeale and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards us? are they reſtrained?* Lord, haſt thou not ſaid that thou wilt betroth thy Church unto thy ſelfe in bowels? Where is the ſounding of thy bowels? Lord let us have theſe bowels of thine in which thou haſt betrothed us through Chriſt.

Oh what confuſion will there be one day unto thoſe that ſhall miſſe of all theſe mercies of God, in which the Lord hath betrothed himſelfe unto his Church! What, will you content your ſelves now with crumbs that God caſteth to dogs, with the fruits of Gods generall bounty & patience, when you heare of ſuch glorious mercies as are in Jeſus Chriſt? Theſe things ſhould ſo raiſe our hearts, that we ſhould proteſt as *Luther* did, I proteſt, ſaith he, God ſhall not put me off with theſe things of the world, with my portion here. Oh no, the Lord hath ſhewed me greater riches, though I be unworthy of any, yet I know his mercy is free, why then ſhould not I have my portion in theſe glorious things?

Valde proteſtatus ſum me nolle ſic ſatiari ab eo. Luther.

Come in then, come in oh ſinfull ſoule, be in love with Jeſus Chriſt and the wayes of godlines, know that all theſe mercies are tendred unto thy ſoule this day, to breake thy heart, even that hard heart of thine, and they are as free for thee as for any. There is nothing more pleaſing unto God, then for thee to bee taken with the glory of the riches of his mercy. Thou canſt perſorme no duty ſo acceptable unto God as this, to have thy heart breake upon the conſideration of his bowels, to have thy bowels yerne againe, and to come in and cloſe with this infinite rich and glorious grace of his.

Which if thou doeſt, know that the firſt moment thou art united to Chriſt, thou doeſt lanch into the infinite Ocean of mercy, now thou breatheſt in the element of mercy, now thou liveſt upon nothing but mercy.

Is it ſo? Then know God expects a mercifull diſpoſition from thee too. God betrotheth thee in righteousnes, and putteth righteousnes into thee; in judgement, and gives thee judgement too; in loving kindnes, and makes thee loving and kinde likewiſe; and in mercies, and putteth mercies into thee, bowels into thee alſo.

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Our
bowels
must
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wards
God.

First, toward himselfe. Why, can wee be mercifull unto God? What good can wee doe to God? God expects you should have bowels toward him; How? Thus. Doest thou see the name of this blessed God thy husband to be dishonoured in the world? Oh thy bowels should yerne, thou shouldest have bowels working now. What, doth God looke upon thee in thy blood, in thy misery, and doth his bowels yerne toward thee? Canst thou looke upon God in his dishonour, and his cause trampled under foote, and doe not thy bowels yerne toward him? It should pitie thy feule to see this blessed God to be so much dishonoured in the world as he is, to see that there are so few in the world that love and feare this God, who is thy God and hath done thee so much good. What is there any good cause up wherein the name of God may bee honoured? Thy bowels should worke presently toward it. *Cant. 5.4. My beloved put his hand by the hole of the doore, and my bowels were moved for him*; When Christ did but begin to open a doore; put but in his hand, when there was any good but beginning to be done; Oh my bowels were moved, saith the Church, and I could never be at quiet until I had enquired after, yea and found my beloved. Is there any beginning to let in Christ into the Kingdome in his government amongst us? Doe wee feele him putting in his hand at the doore? (certainly, if we be skilled in the way of Christ, wee may feele him putting his hand in at the doore) Oh that our bowels would yerne, and cause our hearts to flow to the bountifulnes of the Lord; and joyne with Christ in that blessed worke of his that he is about.

Our bowels must also be toward the Saints. It is extremely against the Spirit of Christ for a Christian to be hard-hearted toward his brethren, Christ expects bowels; And as you would account it a grievous misery to have your bowels rotten, to have diseases in your bowels; know it is as great an evill to have your hearts to bee unmercifull, that is, to have a disease in your bowels, so the Scripture phraie is. *Amos 1.11. He cast off all pitie, and his anger did teare perpetually*, so it is in your bookes; but the words in the Originall are, *And corrupted his bowels*; their bowels were corrupted when they were not pitifull toward their brethren in misery. It was a grievous condition that *Iehoram*

ram was in, 2 Chron. 21. 15. when his bowels came forth by reason of his diſeaſe. An unmerciful heart is a worſe diſeaſe then this.

What are we, and who are we that Gods mercies ſhould be ſhewen toward us? why not our mercies toward our brethren then? The Scripture calleth exceedingly for mercy in the Saints toward one another. *Coloſ. 3. 17. Put on as the Eleſt of God bowels of mercy and kindeſſe.* Would you have an argument unto your ſelves that you are Gods Eleſt? put on bowels then. Never was there time ſince you lived, or your forefathers lived, wherein God called for bowels more then now. Doe you heare of the miſeries of your brethren, their goods ſpoyled, houſes burnt, wives, children raviſhed, themſelves imprifoned, their bodies wounded, and yet no bowels all this while; what, you hard-hearted in the meane time? Are you the eleſt of God? Why I pray you, what is your fleſh more then the fleſh of others? What are your comforts more then the comforts of others? Why ſhould you lie ſoft and ſafe more then others? Is there any ſuch difference betweene you and your brethren, that they ſhould be in miſerie, and you muſt be pampered, and ſcarce feele the verie winde to blow on you, and yet in the meane time your hearts hardened towards them? It is true, God it is that hath made the difference you will ſay; and God may make a difference where he pleaſeth. I grant it, and it would not grieve God to make ſuch a difference betweene you and them, if he ſaw your bowels yerne towards them. But if God Jayes ſuch afflictions upon your brethren who are better then you, and have done more for him then ever you have done, and yet you are hard hearted, this will grieve God at the heart. *1 Iohn 3. 17. He that ſeeth his brother haſh need, and ſhutteſh up his bowels of compaſſion from him, how dwelleth the love of God in him?* If thou haſt bowels and ſhutteſt them up from thy brother, ſurely thou never kneweſt what the love of God meant.

Marke that place *2 Cor. 9. 8.* What encouraging expreſſions we have unto bounty and liberality toward our brethren, for the opening of our bowels towards them, *God is able to make all grace abound towards you, that ye alwayes haſing all ſufficiency in all things may abound to every good worke.* There is no ſuch text in all the book of God to encourage to the opening our bowels to

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the administering to the necessities of the Saints, for that Scripture is brought to that end, that part of the Chapter is spent about that argument, if you beleve any thing in the Scripture, if you have any experience of Gods bowels towards you, read over this, and see if it will not open your bowels. *God is able to make all grace abound; Grace abound*, that is something; *all grace*, that is more; but *all kind of grace*, that is more then that, and that from Gods almighty power too; but that is not enough, Marke, *that you always having all sufficiency in all things*. It were enough one would think God should say, you shall have things needfull, no you shall have *all things*, If he had said thus, you shall have sufficiency in that you have, that is something, no but you shall have *all things*, and *sufficiency in all things*, and *all sufficiency in all things*. Yea but I may want before I die? No, you shall have *always all sufficiency in all things*. Well, this may make us do something, you may thinke if I do this good work, and another, and another, I hope I do my part, no but you must *abound*, you must do every good work and *abound in every good worke*. But I shall draw my self dry if I be so abundant in every good work; No, God is able to make all grace in you to abound towards you, *that you always having all sufficiency in all things may abound*; You shall never be drawn dry, for you have the bowels of Gods mercy. *Alexander* giving large gifts, some asked him, what will you keep for your self? *Spes*, saith he, I will keep Hope for my self, I make account that still there are greater things comming for me; what he had he gave away, because he had a spirit that looked after and hoped for great things to come; certainly Christians have that left, always they have hope, they may expect great things, why? because they have the bowels of Gods mercies to be theirs.

One thing more (to knit all together) all righteousness, all judgement, all loving kindnes, all mercies comes from God through our union with Christ.

Though God be an infinite ocean of goodnesse, yet we can expect nothing from God but through our union with Christ. Man hath forfeited the title he had to all the goodnes of God, and now the title upon which he is to hold all his good, it is the union he hath with this husband, with J E S U S C H R I S T, by ver-
tue

tue of this marriage. Whenſoever faith goes to heaven for any good from God, it goeth to heaven by vertue of this right, and obtaineth all the good it gets from God by vertue of that conjugall union the ſoul hath with JESUS CHRIST.

How bleſſed then was the time when Chriſt was firſt revealed to the Church! *Cant. 3. 11. Behold King Solomon with the Crown wherewith his mother crowned him in the day of his eſpouſals, in the day of the gladnes of his heart.* Theſe things opened in our eſpouſals with Chriſt, muſt needs make that day the day of the gladnes of our hearts, oh how deare ſhould this Chriſt thy huſband be unto thee! how happy, when thou ſhalt have full communion with him! when *Iſaac met Rebekkah*, he carried her into his mothers tent: when the Lord Chriſt ſhall meet his ſpouſe, he will carry her into his Fathers pallace. Behold the riches, the glory of my Father whom I told you of, theſe are all yours in my right eternally.

Lect. 19.



The Nineteenth Lecture.

HOSEA 2. 20, 21, 22, 23.

I will even betroth thee unto me in faithfulneſſe, and thou ſhalt know the Lord.

And it ſhall come to paſſe in that day, I will heare faith the Lord, I will heare the heavens, and they ſhall heare the earth.

And the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall heare Iezreel.

And I will ſowe her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will ſay to them which were not my people, Thou art my people, and they ſhall ſay, Thou art my God.



Will even betroth thee unto me in faithfulneſſe.

Here is a third betrothing, *I will betroth, I will betroth, I will betroth.* *Ierome* hath a note upon that, and ſaith, that it is thrice repeated to note three ſeverall times of Gods betrothing himſelf unto his people.

Chap. 2.

Argutum,
sed frivo-
lum.

people. 1. When he called *Abraham*. 2. After they went out of Egypt and were in the wilderness at Mount Sinai. 3. In the time of the Gospell. And of this Exposition *Calvin* saith, it may be accounted witty, but it is frivolous. He giveth a better reason (which I think to be the minde of the holy Ghost) why it is thrice repeated; Because apostatizing Israel could hardly beleeve that ever God would do such a thing as this, what after the Lord had cast Israel away? yea cast her to the beasts (for so he threatneth in the former part of the chapter) yet now betroth her to himself, this was unlikely.

I will [even] betroth thee, so you have it in your books; now the truth is, the word in the original is *Van*, the same that is translated *and* before, but because the third time it is said [*and*] the Translators thought there was an emphasis in the third *And*, and therefore to expresse that emphasis they put in the word [*even*.]

In fide, in
constantia,
in stabilitate.

In faithfulnesse] In steadinesse, so the word signifieth, I will betroth thee unto me in a steady way, my goodnesse toward thee shall be stable and firme. So the word is often used in Scripture. *Exod. 17. 12. His hands were steady*, the same word that we have here for faithfulnesse. So *Deut. 28. 59. I will make thy plagues of long continuance*, thy plagues stable and constant, the same that is here for faithfulnesse. And *1 Sam. 2. 35. I will raise me up a faithfull Priest, and I will build him a sure house*, there the word is of the same roote, a sure house, a firme, steady house. Faithfulnesse here imports, Gods stability and steadinesse in his Covenant with his people. It notes not so much the perpetuity, for that was before, *I will betroth thee unto me for ever*. But firmenesse and constancy, as opposite to ficklenesse and uncertainty.

There is much inconstancy and ficklenesse in our love one to another, but the love of God to his people is a stable, settled, firme and constant love. That is the meaning in the first place, though not all. *Isa. 62. 5. As the bridegroomer joyceth over the bride, so shall thy God joyce over thee*, that is, the love of Christ after thousands of yeers is still but as the love of a bride-groomer upon the wedding day, then ordinarily love is hot & appears much; not the love onely of the husband, but as the bride-groomer. There is no moment of time, but Christ joyceth not onely as a husband

band, but as a Bride-groome over every faithfull ſoule.

Chriſts love is ſteady, becauſe it is pure, without mixture ; it is a holy love. Obſerve the comparing of two Texts, *Eſa. 55. 3. The ſure mercies of David* are promiſed there. In *Acts 13. 34.* that Scripture is quoted, and there it is *The holy things of David*; As noting, becauſe the love of God is holy, therefore it is ſure and ſtedfaſt.

Chriſts love unto his people is in *righteouſneſſe*, as before, and in *judgement*, and in *loving kindneſſe*, and *mercies* : It is from the ſweetneſſe of his nature, and therefore it is ſteady and firme. *With him there is no ſhadow of change.* It is grounded upon a ſure covenant, therefore firme. Though indeed the love of Chriſt may be to us as the ſhining of the ſun, not alwayes in the fruits of it, ſhining out ſo gloriously, but the ſun keeps his courſe in a ſteady way, though ſometimes it is clouded, and we have it not ſo gloriously as at other times.

The Saints ſhould faſten upon the love of Chriſt in the Covenant ; and though other things be never ſo uncertaine, yet they ſhould quiet their hearts in this, that their happineſſe in the Covenant of grace is certaine. Perhaps the love of our friend is uncertaine, very fickle and inconstant ; thoſe who will glaver upon you, and ſeeme as if their hearts were with you, but what ſullen moods and fits will there be at times ! and when you have moſt need of them, you know not where to finde them. But the love of Chriſt is certaine and ſtable. *2 Sam. 23. 5.* marke how *David* comforteth himſelfe in the ſtableneſſe of the love of God in the covenant. *Though he doth not cauſe my houſe to grow, yet he hath made with me an everlaſting covenant, ordered in all things and ſure, and this is all my deſire and all my hope,* that is, that the Covenant is ſure and ſtedfaſt.

And (as we have opened it in all the former) ſo here it muſt be mutuall. *I will betroth thee in faithfulneſſe,* and make thee faithfull too ; that is, thou ſhalt have a ſteady, firme, ſtable ſpirit in thy love to me, though not in that degree that Chriſts is, yet there is a ſtability in the hearts of the Saints unto Chriſt, they are not carryed up and downe with every wind of doctrine, with every puffe of temptation as other men are. *The righteous is an everlaſting foundation, Prov. 10. 25. The upright*

Leſt. 19.

Chriſts
love is
ſteady,
and why.
ὁμοῦ τῷ
Δεβίδ.

The
Saints
love to
Chriſt
ſteady.

Chap. 2. *holderb on his way, Job 17.9.*

It must needs be so, because the affections of the Saints unto Christ are holy affections too, though not perfect, they have indeed some mixture, therefore some instability; but they have holinesse, therefore stability.

And they choose Christ in righteousness and in judgement. And they have the Divine Nature in them; and as that hath no shadow of change, so they come to have something like to the immutability of the Divine Nature, some shadow of it. *Isay 26.3.* A godly man is described thus, *Whose minde is staid upon God*: he hath a stable spirit, not a wandering, fickle, roving spirit, he hath fixed himselfe upon God, he can say, *My heart is fixed*. The men of the world, because they have not that which can satisfie, run up and down, first, after one contentment, then after another, they have no where to fix: but the Saints find an all-sufficiency in God, when they are there, their hearts are satisfied, and there they fix. As a Bee lighting upon a flower, finding but a little honey, gets away to another, and to another, and to another; but when it comes to a flower, where it may suck honey enough, it fixeth, it stayeth there. The hearts of the Saints finde a fulnesse of good in God, and there they fixe.

A fickle, wavering, unstable spirt, is exceedingly unbecoming a Christian. As it is in the body, some who have flushings of heat, have a very good colour for a while, but when we know that this good colour is but a flush, it is rather an argument of a disease, then of a good complexion. An end of a candle that burnes in the socket gives some flashes of light now and then, but a candle that is set up upon a table gives a steady and constant light. Mad people you know have their *lucida intervalla*, some times wherein they doe acts of reason, but you may perceive they are not in their wits, because there is not constancy, and evennesse in their actions. This stableness, this evennes in a Christian way is the beauty and glory of it. Though you be never so forward sometimes in that which is good; yet if at other times your hearts be off, there is no beauty in your conversation. But give me a Christian whose wayes are even, that you may find a constancie in him in all his wayes.

Those who have such fickle, uncertaine, inconstant hearts, are never

The evil
of a fickle
uncon-
stant
spirit.

never like to excell; if they have any truth in them, yet they will never be eminent Christians. Gen. 49. 4. it is ſaid of *Ruben*, *Ruben unſtable as water, but he ſhall not excell*; ſo it may be ſaid of a Christian unſtable; here is one of good affections, at ſome times very forward, but unſtable as water, he ſhall not excell.

Conſtancy in love is exceeding comely and beautifull between man and wife, from thence is the expreſſion of the holy Ghoſt here; it adds much unto the luſtre and comfort of their lives. For men to ſeeme ſometimes to be mighty fond, and at other times to be bitter and ſowre, like *Nabals*; or the wife to be very fond ſometimes, and to be grievous and irkeſome at other times, this takes away the beauty, the comfort of their lives.

But there is more in this *faithfulneſſe* then ſtability and firmeneſſe, *I will betroth thee in faithfulneſſe*; I will certainly performe all the good you can expect from me, which is beſitting a husband, yea ſuch a husband as I am, to doe to my Spouſe; you may confide in me, I will be faithfull to you, not onely my love, but my faithfulneſſe ſhall binde me to you: My loving kindneſſe, my mercifull diſpoſition is a great bond, but my faithfulneſſe ſhall binde me alſo, I will be content to ingage my ſelfe to you, to ingage all that I am, and all that I have to you, that you may certainly confide in me, ſo as you may not onely expect it from my love, but challenge it from my faithfulneſſe. We deny not Gods providence to other creatures, but the Spouſe challengeth Gods care, ſaith *Bernard*, which is beyond providence, ſuch as is out of faithfulneſſe as well as out of love. Chriſt here condeſcends to his Spouſe, as a man is willing to give ſatiſfaction to his wife and her friends, though the truth is he would doe any thing in the world out of love to his wife, yet in regard of her weakeneſſe, and to ſatiſfie ſome friends he is content to enter into bond, to doe any thing that is fitting; it is good to make all things ſure before hand, ſay her friends, he preſently yeilds, for it is no other but what he is willing to doe without bonds, onely to ſatiſfie her and their minds. Thus it is betweene Chriſt and his Spouſe: The truth is, the love of Chriſt is enough to make a ſupply of any of our wants, but wee are weake, and would faine have things made ſure, therefore ſaith Chriſt to helpe our weakeneſſe, I

Providentiam creaturis non negamus, cum ſponſa ſibi vendicat.
Bern.

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will even enter into bond, and you may be sure I will be faithfull then, I will binde my faithfulness to you for all the good you would have.

And this faithfulness of Christ is either in regard of the great Marriage-covenant, there he will be sure to be faithfull to his Spouse; Or in regard of all particular promises, that are under things as it were. There is the great marriage-covenant, about reconciling God, and paying all debts that are owing, and satisfying Gods justice, and bringing to eternall life; but there are many under-promises, and Christ will be faithfull in them all. *Psal. 25. 10.* you have a promise worth a kingdome, *All the paths of the Lord are mercy and truth*, not onely mercy, but *mercy and truth*, mercy engaged. Wicked men may have mercy from God, from the generall bounty and goodnesse, and mercifull disposition of God, but what the Saints have is from *truth*, as well as from *mercy*, it is bound to them.

God stands much upon this that the hearts of his Saints should confide in him. He accounts not himselfe honoured except wee confide in him: therefore marke how Christ suiteth himselfe unto our weakenesse, that wee may confide in his faithfulness. What is it (saith he) that you poore creatures doe one to another when you would make things sure betweene you? Wee answer thus, Lord we engage our selves by promise one to another. I will doe so saith Christ, you shall have my promise, my faithfull promise. *Acts 2. 39.* Peter invites to Baptisme upon this ground, because *the promise is made to you and to your children, and to as many as the Lord our God shall call*: The first he speakes to the Jews, the other to the Gentiles; As if he should say, Come in and receive Baptisme, for to you and to your children the promise is made, to you that are Jews and to your children, and to the Gentiles, they have the promise that you have, they come under the same Covenant for the maine, the promise is to them and to their children too. And this promise that Christ hath engaged himselfe in, is no other then a draught of that which was before the world began, from all eternity, and therefore it is so much the more sure. *Tit. 1. 2.* the Gospell is called *a promise before the world began*. All promises in Scripture are but a draught of that grand promise that God the Father made to his Son before the world

Christ stands much upon this, that the hearts of his Saints should confide in him.

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world began ; As if Chriſt ſhould ſay, Will you have engagement by promiſe ? This is paſt long agoe, my Father hath ingaged himſelfe unto me from all eternity, and if you have any promiſe now, it is but a draught of that firſt copy of that great promiſe my Father hath made me from all eternity.

What doe you doe more when you would make things ſure one to another ? Wee answer, we doe not onely make a verball promiſe, by word of mouth, but we write it. God hath therefore given us his Scripture, and the chiefe thing in Scripture is the promiſe, God hath ſet to his hand to his promiſe in Scripture. Hence *Luther* hath a notable expreſſion, The whole Scripture doth eſpecially aime at this, that we ſhould not doubt, but believe, confide, hope that God is mercifull, kinde, patient.

What do you more ? Here you have my promiſe and my hand, is there any thing elſe you uſe to do, to make things ſure ? We answer, Lord we take witneſſes. I will do ſo too, ſaith God. When we would make things ſure indeed, we take not onely two, but three, or four, halfe a dozen witneſſes ſometimes. You ſhall have witneſſes ſaith God as many as you will, witneſſes of all ſorts, witneſſes in heaven, witneſſes in earth ; In heaven, 1 *John* 5.7. *The Father, the Word, and the Holy Ghoſt*, witneſſes authentically, of credit enough, the three Perſons in the Trinity, upon earth, *the ſpirit, the water, and the blood*.

What doe you more to make a thing ſure ? Lord, we ſet to our ſeals too ; you ſhall have that too ſaith God, you ſhall have ſeales of all ſorts, you ſhall have the broad ſeale of heaven, the Sacraments, the ſeals of the Covenant ; and you ſhall have my Privy ſeale, I will take my Ring off my finger, I will give you even the ſeale the ſpirit, and do but ſhew this ſeale, it is authentically enough.

Is there any thing yet more ? yes we answer, there is one thing more, we take an oath. I will do that too, ſaith God that you may be ſure and confide in my faithfullneſſe. *Heb. 6.17. God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſell confirmed it by his oath.* As if he ſhould ſay, there is no ſuch need of an oath, but I will be abundant to you, becauſe I would have you truſt me, and confide in me thoroughly. And marke this is for the ſake of the heirs of promiſe, God would never

*Tota
Scriptura
hoc præ-
cipue agit,
ne dubi-
temus ſed
certo ſpe-
remus,
confida-
mus, cre-
damus,
Deum eſſe
miſeri-
cordem,
benignum,
patientem.*

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ver have done this for other men, it is for your sakes only who are the heirs of promise, in regard of your weaknesse he confirms all with an oath. And if we would have things sure we will not have the oath of such as are of no great credit. Marke, therefore it is God that sweareth, and that by the greatest oath, *ver. 13. Because he could sweare by no greater, saith the text, he sware by himself.*

Is there any thing more saith God that you use to do amongst your selves to make things sure? yes Lord we use to take a pawne too. You shall have that too saith he, I will give you a pawne, and such a pawne as if you never had any thing more you would be happy. What is that? *2 Cor. I. 22. Who hath sealed us, and given us the earnest of his spirit in our hearts.* I will send my spirit to be an earnest in your hearts of all the good that I intend to do for you, everlastingly.

Is there any thing else you would require of me that you may confide in me? Yes, if God would do some great and notable work as a beginning and as an ingagement of that which is to come after, this is yet more then a pawne, when there is some speciall thing done in way to that which we make account of, that we are not onely promised it, and have it under hand and seale, and have an oath and a pawne, but it is in a great degree begun, and so begun as the difficulty is over. Those who live under the Gospel see the greatest part of our salvation already done for us. God made a promise of sending his Son into the world; Now in Gods performing that promise that God-man should come into the world to be made a curse for sin, this is the greatest work of all that is to be done to all eternity, and if God would have failed in any thing it would have been in that. It is not so much for God to deliver us in this world, it is not so much for him to bring us to heaven, as it is to send his Son into the world to be made a curse for us. Now when God hath done so great a work and hath been faithfull in that great promise, he hath taught us for ever to trust in him, to beleeve his faithfulness in making good other promises. If a man who owes five thousand pound, and payes you four thousand nine hundred of it, you think surely he will never break for one hundred, I may trust him for the rest, seeing he hath dealt so faithfullly with me in the great summe. God hath paid the four thousand nine hundred and much more,

in compariſon of what God hath done for us, take all the glory of heaven, we have not one hundred of the five thousand left behinde, therefore we may well confide in him for the payment of the reſt.

But is God able? it is true, God is faithfull: This is ſeldom an objection, at leaſt an explicite objection in the mouths of people, but ſurely an implicite one it is in the hearts of many; that appears by thoſe cautions, God gives to take away that objection, *1 Pet. 4. 19. Commit the keeping of your ſoules unto him as unto a faithfull Creator*, as if he had not ſaid enough in ſaying he is *faithfull*, he adds *faithfull Creator*, as if he ſhould ſay, if there be no means to help you I will create means, I will put forth my Almighty power to create help for you, but you ſhall have help, *Dan. 9. 27. The Lord will confirme the Covenant*, the word is uſed for a mighty man, a Giant in Scripture. *Gen. 19. 8. He began to be a mighty one in the land*, as a Giant in the earth, the word here is of the ſame root, God will come forth as a Giant, as a mighty man to make ſure the Covenant he hath made with his people, if there be any thing in the world wherein God will ſtirre up his infinite power, the excellency of his power, the glory of his right hand, it will be in confirming his Covenant to his Saints, *Iſa. 26. 4. Trust ye in the Lord for ever, for in the Lord Iehovah is everlaſting ſtrength. Iſa. 54. 5. Thy Maker is thy husband, the Lord of Hoſts is his name, the God of the whole earth ſhall he be called.*

Seeing God is ſo faithfull, let not us be faithleſſe. But things go very croſſe, and how ſhall we beleeve, our faith ſhakes? the true genuine love of the Saints is ſuch as will love God without gifts, for himſelf, ſo the genuine art of faith, is to beleeve in God without experiences, yea though things ſeeme to go contrary. That love is but a lame love that loveth God onely for that which we receive from him for the preſent, and that is but a lame faith that beleeveth onely in God for that which we ſee for the preſent. Do things go croſſe? they are corrections, and thoſe may come from faithfulneſſe as well as any thing the Church enjoyes, *Pſal. 119. 75. I know O Lord that thy judgements are right, and that thou in faithfulneſſe haſt afflicted me*; As God coms down to you and ſutes himſelf to you as his poor creatures, ſo you ſhould labour to raiſe your hearts to him, to beleeve in him as a great

God.

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God a ſure object for our faith.

הגבר

Our faith muſt raiſe us above difficulties.

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God. God deales with you as having to deale with weake creatures, you should deale with him as having to doe with an infinite God. You must give God leave to doe his worke his owne way. The object of our confidence in God, it is, the thing will be done, it is not how it will be done, or when it will be done, but that God will carry his worke thorough. Shall our weakenes be so much regarded, as that things must not worke so as to shew Gods power? Certainly it is too too much for us to thinke our weakenesse must be so farre condescended to. One would thinke that it is enough, that God condescendeth so much as to expresse himselfe so to you as you may beleeve; would you have God condescend to expresse himselfe so to you, as he should not have the glory of his work, nor you the glory of your faith? this is too low. Though wee be bound to deny our selves much, because of the weakenesse of our brethren; Must God deny his glory because of our weakenesse? We burden God too much with our weakenesse. It is for Gods glory that things goe as they doe; *Lazarus* was dead, and dead so long, that the worke of God might appeare.

But I finde not things goe so as I expected, I thinke I have beleevd, at such a time in prayer I thought my heart did close with the promises of God, but yet things goe not so as I expect.

Though things be otherwise then thou expectest, yet it may bee God calls for new acts of thy beleaving, and it is because there is no renewing of thy faith in his faithfulness. You must know, the continuall actings of faith draw out the continuall actings of the power of God. I will give you for that one famous text, perhaps you may reade it often and heare it, but not perceive the strength there is in it. *Psal. 31. 19. O how great is thy goodnesse which thou hast laid up for them that feare thee!* but marke what followeth, *which thou hast wrought for them that trust in thee. Great is thy goodnesse thou hast laid up.* Gods goodnesse is great to admiration for them that feare him, but how? It is laid up for them, but now marke, *which thou hast wrought for them that trust in thee.*

All the goodnesse that is in God, is for them that feare him, but it is not fearing God that will bring it to work, it is laid up in a treasury indeed; doe you feare God? God hath laid up abundance of goodnesse in a treasury for you, but you must not expect

Renewed
acts of
faith
drawes
forth Gods
power to
worke for
the Saunt.

pect this will work for you, unleſſe you truſt in him; your faith muſt bring it forth into work, and that before the ſons of men; thou ſhalt hide them in the ſecret of thy preſence from the pride of men. Would you be hid in the ſecret of Gods preſence from the pride of men? you muſt not onely feare God, but truſt in his faithfulneſſe. *Mat. 13. 58. Chriſt did no mighty works there becauſe of their unbelief: And Mark 6. 5. He could doe no great works becauſe of their unbelief.* One ſayes he did not, and the other ſayes he could not. When we have a promiſe, let us put on to get the goodneſſe of God to work, which is by beleeving. For that I will give you as notable an example as any I know you have in the Book of God, of a beleeving heart, catching hold upon a promiſe upon Gods faithfulneſſe to work it out, *1 Chron. 17. 23.* and ſo on. In the former part of the Chapter you ſhall find God had promiſed *David* to eſta bliſh his houſe, to build him a ſure houſe; Well, as ſoon as *David* had got the word, mark how he improves it, how he works upon Gods word; As if he had ſaid, Seeing I have got his word, I will hold him to it, he ſhall not goe from it, faith he, *Therefore, O Lord, let the things thou haſt ſpoken concerning thy ſervant and concerning his houſe, be eſta bliſhed for ever, and doe as thou haſt ſaid.* Thou haſt ſpoken, doe as thou haſt ſaid. *Ver. 24. Let it be even eſta bliſhed;* I expect it, ſeeing thou haſt been pleaſed in ſuch a gracious way to promiſe me thus, be ſure I will relye upon it, *let it be even eſta bliſhed, that thy name may be magnified for ever.* I will plead thy name in it, if there be any thing to be pleaded more then other, I will plead it before thee: but is not this enough? *Verſe 25. Thou O Lord God haſt told thy ſervant that thou wilt build him an houſe, therefore thy ſervant hath found in his heart to pray before thee.* He had ſaid before, that God had ſpoken it; here he goes over it againe, as making much of Gods word, thou haſt told me, and I pray for nothing but what thou haſt told me. Nay yet ſtill *David* enroa cheth more upon God, *Ver. 26. Now O Lord thou art God, and thou haſt promiſed this goodneſſe unto thy ſervant.* I have not to deale with a man that will be fickle and inconstant, wavering and unfaithfull, but thou art God, and I wil truſt in thee as a God, thou art God, and thou haſt promiſed this goodneſſe, it is thine own goodneſſe, now therefore doe it. See how he followeth God

Faith will hold God to his word.

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upon his promise. And marke what admirable effects followed upon this, *chap. 18. ver. 1.* After this, saith the text, *he prospered;* when his enemies came against him, he tooke a thousand charrets, and seven thousand horsemen, and twenty thousand footmen from *Hadarezer*, and when the Syrians came to helpe that *Hadarezer*, he slew of the Syrians two and twenty thousand men. After this, marke the connexion of that Chapter and this, after *David* had improved the promise he might have what he would; thus the loving kindnesse of God was laid up in a promise, but wrought out by *Dauids* faith. This is our evill that we doe not improve this faithfulnessse of God, we lose abundance by it. It is an argument that we have base spirits. It is a great evill betweene man and wife, when they cannot confide one in another, but are jealous, how can such live comfortably together? So we are jealous of God, we lose our comfort in him; Jealousie comes oftentimes from much basenesse of spirit and selfe-guiltinesse, because we are of such base hearts our selves, that is the reason we are so jealous of God. Where there is much love betweene man and wife, there cannot be much jealousie, and if there were intire love in the Spouse of Christ there would not be jealousie. You have an excellent passage for that *Iohn 5. 40.* *You will not come unto me that you might have life,* you will not beleve in me, that is the meaning: then *ver. 42.* *I know ye have not the love of God in you.* Is there any thing in the world more tedious to a husband then that the wife should be jealous of him? thinke of it, the same tediousnesse it is unto the Spirit of Jesus Christ, that thou shouldst be jealous of him and not confide in his faithfulnessse.

Evidences
that we do
not trust
in Gods
faithful-
nesse.

Surely if wee did trust in Gods faithfulnessse wee would not thinke to compound with him so as we doe, but we would improve his promise to the uttermost. As you that are Merchants, and have much owing you, all the while you confide in your debtors, you will not compound with them for lesse then your debt; if you should come to one that owes you money, and say, I pray Sir pay in my money, and I shall be content to take ten or fiftene in the hundred; the party would thinke himselfe disgraced; what, Doe you distrust me? Doe you thinke I will breake? No, I will pay you every penny, he stands upon his credit. The truth is, we poore wretches because we have not Gods

pro-

promiſes preſently fulfilled, we would compound with God, that is, if God would give us any little comfort for the preſent, we would be ſatisfied rather then waite for that which iſt to come, though it be infinitely more; this is a great diſhonour to God, and an argument of our unfaithfulneſſe. It is an argument of little faith if thou canſt be ſatisfied, ſhould God give thee ten thouſand worlds for the preſent, if God ſhould ſay, What will you have? Would you have your enemies deſtroyed? Would you have your peace and your trading in the world, your eaſe and quietneſſe? Is this all? This is to compound with God for twelve pence in the pound as it were. No faith a gracious heart, Lord thou haſt promiſed me mercy, and I expect it to the full, I will not abate the leaſt farthing of it. God loveth we ſhould ſtand with him for his promiſe unto the uttermoſt farthing. No, but I hope God will give me Heaven at laſt, yet I doubt he will leave me here in the world. This is to compound with God another way; there are ſome who perhaps will pay eightene or fiſteene ſhillings in the pound, but it is a diſhonour unto God to abate one ſhilling in the pound, therefore we muſt not onely believe in God for heaven, but for earth, and for ſafety and comfort and that in times of greateſt trouble. God is well pleaſed with ſuch kinde of holy impudence, as we may ſay, that is, to follow him for the uttermoſt, and to urge him upon his word againe and againe, to pay what he is engaged for.

Again, had we faith in God we would ſet upon great things though we ſee but little meanes. Many of you who have hut little ſtocks, yet if you have rich friends that have given you encouragement, and that you know wil be faithful to you, you wil trade for great things with your little ſtock, becauſe you know you have thoſe friends will ſtand by you. So though wee have but little ſtrength, if God call us wee ſhould be willing to ſet upon great things, becauſe God hath ſtock enough, and he hath engaged himſelfe to ſtand by us.

I will betroth thee unto me in faithfulneſſe. As I will be faithful to you, and you ſhall confiſe in my faithfulneſſe, ſo you ſhall be faithful to me, that I may confiſe in your faithfulneſſe, as I fulfil all my promiſes and covenant with you, ſo you ſhall be faithful to make good all your promiſes and covenant with me.

Wee muſt be faithful to God ſo as God may confiſe in us.

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The Spouse of Christ is such a one as the Spirit of Christ can confide in. It is said of the vertuous woman, *Prov. 31. 11. Her husband trusteth in her.* Let him be abroad or at home, in what company soever, yet his heart trusteth in her, he can leave all his businesse, his writing, or any thing that concernes him with such a wife: Where there is want of this trusting of the heart of the husband in the wife, there is want of comfort in their lives; thus God saith of his people, *Esay 63. 8. They are children that will not lie; I can confide in them, I can turne them unto any businesse as I will, for they are children who will not lie.*

They are faithfull to God first in the great Covenant, in the surrendering themselves to God, as they do at their first closing with Christ. In the first act of beleeving, every gracious soule enters into solemne covenant with God, and it will be faithfull in that covenant. And they will be faithfull likewise in all their under promises and vowes that they make to God, in dayes of fasting, and thanksgiving, and at other times. As Gods promises are Gods gifts unto us, so should our promises be as gifts unto God. *2 Tim. 1. 9. According to his purpose and grace, which was given unto us in Christ Iesus before the world began; not onely promised, but given unto us in Christ Iesus.* Gods eternall purpose is called Gods gift, so our purposes and our promises ought to be as sure as gifts unto God.

So in thy conversation thou must be faithfull to Christ, not prostitute thy self unto another, but keep thy self for Christ. Indeed the spouse of Christ may be ravished by open violence, but she will not prostitute her self to any other, she keeps her self only for Christ. Thus the Saints are described, *Ephe. 1. 1. faithfull in Christ Iesus.* There is a kind of naturall faithfulness as I may so speak, as in that place *Isa. 8. 2. I took unto me faithfull witnesses,* Calvin saith it is meant of *Vrijah*, that base temporizing *Vrijah*, who made the Altar according to the pattern that *Ahaz* sent from *Damascus*, he is said to be faithfull, that is, he was a faire, honest dealing man, his word was as good as his bond; so many civill men will be faithfull of their words; But mark here in the *Ephesians* it is *faithfull in Christ Iesus*, it is not onely faithfulness between man and man, for many heathens were so, they would rather die then cozen and cheate one another, but this is a higher degree

degree of faithfullneſſe; it is a *faithfullneſſe in Chriſt Jeſus*, ſo the Saints muſt be faithfull, faithfull to CHRIST JEſUS, and faithfull in CHRIST JEſUS. They who are thus faithfull, are fit for the ſervice of Chriſt, Chriſt hath a great deale of work to do, they are onely fit for it, *Revel. 17. 14. The Lamb ſhall overcome, why? for they that are with him, are choſen, and called, and faithfull, not called faithfull, but called and faithfull, and therefore the Lambe ſhall overcome.* It were happy that all that are in this publique ſervice in the kingdome that are with the Lambe, with Chriſt in this cauſe, were called and faithfull, the work would ſoon be at an end; It is faithfullneſſe we ſhall be hereafter rewarded for, *Well done good and faithfull ſervant*; not well done good and rich ſervant, or ſervant who had great imployment in publique works, but *well done good and faithfull ſervant*. Every one of us cannot be eminent, every one cannot be employed in publique ſervices, but you may every one be faithfull; you that are poor ſervants you may be faithfull as well as a Magiſtrate, as well as a Miniſter; you that are poor labouring men, porters and watermen the meaneſt, you may be faithfull as well as the Nobles of a kingdom; God regardeth faithfullneſſe rather then ſervice, he hath no need of the ſervices of men, great or ſmall, it is all one unto him, but he looks upon the faithfullneſſe of their hearts.

And as you muſt be faithfull unto God and his cauſe, ſo you muſt be faithfull one to another. You who are ſervants, if you be godly, be ſure you be faithfull to your Maſters, that there may be no occaſion of any ſuch ſcandall as often there is concerning thoſe who are profeſſors, ſuch a ſervant is forward, he muſt go to ſermons, and he is ſet againſt ceremonies, &c. But I never had any ſo unfaithfull, if mine eye be but off him, he is from his buſi- neſſe preſently. God forbid there ſhould be ſuch ſcandals given. So wives who profeſſe godlyneſſe, be you ſure you be faithfull to your husbands, and tradeſmen who profeſſe more then ordinary ſtrictnes in Religion, be you faithfull in your dealings. Hath Chriſt married himſelf unto thee in faithfullneſſe? he expects that his faithfullneſſe to thee ſhould have that reflection upon thy heart as to make thee faithfull to others.

There is one note that is to be taken from all together. As if God ſhould ſay, O Iſrael, you have dealt un-

WVe muſt
be faith-
full one
towards
another.

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righteously with me, you have broken your covenant, you have gone a whoring from me, but I will betroth you to me in righteousness. You have done foolishly in departing from me, but I will betroth you unto me in judgement. You have been unkind to me, but I will betroth you unto me in loving kindness. It hath not pittied your souls to see me dishonoured, but I will betroth my self in bowels of mercy to you. You have been unfaithfull to me, but I will even betroth you unto me in faithfulness. The note from thence is this,

Obfer.

God dealeth not with those in Covenant with him as they deale with him. It is a note of admirable use and comfort. Mark the difference between Gods dealing with others and those that are in covenant with him. Let others deale with God in a froward and perverse way, God will deale with them so too. *Psal. 18.26. With the froward thou wilt shew thy self froward.* Will you be froward with God? God will shew himself forward with you. Will you be proud with God? In the thing you are proud God will be above you. Will you be subtil and contring mischief against God and his truth? God will meet with the wicked, and insnare them in the work of their own hands. Are you resolute in wickedness? God will be as resolute as you for your hearts, as *Ier. 44.25,26.* But when God coms to deale with his Saints in covenant, though they deale frowardly with him, he will deale gently with them: though they deale proudly with him, he dealeth in a way of condescension with them; though they be unfaithfull to him, yet he will be faithfull to them. Oh my brethren this point hath abundance of sweetness in it, take heed of abusing it; Thy sins cannot overcome Gods goodness, let Gods goodness overcome thy wickedness.

*Quia ego
Dominus.
ὅτι ἐγώ
κύριος.*

And they shall know the Lord, They shall know that I am the Lord, so the Septuagint hath it; so the old Latin, *thou shalt know because I am the Lord:* But we rather reade it as it is in your bookes, *They shall know the Lord.*

But how coms this in, *In faithfulness, and they shall know the Lord?*

Thus, upon these two reasons.

First, because this shall be the means to keep the Church the spouse of Christ in faithfulness for ever, they shall know Christ to

to be the Lord. As if Chriſt ſhould ſay, The reaſon of all your vile departing from me all this while, what is it? you do not know me, you do not ſee into the bounty and glory, into the excellency of my worſhip, and what I am, that is the reaſon you are gone from me and have been unfaithfull to me, but when I betroth you my ſelf again, you ſhall know me, you ſhall ſee ſo much beauty and excellency in me and mine ordinances that you ſhall never depart from me.

Low thoughts of God are the cauſe of ſuperſtitious vanities. Had men high and honourable thoughts of God they would never think to put him off with ſuch poor bauble-worſhip as they do. *Acts 9.7.* it is ſaid *the God of glory appeared to Abraham*, that is given as a ground why *Abraham* would forſake his Countrey his fathers houſe and his kinred, if we once knew the Lord, and that the God of glory had appeared to us, we would be ready to forſake all for him and give up our ſelves unto him in an everlaſting covenant.

Secondly, *And they ſhall know me*] This is as a fruit of my betrothing my ſelf unto them, as a fruit of the Covenant. *Ier. 31. 34.* *They ſhall teach no more every man his neighbour and every man his brother, ſaying, know the Lord for they ſhall know me from the leaſt of them unto the greateſt of them, ſaith the Lord, for I will forgive their iniquitie, &c.* It is a fruit of the conjugall union betwixt Chriſt and the ſoul. As it is betwixt man & wife, when they are but onely ſuitors, well willers, they do not communicate their ſecrets one to another, but when they once come to be married together, then they open all their hearts, there is no ſecret but they will diſcloſe one to another. So ſaith God, when I am once married to you, I will even open my whole heart to you, *the ſecret of the Lord is with them that feare him.* Thoſe who have but naturall knowledge, underſtand ſomething of the ways of Religion, of the minde of Chriſt; As a man that is in the darke may know where he is, by feeling hee may know what length and thickeſſe many things in the houſe are of, but when the light of the day comes, then hee knows what there is in the roome after another manner then he did in the darke: this is the difference betweene knowledge of God in a naturall man, and the knowledge of one eſpouſed to Chriſt, by his naturall know-

ledge

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Obſer.

The right knowing God is a fruit of the covenant.

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ledge he may understand the history of the Gospell, he may have some generall notions of God and of Christ, but when the Sun of righteousness ariseth, then he sees the excellency and glory of God, then he sees God shining in all his attributes, he sees that in Christ which drawes his heart unto him in an everlasting Covenant. As we reade *Cant. 7. 5. Christ is held in the galleries*, that is, Christ as soone as he is married to the soule, takes it as it were by the hand, and walkes into the Galleries, and there openeth his heart unto her. There is many a sweet turne that a gracious heart hath with Christ in his Ordinances, wherein Christ openeth even his whole soule unto it, *John 15. 15. All things, saith Christ, that I have heard of my Father I have made knowne unto you.* An admirable text, surely you cannot but know the Lord then. Here is the fruit of our union with Christ. Oh that our hearts were inflamed with desire after further conjugall communion with him! according to the capacity of the soul, so Christ makes knowne to it what he hath heard of the Father. Certainly Christ hath heard great things of the Father; he is the wisdom of the Father, he hath bene with the Father from all eternity, and the Father loves him, he will tell him all the glorious things he hath in his heart, and Christ will hide none of those things from his Saints. This is the priviledge of a Saint; who would not bee godly, by which he shall come to know the minde of the Father, according to what Christ knowes of it?

Yea and Christ makes God knowne to the Saints in another way then others know him. *2 Sam. 7. 27. Thou O Lord God of hosts hast revealed to thy servant*, so you reade it in your bookes, but it is in the Hebrew, *Lord thou hast revealed this to the eare of thy servant.* I wonder how that word to the eare coms to be left out in your bookes, in which indeed the emphasis lyes, I am sure it is so in the text. When God makes known himself to his people he revealeth things to their *Eare*, as we to a friend who is intimate with us, we speak a thing to his eare. There is many a secret which J E S U S C H R I S T speaks in the ears of his Saints, which others never come to be made acquainted with, *2 Cor 4. 6. God who commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* It would ask time for
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the full opening the gradations of this Scripture, here is knowledge, and the knowledge of the glory of God, and the light of the knowledge of the glory of God, and shining, and shining into our hearts, and into our hearts in the face of Iesus Christ. Surely then they shall know the Lord, and they shall know him in a very spirituall way. The light of the Saints is a light three stories high; First, they have the light of nature, which other men have, the light of reason. Secondly, they have the light of common gifts which other men have too, and that is a story higher then the other; Thirdly, they have the light of a sanctifying spirit, that is a third loft, and they shall come to a fourth story, and that is the light of glory. The light that other men have is but as the light which you have in a lower room, in ware-houses, which in some you know is so little that you are faine to ute a candle at noone day, so some naturall men have onely the light of reason, which indeed is rather like your cellars that have but a little light coming in at a grate; others have somewhat more light, they have common gifts, which is like the light in the next story, somewhat more clear, but the light of the Saints is higher then all these, they know God as their God. Great is the excellency of this knowledge, the soul hath blessed satisfaction in it, *let us see the Father and it sufficeth us*, the fulnesse of glory that is let out into the soul, the sanctification of the heart by the presence of the beams of the glory of God, being transformed into the same image, it is the very beginning of eternall life. Take onely this note about our knowledge of God by Christ, what a different way have we to know God by, from that which heathens had. If you reade the histories of the Romans, you shall find the poor and mean wayes that those wise men had to know God, as thus, they would look into the intrails of beasts thereby to finde out the mind of their gods, they would observe how the beasts came to the slaughter, whether willingly or not willingly, whether haled or not haled, they guessed somewhat at the mind of their Gods by that, then they would look into the colohr of the bowels of the beasts, then observe whether the entrails were found or not, then they would observe the fire of their sacrifices, whether the flame ascended right or not, thus they came to know the mind of their gods; What poor wayes are these? we have JESUS

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The light of the Saints is three stories high.

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Ephes. 4.
21.

CHRIST God blessed for ever, the eternall Son of the Father, who is come from the bosome of the Father, to make all knowne to us, the minde of God, his and our Father: We know the *truth* as it is in *Iesus*, not onely as it is in the works of nature; some know much of God in the works of creation and providence, we may know much of God in those great things the Lord hath of late done amongst us; but to know the truth as it is in *Iesus*, to know God in *Christ*, this is another manner of knowledge then to know God in the way of his works, here we see the truth really indeed when we see it in *CHRIST JESUS*. Certainly then none united unto *Christ* in a conjugall union can be an ignorant sot, for *Christ* ingageth himself in his faithfulness, upon this marriage of a soul with himselfe, to reveale himself and the Father unto it, *Ioh. 8. 54. Of whom ye say he is your God, but marke the next words, yet ye have not knowne him.* A likely matter that he should be your God and you not know him, a likely matter that *Christ* should be your Saviour and you not know him, seeing he hath ingaged himself in his faithfulness, that if you be married to him you shall know him and his Father.

Ver. 21. *And it shall come to passe in that day, I will heare saith the Lord, I will heare the heavens, &c.*

Now come in temporall promises, after the assurance of mercy in the Covenant, then come promises for corn, and wine, and oyle; God would teach us this lesson by it, that all our outward things (at least the sweetnes and comfort of them) depend upon the covenant in *Christ*.

אע"ה

I will heare, The word is *Respondebo, I will answer*, so it may be rendred as well, God will so heare as that he will answer. Many times a poor man cries to the rich, and he hears him but he will not answer, but saith God, *I will heare so as I will answer.* This is a most elegant expression, *I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne and the wine and the oyle, and they shall heare Iezreel.* *Mira orationis sublimitas*, a wonderfull sublimity of speech, saith one Expositor of it; *hyperbolica metaphora*, a hyperbolical metaphor, saith another; *pulcherrima profopoeia*, a most beautiful and delightful *profopoeia*, saith another; these creatures being put as it were in the person of a man as if they understood what they did. As if the Lord should

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ſhould ſay thus. My people, you indeed through your ſins have been brought into great ſtraits, you have wanted corne, and wine, and oyle, you have been ſcattered in your baniſhment, but when I ſhall betroth my ſelf unto you and enter into a covenant with you, then, when you ſhall cry, oh that we might have theſe outward comforts, preſently the corne, and the wine, and the oyle, as if they heard your complaints, ſhall ſay, Oh Lord we would help *Iezreel* and ſatiſſie theſe thy ſervants; the corne ſhall cry to the earth, oh earth let me come into your bowels, I will rot there that ſo I may bring forth fruit for this people, the vines and the olive ſhall deſire the earth to receive them, to give juice and nourishment to them, that they may reſreſh theſe reconciled ones to God; the earth ſhall ſay, oh that I could entertaine the corne, and wine, and oyle that I may be fruitfull in my kinde, but oh heavens I can do nothing except I have your influences and the ſhine of the ſun to warme me to make me fruſtifie, therefore oh heavens come in and aſſiſt me that I may fruſtifie for *Iezreel*; and the heavens they ſhall cry, Lord we would ſaine help the earth, that the earth may help the corne, and wine, and oyle, that they may ſupply *Iezreel*, but we can do nothing without thine hand, therefore do thou heare us, do thou give us leave to rayne upon the earth that it may be fruitfull. Thus the creatures are brought in crying to help *Iezreel*. Take theſe obſervations.

First, See our condition in this world, though reconciled to God yet while we are here we muſt be beholden to the corne, and wine, to the earth, and heavens, we know not how to do without them.

Obſ.

Secondly, When we are reconciled to God, then the creatures will be ſerviceable to us, yea they will be greedy to do us good, they will cry for it. Let us take heed of provoking God, the creatures then will be againſt us. I have read of *Gordius* a martyr, giving this answer to thoſe who would have had him deny the truth, if I deny it ſaith he, the Sun, and Moon, and ſtarres will deny me light. If we ſerve God, the creatures will account it their happineſſe to ſerve us.

Obſer.

Thirdly, God uſeth to work good for his people by ſecond cauſes. He doth not ſend theſe things immediately from heaven.

Obſer.

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but the heavens here the earth, & the earth hears the corne and the wine. We must look to second causes, but take heed of resting upon second causes. - It hath been Gods work amongst us of late in finding out treacheries, and giving successes to manifest himselfe very strangely when the means have been very poor; Nay indeed God hath made as much use of mens weaknes, as of their strength; but let not us therefore be slack in the use of meanes, let us doe the best we can, though God sometimes work beyond meanes, and contrary to meanes, yet ordinarily he makes use of second causes, not only to work *ad presentiam*, as *Biel* the Schoolman and others say, that is, onely together with the creature; but there is say they no efficacie at all of them issuing into the effect; but the truth is, God doth make use of second causes otherwise, so as there is some vertue and efficacie in them to work the thing that God intends.

Obfer.

Fourthly, There is a concatenation of second causes; not onely an use of them, but every one in their order supplyes the other, the heavens hear the earth, and the earth hears the corne, one after another. If we could see the comely order of the creatures, we should see them all hang together in a golden chaine; as it is in the joynts of the body, one bone supplyeth another, one place is hollow to take in another, so one cause in nature supplyeth and commeth in to the other. As in our salvation there is a golden chaine which we have *Rom. 8.* so in the creatures there is a golden chaine of comely order and mutuall supplyance.

Obfer.

Fifthly, God is at the higher end of the chaine, and nothing can be done by any link of the chaine of second causes, but by Gods being at the uppermost link. *Iezreel* must cry to the corn, and wine, and oyle, and they must cry to the earth, and the earth must cry to the heavens, he must be the highest cause.

Obfer.

Sixtly, It is most comely, and a great blessing, when the right order and chaine of second causes hold; As it is in Nature, so in any Society, in a Common-wealth, in a City, when all keep their due subordination, as when the tradesman works in his way, the Magistrate in his way, the Minister in his way, and every Officer in his place, every one keeping his order: But when it is otherwise, when they are out of order, it is a great misery. up-
on

on a City or Kingdome. As it was once among the Athenians, *Themistocles* ſaith of his ſon, a bold youth, This boy can doe more then any man in all Greece, Why? For ſaith he, the Athenians command the Grecians, and I command the Athenians, and my wife commands me, and my ſonne commands my wife; here was the concatenation of that government. God deliver all ſocieties from ſuch a concatenation, that the beginning of any publique work, I meane the lower link of the chaine ſhould be perhaps in a whoremaſter, and he ſhould command one, and that one another, and ſo one after another. This is a fearefull judgement whereſoever it is.

7. God is the giver of all plenty, he accounts it his glory to give raine. *Ier. 5. 24.* God there wonders that men will not feare him becauſe of that, *Neither* (ſaith he) *doe they ſay in their hearts, Let us feare God that giveth raine.* As if he ſhould ſay, It is a ſtrange impudence in men, what, will not they ſay in their hearts, Let us feare God, ſeing he gives us raine? Thus God glorieth in this great work when he heareth the heavens, and the heavens hear the earth, the heavens will be as braſſe over us, and the earth as iron, unleſſe God hear them, and ſend raine. Therefore let God be acknowledged in that raine we have had of late; the creatures wanted graſſe, and the graſſe cryed to the heavens, and the heavens cryed unto God, and God hath heard the heavens, and ſent downe raine, and ſo we ſee the earth hath been reſreſhed, abundance of good hath come to us by thoſe ſhowers. Give God the glory of this.

8. All plenty is given for the ſake of the Saints. How? God heares the heavens, and the heavens hear the earth, and the earth hears the corn, and the wine, and the oyle, and they hear *Iezreel*. It is for *Iezreels* ſake that the earth hears the corne, and the heavens hear the earth, and God hears the heavens. Were it not for the Saints, the earth would ſoone come to a confuſion, *They are the bleſſing of the earth, Eſay 18. 24.*

9. If the creatures work ſo graciously for us, how ſhould we then work for God, and one for another? What, ſhall the creatures cry one to another, and heare one another for our good, and ſhall God cry to us, and we not heare God? The ſenſleſſe corn cryes to the earth, O earth help me that I may help *Iezreel*

Leſt. 19.

Obſer.

Obſer.

Obſer.

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reel, and the earth cries to the heavens, O heavens send downe your influences, and the heavens say, We will heare, and the earth saith, I will heare; Shall the earth heare, and the heavens heare for our good, and shall not we heare when God cries for helpe? God criesto you many times to helpe in his cause, and wilt not thou heare to worke for him? O vile creature, how unreasonable are thy wayes before the Lord!

Againe, how should we heare the cries of the poore? When we are in want, the corne cries to the earth, and the earth cries to the heavens, and the heavens cry to God for us. When the poore, I meane Gods poore, whom Gods hand hath made poore, cry, will not you heare? Will you be more hard hearted then the earth and the heavens are? seeing they heare you, doe you heare the cry of your poore brethren.

Obfer.

Further, If God will heare the creatures when they cry for us, how much more will he heare Jesus Christ when he cries for us? It is our happinesse in part, that we have all the creatures cry to God for our good, but the top of our happinesse is this, that wee have Jesus Christ the Mediatour of the new covenant, making intercession at the right hand of God continually for us.

Obfer.

Lastly, Gods mercies goe thorough when they worke for the Saints, the corne beginneth to cry to the earth, that stayer not here, but the earth goes on and cries to the heavens, the heavens go on and cry to God. Gods mercies to his Saints never leave till the thing be done.

And I will sow her unto me in the earth.

What great mercy is this for God to grant plenty, if he destroy his people? Our Countrey is plentiful, but if God should consume us out of the land, what good will our plenty doe us? Therefore saith God, *I will sow her unto me in the earth.* Indeed she is now a poore contemptible people, and there are but few of them remaining upon the earth, but I will make them a seed, and a seed that the Lord hath blessed.

I will sow her. Here the Lord alludeth to the name *Iezreel*, which signifies the seed of the Lord, sowed of the Lord. It was used in the first Chapter in an opprobrious way, and in the latter end of that Chapter in a way of mercy. I speake of it there, therefore I shall not need say much now, only this, God makes use of the

the word here, to put her in mind of what ſhe deſerved; as if he ſhould ſay, though thou beſt a *Iezreel* and deſerveſt to be ſcattered, yet I will be mercifull to thee out of free grace, I will ſow thee, there ſhall come a bleſſing upon thee, and though thou beſt ſcattered up and downe in the earth, yet in all places thou ſhalt be as ſeed from whence my Church ſhall ſpring.

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Hence the notes are; Firſt, that Gods people are the ſeed of the earth: But of that before in the latter end of the firſt Chapter, onely I will adde a note of *Ribera* about it: The ſeed; ſaith he, lies under the clods, and at length fructifies; ſo ſhould the Saints be content to lie under the clods, and though they may ſeeme in regard of their afflicted condition to be dead, to be rotten, yet they ſhall be glorious and fructifie afterward. Before the time of the Churches glory, times of great calamitie and diſtreſſe come, which this rotting of the ſeed before the fructifying ſets out unto us.

Obſer.

Secondly, every godly man ſhould ſo live, as either in life or death he ſhould be as a ſeed from whence many may ſpring; he ſhould be a meanes that many ſhould be begotten to God. It is reported of *Cicilia*, in the hiſtory of the Church, a poore Virgin, that by her gracious behaviour in her martyrdom, ſhe was the meanes of converting foure hundred to Chriſt: As in the Indies, one corne bringeth forth divers hundreds, ſo we ſhould labour to convert as many as we can, that ſome that live after may continue to beare up the name of Chriſt, and the profeſſion of his truth. Eſpecially be carefull of your children, leave them as ſeed to hold up the name of God in thy family when thou art dead and gone.

Obſer.

And further, *I will ſow her to my ſelfe*. The Saints are ſowen unto Chriſt, they are ſeed for Chriſt, therefore all their fruit muſt be given up unto Chriſt; Chriſt muſt have all the fruit we beare: who ſhould have the fruit but he that ſoweth it? Therefore *Cant. 7. 13. All manner of pleaſant fruits, new and old which I have laid up for thee O my beloved.* Are wee able to beare any fruit? Let us lay it up all for Jeſus Chriſt, for it is he that ſoweth us unto himſelfe, we muſt not ſow to our ſelves, not to the fleſh, for then we ſhall reape corruption, but all for Chriſt.

Obſer.

And I will ſhew mercy upon her that had not obtained mercy.

Divers

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Divers things about Gods shewing mercy after rejection were spoken of in the first Chapter. Onely these notes for the present.

Obfer.

There are none so rejected as that they can conclude that they shall never have mercy, (those that have committed the sinne against the holy Ghost excepted) though Israel had not obtained mercy, though they were cast out, yea cast out to the beasts to be devoured, yea saith God, *I will shew mercy upon her.*

Obfer.

Secondly, Children of wicked parents may at length obtaine mercy from God. Though Israel be cast off, yet her children shall have mercy. A comfort to us in regard of the Idolatry of our forefathers, yea a comfort in regard of the children that are to come. Our forefathers have broken the Covenant, why may not we obtaine mercy? But suppose we should be the generation of Gods wrath, and not obtaine mercy, yet wee may have hope that the posterity following shall have mercy.

Obfer.

Thirdly, Mercy after it is thought to be past, if then it come, Oh it is sweet mercy indeed! when she seemed to be utterly rejected, then to have mercy shewed, this is sweet.

Obfer.

Fourthly, Mercy is the cause of all the good the Saints have. One Scripture for it, *Psal. 57. 3. Send from heaven, saith David, David was in the Cave, in a poore condition, hunted for his life, persecuted by Saul; I see little helpe from earth, saith he, therefore O Lord send from heaven; What, shall God send Angels from heaven to deliver thee David? No, but marke what followeth, God shall send forth his mercy and his truth;* as if he should say, Lord though I have no helpe in earth, though I see no Angels from heaven to helpe me, yet let me have thy mercy and truth, and that is enough. This satisfies a gracious heart, if he may have Gods mercy and his truth, that is Gods mercy revealed in a promise.

Obfer.

Lastly, God hath a speciall day of mercy for his people, for his Churches; *I will have mercy upon her that hath not obtained mercy.* Let us cry to God for the hastening of this day, let us open the miseries of our owne Kingdome, and of Ireland; Oh when shall this day come that thou wilt shew mercy to thy people which thou hast told us of! Oh that that day may hasten! Come Lord Jesus, come quickly.

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Obſer.

λαον ἑξου-
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Obſer.

Obſer.

And I will ſay to them which were not my people.

This is that we had in the firſt Chapter onely with ſome difference, there it is, *In the place where it was ſaid yee are not my people.* And I ſhewed you when I opened that place, both out of the *Romans*, and out of *Peter*, how the Apoſtle makes uſe, both of that in the firſt Chapter, and this here in the ſecond, onely take a hint of the truths in it.

Fiſt, God hath a ſpeciall intereſt in his people; they are his people, they are called his *peculiar people*, *Tit. 2. 14.* The word hath this emphasis in it, God looks upon all other things as accidents in compariſon, and his ſubſtance is his people, they are his very portion, as *Deut. 33. 19.* and *Exod. 19. 5.* they are his *peculiar treaſure above all people in the world*; and *Eſay 19. 25.* *Aſſyria the worke of my hands, and Iſrael mine inheritance.* I have made all people, but Iſrael is mine inheritance. This is the happineſſe of the Saints, therefore they are not as other people are, *Numb. 23. 9.* *This people ſhall dwell alone, and ſhall not be reckoned among the Nations*, this is a great ground of prayer, *Lord leave us not, we are thy people, called by thy name*, we have an intereſt in thee.

Againe, this is an argument to walke ſo as God may not be diſhonoured by us, for we are his people. If thoſe in a mans family walke diſorderly, it is a diſhonour to the Maſter of the family; it is no diſhonour to him for a ſtranger, or one who hath little reference to him, to walke diſorderly; It is not ſo much diſhonour to God for the wicked to walke diſorderly, as for the Saints, in regard of their neerenesse to God: And beſides, their light is (as I told you) three ſtoories high, and if they ſin, they ſin againſt a greater light then others doe, their ſinne is greater then the ſinne of the wicked in that regard.

Further, *I will ſay to them which were not my people, thou art my people*; I will owne them before all the world.

It is a great mercy for God to make it knowne to the world, that his people are his people. The world will not beleeve it, they thinke they are a poore contemptible people, but there ſhall come a day that I will make it knowne that they are mine; And amongſt other things by which God will make all the world to know that his people are his, this is one, in ſet-

Chap. 2. ting up the beauty of his Ordinances amongst them. *Ezek. 37. 27. My Tabernacle al'o shall be with them, yea I will be their God, and they shall be my people, and the Heathen shall know that I the Lord doe sanctifie Israel, when my Sanctuary shall be in the midst of them.* Thus they shall know, saith God, that they are my people, and that I am their God, when I have set my Sanctuary in the midst of them for ever. Were it that the Ordinances of God might be set up in their purity amongst us in England, were Reformation perfected, and the Saints walked humbly and peaceably as they should, the whole world will be convinced, that these are indeed the people of the Lord, and that God is amongst them.

And they shall say, thou art my God.

Obfer.

God must begin with us, we cannot begin and say, *Lord, thou art my God*, but God must begin with us first, and say, *You are my people*. There are a great many who say, *God is their God*, but God never said, they were his people. *John 1. 12.* it is said of those who beleeved in Christ, that *God gave them [power] to bee the Sonnes of God*, the word signifies authority, that they might with authority acknowledge themselves to be the sons of God, and call God Father, they had the broad Seale for it. Will you call God Father? where is your *ēvōiz*, your authority? If God call you children, if he say you are my people, you may give the Echo to Gods mercy and say, *thou art our Father, thou art our God.*

ēvōiz.

Obfer.

Secondly, When God speaks mercy to us, we must answer according to it. Doth God say, *you are my people*? we must answer, *Lord, thou art our God*. This is a great fault amongst Christians, God manifests himselfe to many a gracious heart in abundance of love and mercy, & they give an answer to God in a way of despairing and discouragement. Gods ways toward thee speak thus, and say, *thou art one of my people*, but thy heart works as if God were none of thy God. Hath not God done much for thee? thou thinkest it is all in hypocrisie that thou dost, whereas the truth is, it is the fruit of his love and kindnesse to thee. He speaks aloud in what he hath done for thee, that thou art one of his people, and yet thy heart thinks that he is thine enemy, that he hates thee, and will cast thee off at last. The ways of God are full of mercy

mercy to thee, and he hath ſet his ſtampe upon thee, and by his wayes of love he tells thee that thou belongeſt unto him. On unbelieving ſoule, answer Lord thou art my God! and lay aſide theſe diſcouraging and ſinking thoughts of thine; On that thou wouldſt goe away with ſuch an answer in thy mouth! Doe not answer Gods loving kindneſſe, and his gracious dealings towards thee with diſcouragement and ſinking of heart, this is diſhonourable to him, and tedious to his Spirit.

Thirdly, God workes an answerable diſpoſition in the hearts of his people unto him. This is thy duty, but God will worke it in time if thou belongeſt to him. As thus, doth God chuſe us to be his people? then the hearts of the Saints chuſe him to be their God; Doth God ſay, you are my people? the Saints ſay, Lord thou art our God; Doth God ſay, I will dwell with them? they answer, Lord thou art our habitation. Doth God ſay, I delight in them? they ſay, Lord our delight is in thee. Doth God ſay, I will reſt in them for ever? the Church ſaith, O my ſoule returne unto thy reſt. Here is a ſweet answer, a rebound of all Gods loving kindneſſe.

Laſtly, the Saints muſt profeſſe God to be theirs. It is not enough to beleve with the heart, but thou muſt confeſſe with the mouth; profeſſe it outwardly: of this before.

Further, this is the highſt happineſſe of the Saints, that God is their God, when they can ſay this, they have enough. If we could ſay, this houſe is mine, this ſtreet, this Lordſhip, this City, this Kingdome, this World is mine; What is all this? A Chriſtian comes at length, and ſaith, this God that made all is mine. As it is reported of the French Ambaſſadour, and the Spaniſh meeting together, ſaith the Spaniſh Ambaſſadour, my Maſter is King of Spaine; my Maſter (replied the French) is King of France; my Maſter ſaid the Spaniard again is King of Naples, and my Maſter ſaid the French is King of France; my Maſter is King of Portugal, and my Maſter is King of France: ſtill he answered with that, my Maſter is King of France, as being enough to answer all the ſeverall Kingdomes of the Spaniard. So one ſaith, I have this houſe, this land, this ſtock, this eſtate, this trade, yea but ſaith a Chriſtian, I have God, God is mine; Surely having him, thou haſt enough. And if God be thy God, he will

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be a God to thee. 1 Chron. 17. 24. *The Lord of hosts is God of Israel, even a God to Israel.* So it must be with thee, if thou beest a Saint of God, be a Saint to God; Are we a people of God, then we must be a people to God. *Blessed are the people that are in such a case, yea happy are the people whose God is the Lord.*

Thus we had opened the gracious manifestation of God to his Church, in part fulfilled spiritually, to spirituall Israel here, but more sensibly to be made good at the great day of *Iezrael*, that is, when the Jews shall be called, then the Spouse of Christ in a visible way shall be thus married unto him, and the Lord will be their God. *Jerome* saith upon the text, All these things that are here promised to the Church, the Jews expect it at the end of the world, after the time of Antichrist; And I make no question though in a spirituall sense this Scripture is made good for the present unto the Saints, yet in a more visible and sensible way, all this Scripture will be made good to the people of the Jews, and the Gentiles then joyning with them even literally, the glory of the Church shall be visible and apparant. More whercof in the next Chapter.

Quæ omnia Iudei post Antichristum in fine mundi præstolantur, Hieronymus. in locum.

The

H O S E A, C H A P. 3.

The First Lecture.

C H A P. 3. V E R. 1, 2, 3.

Then ſaid the Lord unto me, go yet, love a woman (beloved of her friend, yet an adultereſſe) according to the love of the Lord toward the children of Iſrael, who look to other gods and love ſtaggons of wine.

So I bought her to me for fifteen pieces of ſilver, and for an homer of barley, and an halfe homer of barley.

And I ſaid unto her, thou ſhalt abide for me many dayes, thou ſhalt not play the harlot, and thou ſhalt not be for another man, ſo will I alſo be for thee.



He cloſe of the former Chapter had much mercy in it, and this Chapter contains the expreſſion of much love alſo to Iſrael, but yet withall, God tells them of that meane and low eſtate they are like to be in before that time coms, for the fulfilling of all that good that God intendes to them. God purpoſes great mercy for them, his heart is much ſet upon them, but they muſt for a long time beare their iniquity, they muſt be brought into a vile and a deſolate condition in their captivity, even untill a ſecond appearing of Chriſt. But in all this time the heart of God would be toward them, his intentions would be ſtrong for good to that people above all the people upon the face of the earth: though they might ſeeme to be utterly rejected of the Lord, and that for many yeers, yet he would look toward them as a people that he intended yet to marry unto himſelf, and in time mercy ſhould break forth gloriouſly upon them, and his name ſhould be magnified in their returning unto him, ſo as their hearts ſhould melt toward his goodneſſe, they ſhould not abuſe it any more as formerly they had done, but they ſhould returne and ſeeke the Lord their God and David their King, and

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feare the Lord and his goodnesse in the latter dayes. This is the scope of the Chapter.

In which you have three things.

1. Gods love continued unto an adulteresse, Israel.
2. The low and meane condition of this adulteresse for a long time.
3. The returne of God in infinite mercy toward them at the latter day, together with their returne unto him.

And the Lord said unto me, go yet, love a woman (beloved of her friend, yet an adulteresse.)

We have here a new injunction to the Prophet, and that somewhat harder then his former. In the first Chapter God commanded him to goe and *take a wife of whoredomes*, but here God commandeth him to *love an adulteresse*, which is somewhat more then to take her unto himself. What that was of *taking a wife of whoredomes* hath been opened in the former Chapter, and may spare some labour in this. It is here a vision as it was there; As if God should say unto *Hosea*, *Hosea* it is just with me as it would be with thee, if thou shouldst go and have a wife an adulteresse, notwithstanding all the love she hath found, yet still an adulteresse, & thine heart should be upon her, so as thou couldst not take thy heart from her, but thou must needs love this adulteresse still. This people whom I have loved, for whom I have done so much good, yet they have gone a whoring from me, they are an adulteresse, yet for all that my heart cannot be taken off from them, but is still toward them, yet I love them.

This is through the strength of the covenant that Gods love is so permanent. Others who are not in covenant with him, God casts out for lesser sinnes, for any sinnes; but as for his people who are in Covenant with him, no not their adulteries, their Idolatries takes not the heart of God wholly from them. Surely then, if thou canst appeal to God, O Lord, thou that knowest all things, knowest that there is nothing of thy minde revealed to me but my heart is ready to do it, and if I faile in any thing thou knowest it is the greatest burthen of my soul; oh that I knew more of thy minde! and that I had power to do more! surely God will love thee, you heare he loves his people though an adulteresse, as before, so now take this lesson, thy sins cannot overcome

come Gods goodneſſe, let Gods goodneſſe overcome thy ſinfulneſſe.

Lect. I.

An adultereſſe beloved of her friend.

That is (as ſome carry it, *Calvin, Vatablus*, and many others) *beloved of her husband*, as if God ſhould ſay, had they any ſuch excuſe for their departing from me, that I have been a bitter husband unto them, that I have uſed them hardly, and rigidly, then indeed they might have ſome plea; but I have loved them dearly, I have done much for them, they were beloved of me, and I have carried my ſelfe to them in the moſt friendly way that poſſibly could be, yet they are gone a whoring from me. The wife that followes other lovers, thinks if ſhe have but this to ſay, her husband is hard to her, he cares not for her, he loves her not, it excuſes in part her adulteries; and ſo the husband, a company keeper, an adulterer, if he can ſay, what will you have me to do, I never come home but my wife is always brawling and ſhe loves other men, he thinks this is plea enough for him. But Iſrael could not have this excuſe for her ſelfe, for ſhe was an adultereſſe, yet beloved of the Lord.

If we take the words thus, the notes briefly would be theſe.

First, The husband ſhould be a friend to his wife. There ſhould be nothing but friendly carriage between man and wife; Yea the love of the husband to the wife ſhould farre ſurmount the love of any friend in the world; but a friend at leaſt to comfort her, to cheriſh her in time of ſorrows, to beare the burthen of affliction with her, and ſo the wife towards the husband.

Obſer.

Secondly, A baſe heart will be baſe againſt all bonds of love; *beloved of her friend, yet an adultereſſe*; If you ſhould aſk, who is he or where is he that is ſo baſe? Lay thy hand upon thine own heart and conſider what the love of God hath been towards thee all the dayes of thy life, and how thou haſt carried thy ſelf toward him, what love thou haſt had from God that might break the heart of a devil, yet when any temptation coms to draw thee from God, thy baſe heart liſtens to it.

Obſer.

Thirdly, It is a great aggravation of ſin to ſinne againſt much love. We ought to do our duties to thoſe that we ſtand in relation unto, though they doe not their duties to us; if a wife hath

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Love must
not be a-
bused.

a froward husband, a bitter, churlish, rugged, wicked, ungodly husband, yet she is bound to doe her duty to him, she is bound to love him, to obey him, to be observant of him in what may give him all lawfull content. So if servants have froward, churlish, cruell masters or mistresses, yet they are bound to be obedient to them. 1 Pet. 2. 18. *Be subject to your masters, not onely to those that are good and gentle, but to the froward.* It is no sufficient excuse for the wife to say, My husband is froward and unquiet, and therefore what shall I doe? Nor for the servant to say, My master or mistresse are unreasonable, they are cruell, what can I doe? You must doe your duty to them, though they doe not theirs to you. But if you have a loving husband, tender over you, then love is required much more. Love above all things should draw the heart; the knowledge that it is duty may force obedience, but it is love that draws the heart most kindly. So if a servant have a godly master and mistresse, who respects and tenders his good, if he should sinne against them, this aggravateth the sin exceedingly. To wrong love is a very great sinne, *Delicata res est amor*, love is a most delicate thing, and it must not be wronged, it is a tender, a precious thing. A man who is of an ingenuous spirit, had rather a great deale be wronged in his estate, then in his love; he cannot beare the injury that is done unto his love; when his love is abused, that goes to his very heart. So it goes to the heart of God for his people to sin against his love; therefore it is said of the Saints when they sinne, that they grieve the Spirit of God; he never saith so of wicked men; they anger God, but the Saints grieve him, because they sinne so much against Gods love. Charge this aggravation of your sinne upon your hearts, and be humbled; collect together all the expressions of Gods love to you, and let them lye glowing at your hearts, and melt them.

But in that God bids him take an Adulteresse *beloved of her friend*, and calls not this friend *Husband*, I think those who goe another way expresse the mind of the holy Ghost in this more fully, thus: This *friend* is not meant of one who is fully married, but rather one in a way of marriage. Amongst the Jews it was usuall for all women to be under the protection of some men or other. *Esay 4. 1. Seven women came and sook hold of one*

man, and ſaid, *Let us be named by your name, we will eat our owne bread, and weare our owne clothes, onely let us be named by your name,* let us be under your protection. Even whores were wont, though they had many lovers, yet to have ſome one ſpeciall man, under whoſe protection and care they would be, who was to ſee them not to have wrong, and to make proviſion for them, and ſuch a one they were wont to call their friend; And many times theſe friends would ſo provide for them, that if they would be reclaimed, forſaking all their other lovers, they would give them good hopes of marrying with them at length. *Arias Montanus* refers us to one *Propertius*, in his firſt Book and ſecond Elegie, to read about the charge and care of ſuch a friend. The Grecians had that cuſtome likewiſe; they called him under whoſe protection they put themſelves, *ἐπίφρων*, the whore was called from it, *ἐπίφρονη*. It is ſaid of *Plato* that he had a whore, one *Archenaſſa*, who was called *Plato's ἐπίφρονη*. Here the Lord would have the Prophet take an *Adultereſſe beloved of her friend*, that is, one that was a common *Adultereſſe*, and yet under the protection of ſome ſpeciall friend, ſo as if he might come in place of that friend, and gain the love and affection of this *Adultereſſe* to himſelfe, and in time getting her to be reclaimed, he might marry her unto himſelfe. This is according to the love of God to his people, that is, as if God ſhould ſay, This people is going a whoring, but I will be content to take them unto my ſelfe, I will be as their friend, and ſo love them as a friend to protect them, to have care of them, untill ſuch a time that there may be ſome experience of their being reclaimed, and then I will marry this *Adultereſſe* fully unto my ſelfe, for God is not now fully married unto the Jews, neither will that marriage be untill that glorious time of their calling comes; but yet God is as a friend to them to this day, that is, God takes this people yet under his protection, though they ſeeme to be in a rejected condition, and ſo, as he gives hope, yea makes many promiſes that upon their return unto him he will marry them unto himſelfe; yea there ſhall be a more glorious marriage between the Jews and the Lord Chriſt, then ever yet there was between him and any people upon the face of the earth. This I think to be the very ſcope and meaning of the words, *Beloved of her friend.*

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Somewhat futable is that we have *Deut. 21. 12, 13.* when one of the Jews took a captive woman, he might not marry her presently to himselfe, but if he had a love to her, she was to continue a certaine time, and to be so and so purified, and then he was to take her. The Jews are for the present as that captive woman, they are in bondage, yet God hath a love to them unto this day; but so, as they must abide a while untill God be married to them; they are beloved of God, but yet with the love of a friend.

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The Seventy read these words, *Beloved of her friend, One that loveth evil things*, upon the mistake of the Hebrew word, for indeed a friend and evil are the same letters, onely differing in the points; so there might easily be a mistake.

Who look to other gods.

Their eyes are upon other gods. Where the heart is, there the eyes is. *Timor figit oculum*, so *Amor*: Feare fastens the eyes, and so doth Love. The workings of the soule appeare as much in the eye, as in any member; the workings of love, of trust and confidence appeare much in the eye. *They look to other gods*, that is, they have confidence in other gods. Looking up to a thing in Scripture phrase, is to have some confidence in it. *Psal. 121. 1.* *I lift up mine eyes unto the hills from whence cometh my help*: That is, I look for help, I have confidence and expect help. But how here *to the hills* then? What doth *Dauids* help come from the hills? Some thinke this to be the place where afterward the Temple was built, and was then the place of the Sanctuary; but for that it is said that usually in Scripture is but in the singular number, *the hill of God*, not *the hills*; therefore I finde *Calvin*, *Molierus*, and others, think that *David* here speaks of confidence in the creature, because he presently retracts himselfe in the second verse, *My help is in Iehovah*. As if he should say, I lift up mine eyes unto the creature for help, this is the frailty of my nature, and of the nature of man, to look for auxiliary Forces from Jerusalem, (which was a hilly place) I look for Forces to come from Jerusalem, but they doe not come, well, I will not rest any longer upon them, *Iehovah is my help*, so they carry it. But now I would rather (if it may be) free the Prophet from vaine confidence in the creature,

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creature, and ſo the words being rightly underſtood, may free himiſf you read them thus, do I lift up mine eyes unto the hills? do I expect help from the creature? God forbid I ſhould do it, for my help is in God.

Further, ſometimes the Hebrew [לֵב] is uſed for [לְבָב] and ſo it would be tranſlated *above the hills*, other men look to the hills, I look above the hills. But rather thus, *I lift up mine eyes to the hills*, that is, I look to God, why? becauſe the place where the Temple was to be built, it was not only upon one hill, but upon hills, and ſo this expreſſion hath reference to thoſe two hills it was built upon; the hill *Moriah* and the hill *Zion* (which were rather but two ridges of the ſame) as *2 Chron. 3.1. Solomon began to build the houſe of the Lord upon mount Moriah*; and *Pſal. 2.6. I have ſet my King upon my holy hill of Zion*: I look ſaith *David* unto God, my faith hath reference to that place that God hath choſen for himſelf; that this is the meaning will appear if we compare this with *Pſal. 87.1. his foundation is in the holy hills*, not *hill*, but *hills*. The reſpect Idolaters had to their Idols, being manifeſted by lifting up their eyes to them, therefore God commanded them, that they muſt not ſo much as lift up their eyes to their Idols; And indeed we had need take heed what we do in this, ſo much as to lift up our eyes to look upon the enticements of the fleſh; many will not commit their former ſins, but they love to be looking that way. I have read of a Lady, a loving wife, who being at the Mariage of *Cyrus*, ſhe was aſkt how ſhe liked the Bridegrom? how, ſaith ſhe? I know not, I ſaw nobody but my husband. Love and reſpect drawes the eye either to God or to the creature. According as our hearts are, ſo our eyes will be.

Ezek. 23.
27.

And love flaggons of wine, The word coms from a word that ſignifies *ſundavut*. The old Latin turnes it *vivacia uvarum*, the leaves, ſkinnes, and ſtones of the grape that remaine after preſſing, that ſinke down into the bottom of the veſſell. Noting thereby how ſapleſſe, and favourleſſe, and unworthy Idolatrous worſhip is in compariſon of the true worſhip of God. True worſhip of God is ſweet, and ſavoury, lovely, and excellent, but mans institutions, how ſapleſſe are they! The ſpirits of ſuch men as plead for and delight in ſuperſtitious vanities, the deviſes of men, how

וַיִּשְׁתֶּן

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fapleffe and unfavoury do they quickly grow ! though heretofore they have had some quickneffe and livilines in their wayes, yet if once they delight themselves in the inventions of men, in Gods worship, their spirits grow very unfavoury to those with whom they converse.

But take the translation as it is in your books, *flaggons of wine*, called by this name in the Hebrew, because that vessell, the flaggon is broad in the bottome ; That is (as some carry it) thus, They are as drunkards that call for one flaggon after another. Superstitious and idolatrous people, when they have one way of superstition, they call for another ; and when they have got that, they will have another, and are still greedy of more, they are never satisfied, as drunkards are greedy of their flaggons.

Or rather, to note the sensuality of the wayes of their Idolatrous worship, their flaggons of wine are joynd to their gods. The Seventy translate the word *נימארא*, *Bellaria*, fine Cates and junkets, delicate things made with wine and grapes together by all the art they can devise for the pleasing the appetite. From thence the note is cleare.

Obfer.

Spirituall adultery and carnall sensuality go together. They used flaggons of wine in their idolatrous solemnities, that made them love their Idols so much the rather. In the true worship of God there is abundance of sweetnes to satisfie the hearts of the Saints, they need not have sensuall pleasures to make up their delight, but in superstitious worship there is no such sweetnesse to satisfie their spirits, therefore they are faine to call for flaggons of wine, and other sensuall things to make up a full delight to themselves. Superstitious and idolatrous rites bring with them pleasure to the flesh, hence how are they loved and followed by people? they can hardly ever be taken off from them. In their Idolatrous solemnities they were wont to have feasts to pamper the flesh. *Judg. 9.27. They went out into the field, and gathered their vineyards, and trod the grapes, and were merry, and went into the house of their God, and did eat and drink, and cursed Abimelech. So Amos 2.8. They drink the wine of the condemned in the house of their God. What is that? By oppression and violence they would rend the estates of men from them,*

Idolatri
and sensu-
ality go
together.

and

and when they had gotten them, then they made merry, yea they would come into the houſe of their gods, and drinke bowles of wine that they had gotten from the eſtates of ſuch men whom they had wrongfully condemned. Let idolaters have their luſts ſatisfied, and they care not what God they ſerve. 2 Cor. 8. 10. *If any ſee them ſit at meat in the Idols temple; at meat,* they had their fleſh ſatisfied in the Idols temple. Thus God complains of his people here. As if he had ſaid, Let all bemoane my condition, for though I have loved Iſrael dearly, ſhe hath gone a whooring from me, and ſhe loveth ſtaggons of wine, becauſe ſhe hath more pleaſure to the fleſh in ſerving Idols, ſhe will ſerve them. What an abominable thing is it to forſake the bleſſed God meerly for the love of wine? How many are there in the world who forſake all that good that is in God, in Chriſt, in heaven, in eternity, meerly for ſtaggons of wine?

Calvin hath a note from the word that carries ſomewhat more with it, *ſtaggons of grapes*, ſo the words are in the Hebrew, not *ſtaggons of wine*, &c. of *grapes* rather than *wine* ſaith he, becauſe there were artificiall wayes uſed by them to make their ſuperſtitious wayes to be more pleaſant to them; As when drunkards have drunk even *ad nauſeam*, that they begin to loathe what they delighted in, then they will uſe ſome arti. iſciall way or other of mixture of grapes or ſome other thing with the wine to make it have a new taſte, that they may have ſtill delight in drinking; So (ſaith he) becauſe their old ſuperſtitions have nothing in them to ſatiſfie the heart, therefore they are faine to invent new kinds of artificiall wayes to pleaſe themſelves withall, although (ſaith he) they brag of their antiquity, yet the truth is, they are faine to invent new things every day, to give a new luſtre and pomp to their worſhip, they are alwayes deviſing ſome new ceremony or other, or elſe it would grow loathſome to themſelves. This we have ſeene in our own experience, the wantonneſſe of mens hearts in ſuperſtitious wayes is very great, they invent new wayes to uphold their old moth-eaten vanities.

So I bought her to me for fifteene pieces of ſilver.

The Prophet obeyeth God in this other hard command. God many

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אברה

many times sendes his Prophets upon very hard busineses, yet they must be willing to serve the Lord in the hardest worke; and bought her to himselfe for fiftene pieces of silver.

The word that is here translated *bought*, signifies to dig, it is taken (as some thinke) from the piercing or boring into the servants eare, which was to be a slave untill the yeare of Jubile, to note the slavish condition of this people they should be in for a long time.

But sometime the word signifies not onely boring, but any kinde of getting by buying or bargaining, taken from the manner of the Jews, it seemes to be a hard expression, how distant doe those two seeme to be, to dig and to buy? it signifies also to cut, saith Pagnine, (*excidit*) he hath cut asunder, because in their bargainings they were wont to cut a beast in sunder, and so to go betweene the two pieces; or because in their bargaines they joyned their right hands together, and then another came and put his hand betweene theirs, as a spade is put into the earth, and so did as it were cut them asunder, and from thence; though the word seeme harsh, yet those who understand the manner of their bargainings know the meaning of it.

I bought her to myselfe. This buying was in order to marrying, that she might be under his care for a while, and then come to be his wife. It was the custome of men in those dayes to buy their wives. *Jacob* served twice seven yeares for *Rachel*, and so bought her. *David* bought his wife for a hundred foreskins of the Philistims; and *Christ* purchased his Church to himselfe at a deare rate, even by his owne blood: But *I bought her* (saith he) for fiftene pieces of silver.

There is a necessity for the opening these words, not only that you may see the scope of the holy Ghost here, but likewise may the better understand some other Scriptures.

Fiftene pieces of silver; How much is that? It is fiftene shekels, for that is a rule among the Hebrews, when a piece of silver is named, and not the summe, then a shekell is always understood, and when a shekell is set downe, and the mettall not exprest, there silver is understood, not gold or any other mettall. Now the common shekell was according to the account of some of the weight of 160. graines

of

Cognatum
cum אברה
Pagn.

Contra-
hentes
dextras
invicem
datas ut
rem ratam
esse signifi-
carent: per-
cutiendo
discinde-
rent, sicut
& in Fe-
deribus
bestie dis-
secabantur.
Pagn.

of barley, *Josephus* ſaith it was about foure Drachmas (and ſo I finde moſt carry it) about 18. or 20. pence of our money; though a great deal of difference there is among Interpreters about the ſumme of that ſhekel; *Jerome* upon the fourth of *Ezekiel*, makes it halfe an ounce, but there is much difference you know about ounces.

This was to ſignifie the vile and baſe condition that Iſrael had brought her ſelfe into, for thirty ſhekels of ſilver was to be given for the price of a maid-ſervant, *Exod.* 21. 32. *If an Oxe have pulled a man-ſervant, or a woman-ſervant, he ſhall give to his Maſter thirty ſhekels.* Thirty ſhekels muſt be given for the recompence of the loſſe of the ſervant who was but a ſlave; yet the Prophet muſt buy this adultereſſe for halfe as much, fifteen ſhekels. Iſrael, all the ten Tribes, yea the whole people of the Jews are ſignified by this adultereſſe beloved of her friend: So that now the people of Iſrael, who were heretofore the dearly beloved of God: ſonlie, his onely people upon the face of the earth, the peculiar creature of God, his portion, his inheritance, had now by their ſinne brought themſelves into a meaner condition then any poore bond-woman in Iſrael, that they were worth but halfe as much now as a poore woman ſlave. This thirty pieces of ſilver was the goodly price Chriſt was valued at by the Jews, *Zech.* 11. 12. *Mat.* 27. 9. this ſhewed how Chriſt was humbled, that he muſt be ſold for no more then was the price of a ſlave. But the price of Iſrael is but fifteen pieces, halfe as much. Iſrael was proud in the day of her proſperity, but now ſhe hath brought her ſelfe by her ſin into a meaner condition then a ſlave.

And for an homer of barley, and an halfe homer of barley. What that *homer of barley* was, and what the ſcope of the holy Ghoſt is in mentioning of it muſt be enquired. Firſt, an homer contained ten Ephas. But by that (you will ſay) we know no more then we did. An Ephah then is neere upon as much as our buſhell, ſo that this homer is neere upon ten of our buſhells. *Ruth* 2. 17. it is ſaid of *Ruth*, that when ſhe gleaned in the field after the Reapers, ſhe beat out that ſhe had gleaned, and it was an *Ephah* of barley. And by that you may know the meaning of that text, *Eſay* 5. 10 *The ſeed of an homer ſhall yeild an Ephah;* why a homer was ten buſhells, how then ſhould the ſeed of

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The vile
condition
of the Jews
to this day.

neere

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neere ten buishels yeild but one bushell? It was a threatning of a famine, that though they did sow much, they should reape but little, they should sowe a matter of ten buishels, and reape but one.

Or thus some interpret an *homer* to be about the burthen that an Assie was able to beare, for *חומר* in the Hebrew signifies an *Assie*, and so the burthen of that creature was called an *homer*; but *Ezek. 45. 11.* the text telleth us plainly, that an *ephah* is the tenth part of an *homer*.

There is a great deale of difficulty to understand this, if we compare it with another Scripture, *Exod. 16. 16.* where the text saith they were to gather of the *Manna* every man according to his eating, an *homer* for every man, and verse 36. an *homer* is the tenth part of an *Ephah*. This seemes quite contrary, here it is that an *ephah* is the tenth part of an *homer*, and there it is that an *homer* is the tenth part of an *ephah*. But for the salving of this, those who are skillful in the Hebrew tongue know that these words are written with different letters, though in our English the pronounciation is the same, for that in *Exodus* is written with [י] and the other with [ח] one thus *Gnomer*, the other *Chomer*, so it should be read. Now this *homer* of *Manna* that God gave for every man for one day, was almost the tenth part of a bushell, it was foure or five times as much as the Romans were wont to allow their men, their *Dimensum* which they called a *Chanix*, which was their allowance for their servants, was but the fourth part of this, and scarce that; noting thereby, that God is exceeding liberall unto his people.

But why an *homer* of *barley*? Because it was a meane food, and in those times rather the food of beasts then of men; God promised to feed his people with the finest of the flower of wheate. Therefore *Revel. 6. 5.* A measure of wheate for a penny, and three measures of barley for a penny. But what doth this tend to, that there must be a *homer* of *barley* and an halfe *homer* of *barley* given for this adulteresse that the Prophet was to take unto himselfe? The scope of all is, to signifie the meane condition, that the ten Tribes, and afterward all the Jews should be in, till Christ came to marry them to himselfe. First they should be in a contemptible condition, they should be valued but at
halfe

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halfe the price of a ſlave. Secondly, they ſhould be fed but meanly and baſely, even as ſlaves, or rather as beaſts, this homer and half of barley ſhould be for their ſuſtenance, in which they ſhould be uſed very hardly for a long time.

And that you may ſee how this hath been fulfilled, (for it did not onely refer to the time of their Captivity before Chriſt, but to all the Captivity they have been in ever ſince Chriſts time to this day, and ſhall be in untill their calling) the meane condition they were in before, in the time of their firſt Captivity, you may ſee *Lament. 4. 5.* *Thoſe that were clothed in ſcarlet, embraced the dung-hill;* they either lay in filthy places that had dung in them, like beaſts, or elſe they were employed in carrying dung up and down. And to this day, Hiſtorians tell us, that generally the Jews have a moſt ſtinking ſavour, and we know that they are the vileſt people in the eſteeme of others that are upon the face of the earth. An Hiſtorian tells us of an Emperour travelling into Egypt, there meeting with ſome Jews, he was ſo annoyed with the ſtink of them, that he cries out, *O Marcomani, O Quadi, &c.* At length, ſaith he, I have met with worſe, with viler men then ſuch or ſuch, reckoning up divers of the baſeſt people that were upon the face of the earth. And to this day the Turks will admit of no Jew to turne to the Mahumetan Religion, unleſſe hee firſt turne Chriſtian; they have much more honourable eſteeme of the Chriſtians, they think that Jeſus Chriſt though he was not God, yet he was a great Prophet; but for the Jews, they have ſuch vile thoughts of them, that they think it a diſhonour to the Turkiſh Religion that any of them ſhould turne Turk, unleſſe he firſt turned Chriſtian. And we reade of the Romans, that when they conquered other Nations, they would permit them to call themſelves Romans, after they had conquered them, but they would never permit the Jews to call themſelves Romans, though the Jews would comply never ſo much with them and be their ſervants, (*Auguſtine* hath it upon *Pſalme 58.*) leſt there ſhould bee ſome blot ſtick to the glory of the Romans by that odious people. Thus wee ſee what ſhame hath God

O Marcomani, O Quadi, O Sarmatae, tandem alios vobis deteriores inveni.
Amman.
lib. 2.

*Alios Romanos appellavi
pe. mitti-*

vent, non Judaeos, ne quod tibi fecerit nomini ab odioſo ac ſordido genere. Auguſt. in Pſal. 58. ad illud ne occidas.

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Suetoni-
us in Do-
mitiano c.
12.

cast upon that nation even unto this day, that they are counted as the very off-scouring of all nations. *Suetonius* tells us that in the exactions that the Romans require of people, they put upon the Jewes more then upon all people. This that we reade of in histories, and that which we finde by experience of the base condition these people are in, is the fullfilling of this Scripture, that I am now opening unto you, she shall be bought for fifteen pieces of silver, and fed with barley, she shall be in a very low, base and meane condition untill Christ shall come and marry her unto himself.

Notes from hence are,

Obfer.

First, a people who have been high in outward glory, when they depart from God, make themselves vile and contemptible. God casts contempt upon wicked men, especially upon wicked men who corrupt his worship. Do we not see it at this day? *Mal. 2.9.* It is threatned that the Priests who departed from the law, and corrupted their ways should be base and contemptible before the people. Hath not the Lord done thus at this day? even those that not long since gave themselves the title of the triumphant Clergie and the triumphant Church, and went up and down jetting as if they would out-face heaven it selfe; They scared all men with the High Commission court. But what shame hath God cast upon this generation? the people loath them, and we hope in time the Lord will sweepe away the proud and haughty of them, as the refuse of the earth. Yea our whole nation hath been a proud nation; what vaunting hath there been of what a glorious Church we had? never such a one upon the earth, we sate as a Queen amongst the nations; we have been a haughty people, and God may justly cast contempt upon us. The Jewes were so (the temple of the Lord, the temple of the Lord) but God hath now made them the vilest nation upon the earth. And the truth is, God hath begun to cast much shame upon this nation. The time was when the kingdom of England was a terrour to other people, of late they have been the scorn and contempt of other nations. *When Ephraim spake there was trembling; he exalted himself in Israel, but sinning in Baal, he died,* he became as a dead, poor, vile, contemptible people, *Hof. 13. 1.* The Lord loveth to staine the pride of men. How many have you known who have

Sinners
into a vile
condition.

have been proud and lofty, and the Lord hath caſt ſhame and contempt in their faces? even before thoſe whom they looked upon heretofore with contempt, have they now been made objects of contempt.

Secondly, Though a people be under contempt, yet Gods heart may be towards them to do them good at the latter end. There is the love of Gods election ſtill to this people, God remembers them, and intends good unto them for all this. Who knowes what contempt God may caſt upon us? Perhaps he may let our proud adverſaries trample us under their feet, but we hope he will not, becauſe he ſees their hearts ſo proud as they are. But if he ſhould, we ſhould not deſpaire, we muſt not conclude God hath quite caſt off England, though he ſhould bring all his people under contempt, ſo as to be trampled under the foot of pride. And if there be any of you whom God hath ſo humbled as he hath made you contemptible; do you humble your ſelves before God, but do not deſpaire, the Lord may yet have a love to you, though you are now under ſhame and contempt, who knowes but that this was the only way that God had to humble your hearts? God putteth his own people under contempt, and yet it is all out of love unto them, and with an intent to do them good at laſt.

Thirdly, (which is the moſt eſpeciall note hence) After many promiſes of Gods mercy and of a glorious condition, which he intendeth his people, he may yet hold a very hard hand over them a great while. God having promiſed ſo much mercy in the former chapter, Iſrael might quickly grow wanton, and ſay it is no great matter, though we be vile & wicked, yet God will marry us to himſelf, and we ſhall be a glorious people, and what need we take care? Nay ſaith God, ſtay here, though my heart be toward you, yet this generation ſhall ſuffer, and the next generation, and the next generation after that ſhall ſuffer hard things, you ſhall be brought into the moſt vile condition that ever any people was brought into, yet my promiſe ſhall be fulfilled at the laſt. Here we ſee what care God taketh that people ſhould not grow wanton with his mercy, and think, oh we are in covenant with God, and God hath pardoned our finnes, what need we care? take heed of growing wanton, thou maiſt ſuffer fearful things in

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Obſer.

Obſ.

Thoſe to whom God intends his mercy, may ſometimes be in a ſtate of diſconſolation.

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this world. Though God may save your soules, yet you may be brought into as wofull a condition in your own apprehensions as ever any creature was upon the earth. And for England, though it is true, we have as many arguments of the love of God to us as ever any nation had, but yet who knowes what this generation may suffer that hath so sullied it self with superstitious vanities? We may be brought into wofull slavery, and then God may raise up unto himself another generation, upon whom he will bestow the mercy intended.

Obfer.

Fourthly, Those who will take their fill of delight to the flesh in a sensuall use of the creature, it is just with God they should be cut short, and be made to live meanly and basely, to be made to feed with course fare, with barley. The Jewes had their delicates before, they fared deliciously, now they must be fed worse then their servants, and eat that which was meate for beasts. How many hath God thus dealt withall, who not long since had their tables furnished with the choyest fare, with variety of dishes, and now perhaps are glad of a barley loafe for themselves and their children?

Obfer.

Again, If God will not utterly destroy a people as he might, but reserve mercy for them at last, though they have never such a mean subsistence for the present, yet they have cause to blesse God. Though this here be a threatning, yet there is a promise in it. The people of Israel (if they knew all) had no cause to murmur at Gods dealing, but to admire at his mercy, though they had but a little barley to sustaine them. And suppose God should bring us in England into a low condition, so as we may be glad of a barley loafe (we know famine commonly followes warre) (it was wont to be a phrase; *browne bread and the gospel is good fare*) and God may bring that upon us in another way then ever yet we or our forefathers were acquainted with, but yet if the Lord do not cast us off utterly from being his people, though he feed us with browne bread, though we have never so meane a subsistence for the present, we shall have cause to blesse his name.

Obfer.

Lastly, It is the way of God to humble those he intendeth good unto, to prepare them for mercy, by cutting them short of these outward comforts. If the Lord hath dealt so with any of you, you have lived full-handed, perhaps wives have brought good

good portions to their husbands, and now they are broke, and all is loſt, perhaps you had good friends in the Countrey, and many of them are plundred in their eſtates, and now you are faine to fare meanly, and if you have bread for your children you thinke it well; but conſider this, Is not God now humbling me, and thereby preparing my heart for himſelfe? Oh bleſſed be God for this my condition, this bread is ſweeter to me then all the diſhes I have had in my life. When you ſit in your houſes with your wives and children, and have nothing but barley bread to feed upon, have theſe thoughts, I hope God doth this in love and mercy, he is making this my condition the beſt condition I was ever in, the greateſt bleſſing to me.

Verſe 3. *And I ſaid unto her, thou ſhalt abide for me many dayes, thou ſhalt not play the harlot, and thou ſhalt not be for another man; ſo will I alſo be for thee.*

You ſhall not onely be in ſuch a low condition as a ſlave, and worſe then a maid ſervant, and be fed with barley, but you ſhall abide thus, and abide thus many dayes. Thus they have abode theſe ſixteene hundred yeares ſince Chriſts time, beſides their former captivity. The Lord would have a full experience of Iſrael that their hearts were thoroughly humbled, before he would take them to mercy againe. There was never any people dealt more falſely with God in their humiliations then they had done before. How often when they were in miſery did they come with their ſeeming humiliation and cryed for mercy, and God ſhewed them mercy, and aſſoone as they were delivered, they fell off againe and went after their Idols, and then being in miſery againe, they cryed to God and he delivered them, and then preſently to their Idols againe; Well, ſaith God, I will not deale ſo with you hereafter, I will not truſt you ſo as I have done, you have beene in miſery? and I have delivered you when you have cryed to me, and then you have fallen to your ſins againe, but now you ſhall be humbled to purpoſe, you ſhall be now many yeares in this low and meane condition, and then your hearts will be thoroughly broken, ſo that when you ſhall returne to me againe, you ſhall never fall from me. God hath dealt ſo with many of you, you have beene in affliction, God hath delivered you, you have gone to your ſins againe, you have beene in affliction againe, and he

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hath delivered you, & you have fel to your sins again, and thus you have dallied with the great God; God may bring a fore and long affliction upon you, that you shall be so thoroughly humbled, that you shall never goe back again to your sins as you have done. This is the meaning, *abide many dayes*. When we would scoure and purge a filthy garment thoroughly, we doe not onely wash it, but we lay it a soaking a great while, and a frosting many nights; the Jews have lyne a soaling and frosting many hundred yeares, this is the hardnesse of mans heart, afflictions will not worke presently; though many wedges be put into, and many blowes struck upon knotty wood, it stirs not: some metals are long in melting, yea though the fire be very hot.

Obfer.

Againe, here we see is Gods ordinary way when he promisseth mercy, to seeme to goe quite contrary to a people, to seeme as if he would quite destroy them. I will marry my selfe to them in loving kingnesse and in mercies, but yet I will let this people be above sixteene hundred yeares in this forlorne condition. And so it hath beene in all Gods administrations since the beginning of the world.

When God comes to humble sinners, they must be content to be humbled Gods owne time, they must not out of a suddaine furious humour say, Lord how long? I have beene thus long in a sad condition, I have prayed thus long. Is your sadnesse and affliction eternall? Oh no, a yeare or two perhaps; but you have deserved eternity of misery.

Thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee. That is, in all this time you must have a care of your selfe that you doe not seeke after other lovers, let me have experience that you will now worship the onely true God; and I will promise you to stay for you as you doe abide for me.

For the phrase, *Thou shalt not be for another man*. The Hebrew phrase *to be to or for another man* is to marry, though shalt not marry another. Ezek. 16. 8. *I entred into a covenant with thee and thou becamest mine, suisti mihi, thou wert to me*, that is, thou wert married to me, Levit. 21. 3. *A virgin which hath no husband, quæ non fuit viro, a virgin that was not to another man.*

Obfer.

A usefull note may be had from hence, That husbands must be

to their wives, and wives muſt be to their husbands, that is, live to them; whatſoever thou haſt, any knowledge, any parts, any grace, it muſt be to thy wife, for the benefit of thy wife, and what the wife hath muſt be to the husband.

You ſhall abide for me many dayes; and take heed in all this time you doe not depart from me and worſhip another God: Hence we may obſerve,

In the time of the foreſt affliction and trouble wee muſt then take heed we forſake not God. Though I uſe you hardly for a long time, yet you may not thinke to goe and ſhift for your ſelves any other way. In time of affliction we muſt take heed of uſing ſhifting wayes, we muſt not ſeek to helpe our ſelves by falſe comforts, though trouble continue long. Wee have an excellent place for that, *Pſal. 44. 11. Thou haſt ſcattered us amongſt the Heathens;* and verſe 12. *Thou ſelleſt thy people for naught;* and verſe 13. *Thou makeſt us a reproach to our neighbours, and a deriſion to them that are round about us;* and ver. 17. *All this is come upon us, yet have wee not forgotten thee, neither have wee dealt falſely in thy Covenant;* and verſe 19. *Thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death; iſt wee have ſtretched out our hands to a ſtrange God;* as if he ſhould ſay, God forbid ſuch a thing as this is, though wee be in the place of dragons, though wee be under reproch, under great affliction; (you may finde in that *Pſalm* the moſt woſull afflicted eſtate of Gods people deſcribed, as in any part of the Booke of God,) yet wee have not liſted up our hands to another God. We muſt not ſay as King *Iehoram*, *2 King 6. 30. Why ſhould I waite for the Lord any longer?* He ſeemed to be humbled, and put on ſackcloth, but he would not be contented to waite for the Lord any longer, but ſhift for himſelf. It is that which is in the ſpirits of men under affliction to thinke, why ſhould I waite for God any longer? I will now ſeek to helpe my ſelfe in my owne way; to ſhift for my ſelfe. The Lord forbid that ſuch thoughts ſhould be in any of our hearts. *Sedeſis mihi*, thou ſhalt be quiet, though thou doeſt abide in this ſad condition a long while. *Eſay 30. 7. their ſtrength is to ſit ſtill,* and verſe 17. *In reſt ſhall ye be ſaved, in quietneſſe and confidence ſhall be your ſtrength.* Alas, thou art now afflicted, where wilt thou mend

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mend thy selfe poore soule? Wilt thou goe to false gods, to thy former sinfull lusts? that is not the way to helpe thee, thou must abide untill Gods time come that he will shew mercy to thee. The heart of man is strongly set upon good, and cannot be content to stay Gods time, but if God subdue thy heart so farre as that it is content to abide though never so long for God, and will not goe out to helpe it selfe in any unlawfull way, this is a good signe that there is much love in the bottome. It is a signe of a strong affection in a woman, when there fall out things that hinder the match betweene her lover and her selfe, Well saith she, though there be this and that in the way, though you object never so many things, yet I will have him, I will never marry as long as I live except I may have him: This argueth heate and power of affection. So here, I will marry you unto my selfe, saith God, but I will have you stay for me my time, many things are to be done before that day, and then after you have stayed I will come to you in a glorious manner. As God dealeth with the Jews, so often it is in his marrying himselfe to a particular soule.

Thou shalt do it.

God doth not onely command them to do it, but it is a promise and a Prophecie that they shall doe it. But you will say, how have the people of the Jews abode for God? Thus, they have never to this day chosen any other God, though they have not beene convinced of the Messiah, yet ever since the captivity they have hated Idolatry, and that was the thing God specially meant in this, thou shalt not have any more Idols, thou shalt choose no other God, no other husband, though thou hast beene very wicked and sinfull this way heretofore (the Jews formerly chose all manner of gods, the gods of the Amorites, and Moabites, and of all the Heathens about them) yet now thou shalt chuse no other Gods but me; thus fare this is fulfilled, to this day the Jews since the captivity have never chosen another God, but have acknowledged the *Iehovah* to be the onely true God, they cannot abide Images. There is a notable history for this in *Eusebius*, in the eighteenth Chapter of his Antiquities. *Caius Caeligula* sent one *Petronius* to set up an Image in the Temple of Jerusalem; divers of the Jews came to *Petronius* to plead with

him, and ſaid, Sir, what is it that you doe? we beſeech you doe not doe it, deprive us of our lives firſt, for ſay they, it is impoſſible ſo long as our ſoules are in our bodies to abide it, wee will all die firſt; But ſaith *Petronius*, it is the command of the Emperour, and there is no contradicting it, it muſt be done. They answered, ſeeing you will not tranſgreſſe Cæſars command, neither will we violatethe command of our God, nor are wee ſo fainthearted, or have we ſuch a vaine deſire of the continuance of our lives as to enjoy them upon ſuch termes to loſe the reward of eternall life, that is propoſed for the keeping of Gods commands. This was their ſpirit then, and to this day they will not endure Idols; one maine thing that hinders the conversion of the Jews is, they being ſcattered here and there among **Papiſts**, and ſeeing ſo much Idolatry among them, they are thereby ſtumbled at Chriſtian Religion, and if God would once pulldowne Popery, certainly the Jews would quickly come in, God is now about that. Therefore all of us ſhould aſſiſt in what we can to take downe all monuments of Idolatry, to make the worſhip of God more pure, this will be a meanes to bring about their conversion, and in this regard they have abode for God all this while; this I conceive to be the meaning of the Text.

And I alſo will abide for thee. What is the meaning of that? Firſt, in their captivity, ſaith God, though you ſhall be long in captivity, and in a low condition, be content, doe not take any other god to be married unto as your husband; I will be content, I will ſtay, I will have no other people upon the earth but you all the while you are in captivity.

But how doth God abide for Iſrael now? God hath choſen the Gentiles, how then doth he ſtay for them?

Yes certainly, God ſtaves for Iſrael to this day, thus. Firſt, all the Gentiles that are called, they come in to God, as being joyned to the people of the Jews; God honoured the Jews ſo far, as that all the Gentiles that do come in, are to be made the Iſrael of God.

But rather further thus, God abides for the people of the Jews to this day, in this ſenſe, God never hath taken, nor never will take to himſelfe any Nation upon the earth to bee a nationall Church, as the Jews were, and as it is probable the Jews ſhall be

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at their calling again, though God takes the Gentiles that are converted, and severall Congregations to be Churches, but to marry himselfe to a whole Nation, in that way as the Jews were, that is, if a man be borne of that Nation, it shall be sufficient to make him a member of the Church, this God did never doe since the Jews rejection, and never will doe it till the Jews be called againe; though God takes Kingdomes, and so in some figurative sense a Nation perhaps may be called a Church, but to speake properly and strictly, to be a Church so as the Jews were, there is no such nationall Church, nor never will be till the calling in of the Jews again; then God will be married to that Nation in a more glorious manner then ever; & God abideth to this day for that glory which he intendeth for Jesus Christ, untill they come in. And this I take to be a great reason why God for the present suffers his Churches to be persecuted so much as they are, herein God suffers himself as well as they; the Church ever since Christs time hath beene in a low and persecuted condition, the wicked have prevailed; What is the reason? God abideth for this people of the Jews, and he is pleased himselfe to undergoe many sufferings, in the meane time doe you abide for me, I will be content to suffer much dishonour my selfe, many shall come in to Christ, but yet they shall be a poore contemptible people, the wicked of the world shall prevaile against them, shall scorne them, shall contemne them, so that I shall not appeare to the world to be their husband, untill you be called againe, I shall be as it were without a wife; but when the time shall come that you shall returne to mee, then I will manifest my selfe indeed, you shall be a most glorious Church, and then there shall be such a full marriage betweene us, that all the world shall acknowledge it, then they shall all come and say, Come, behold the bride, the Lambs wife. This is the scope of this Scripture; from whence these Observations,

Obfer.

First, Husbands should not require of their wives any thing but what they will answerably do for them. God doth so here, *Abide for me*, saith he, and *I will abide for you*, there shall be *par pari*, like for like. Many husbands will require hard things from their wives, but will do little themselves; and on the other side, wives expect great things from their husbands, but do little them-

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themselves. There muſt be a proportion between what the wife expects from the husband, and what ſhe doth to or for her husband, and ſo mutually.

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Secondly, In our ſad condition God ſuffereth as well as we. This may help us in our ſufferings we ſhould think, though we ſuffer much, God ſuffereth as much as we, why then ſhould we think much? the people of the Jewes if they had hearts might ſee it now, God ſtays for his honour till they come in. So in all the perſecutions of the Church, doth not Chriſt ſuffer, in that the great work of reformation doth not go on? it is true, we are grieved, the Spirit of God is grieved as well as we, and ſuffereth as much as we, God doth as it were abide for us, and ſtays for his glory. We deſire (it is true) that God would come in and manifeſt himſelf, then we ſhall be happy and rejoyce, but ſo long as God ſtays our happines, he ſtays his own glory. What abundance of glory doth God loſe in thoſe praises he ſhould have, if the reformation were preſently perfected? but God hath other ends, God is content to ſtay for his prayſes, let us be content to ſtay for what we deſire to have, it concernes God to haſten the work as much, yea farre more then it concernes us to deſire it, we ſuffer ſomething for want of it, but God ſuffers more.

Obſer.

Thirdly, That people, or that ſoule, that endureth hardſhip a long time for God, and reſolveth to reſerve it ſelf for him, ſo as if it cannot have comfort in God it will have none elſewhere, may aſſure it ſelfe that God reſerveth himſelf for it. Certainly nothing ſhall take off the heart of God, but there will be a bleſſed marriage between that ſoule, that people, and him. Is there ever a poore creature here in a ſad condition, and God ſeemeth to deale hardly with it, yet he findeth in himſelf this frame of ſpirit, well though God ſeeme to leave me, and I am thus deſolate, yet if I can have no comfort here, I will have none elſewhere; I will be content to ſtay & wait, no creature ſhall have my heart. It is true, I am not able to guide my ſelf, but I am reſolved the devil ſhall never guide me; I am not able to do the will of God, but I will never do the wil of the devil; & if God ſhould leave me never ſo long, nay leave me eternally, I wil never have any other husband, I wil rather die a widow, I wil never let out my ſelf to any; if he do not come in & marry himſelf to me, I wil be without cōfort as long as

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I live. Is thy heart in this frame? Peace be unto thee, certainly God intends thoughts of mercy to thy soul, there will certainly be a marriage between God and thy soul. And this frame of heart where it is, oh how will it help against temptation! when a poor soul is in distress, and it may be God seemeth to go off further and further, I have prayed long and long, and yet God seems not to heare, afflictions, they prevaile; why do you pray any more? why do you come and heare any more? you were as good leave off at first, God will never come, you were as good take your pleasure for a while, you can but perish at the last: This temptation many times comes very sorely upon poor distressed soules: But now when the heart can answer, it is true, the Lord indeed seemeth to be gone, and I have cause to feare lest he should reject me, but become of me what will, yet I will never have any other husband, never any other comfort but Gods comfort, no other peace but the peace of God, and I am resolved that if I perish I will perish crying for it; If thou beest in this frame waiting for God, God is wayting for thee in wayes of his mercy, and at length the bowels of Gods mercy will yerne towards thee, as the bowels of *Ioseph* yerned towards his brethren so that he could hold no longer. You know *Ioseph* for a long time used his brethren hardly, but his brethren yet behaved themselves humbly, and submissively toward him, and at length he could not refrain; so it may be God useth thee somewhat hardly for a while, yet do thou keep in an humble and submissive frame of spirit unto him, do that which becometh a creature to do, whatsoever God doth to thee, it is fit God should exercise his absolute power over me, and that I should doe my duty to him, do this and be sure thou art a soul that God will marry himself unto in the end.

Obser.

Fourthly, So farre as we are willing to befor God, God is willing to be for us. God requires that you should seek him *with your whole heart*, *Ier. 29. 13.* Marke how God answereth, *I will rejoyce over them to do them good, yea I will plant them in this land assuredly with my whole heart and with my whole saule*; Will you seek God *with your whole heart*? I will do you good saith God *with my whole heart*. God is as willing to do for you as you are to do for him, if all the faculties of your soules work toward God, all the attributes in God shall work for your good. If thy estate

Jer. 31. 21.

be *wholly* given up for God, Gods riches ſhall be *wholly* for thee. Wouldſt thou know how Gods heart works toward thee? do but try thine hand upon thy own heart, according to the beatings of thine heart towards God, ſo are the workings of the heart of God toward thee; thou mayeſt determine it thus; thou canſt not go up to heaven to know it, but go into thine own heart and there thou mayeſt know. As a man may know by the working of an engine within, how the workings are abroad. That is the reaſon that the Saints, when they have had their hearts enlarged in prayer, they have come to be reſolved what God wil do for them or for his Church; as it is ſaid of *Luther*, when he was in prayer one time more then ordinarily earneſt with God, he comes down to his friends and ſaith, well it ſhall go well with Germany all my dayes, look ye to it afterward: he knew what was done in heaven, by what was done in his own heart. We may know in a great meaſure what God meaneth to do with his Churches according to the inward beatings of our own hearts.

Further, See here the happy advantage of the Saints, beyond the men of the world, thus: *Be you for me ſaith God, and I will be for you.* The men of the world can ſay, I am for the world, and the world is for me, I am for my honour, and my honour is for me, I am for my whore, and my whore is for me, this is all their happines, but now a Saint can ſay, I am for God, and God is for me.

Oh the goodneſſe of God toward us, that he is willing to be for us as we are for him! for him, alas what can we be for him? we are poore wormes, vile creatures in our ſelves, what can we do? he hath no need of us, we are bound to do all that we do. It is all one as if a King ſhould come to a poor beggar, and ſay thus, noore man thou haſt but little, yet do what you can for me, I will do what I can for you; this were a mighty diſproportion: Alas what can the beggar do for the King? If you will but uſe your ſtaffe or what you have for me, I will uſe my riches, and glory, and all for your good, ſaith the King to the beggar. So ſaith God to a poore creature, Be you for me, and I will be for you; ſtand for me, and I will ſtand for you; uſe any thing you have for me, and I will uſe what I have for you. Oh the bleſſed condition of the Saints! who would not be for God? do not now ſay,

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We may know what is done in heaven by the beatings of our own hearts.

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alas ! I am a poore vile and unworthy creature, so were the Jews, do not say I have gone a whoring from God, and dealt falsely with him, the Jewes did so, yet saith God, whensoever you will be for me, I will be for you. It is now the great question amongst us, who are you for ? I will put the question to you all, who are you for ? Are your hearts wholly given up to God, or are you for your lusts, for the creature ? certainly the creature will deceive you ere long, you will have no good from the creature that now you are so much for ; if you be not for God now, he will send you to the creature in the time of your distresse. There is a time comming that every one of us shall see the need we have that God be for us ; let us be for God now, that God may be for us then, when we come to cry to him, and say, Oh Lord let thy mercy and goodnesse be for us, he will say, who weré you for ? you were for your lusts, now go to your lusts, you would have none of me before, I will have none of you now. *Pro. I. 26, 27. You would have none of my reproofe, I also will laugh at your calamity and mock when your feare commeth.* Mark, they would have none of Gods reproofe, he doth not say, they would have none of my mercy, they would have none of my grace, therefore I will laugh at their destruction ; but they would have none of my reproofe ; why ? the reproofes of God are the bitterest, the harshest things of all, yet because they would have none of Gods reproofes he laughes at their destruction. What shall become of them then, who will have none of the riches of Gods grace offered to them in Christ ?

The




The Second Lecture.

HOSEA 3. 4, 5.

For the children of Israel ſhall abide many dayes without a King, and without a Prince, and without a ſacrifice, and without an image, and without an Ephod, and without Teraphim.

Afterward ſhall the children of Israel returne, and ſeek the Lord their God.

 Ere is much privation, ſix *withouts*, 1. *without a King*, 2. *without a Prince*, 3. *without a ſacrifice*, 4. *without an image*, 5. *without an Ephod*, 6. *without a Teraphim*, but the laſt verſe makes all up, *They ſhall returne and ſeek the Lord their God, and David their King*. Theſe *withouts* ſhew the wofull confuſed eſtate that Iſrael was to be in for many dayes, many years, both in regard of their Civil, and of their Church ſtate. The Civill State, *without a King, without a Prince*. Their Church, in the four that follow after. Though once they were the happieſt people upon the face of the earth both in regard of their Civil and Church eſtate, yet now they ſhall be moſt miſerable. This they had brought upon themſelves, they had ſet up their Idols in *Dan* and *Bethel*, *Dan* is the place of judgement, *Bethel* the houſe of God, ſo the words ſignifie; there was abundance of corruption both in places of judgement, and in the houſe of God, and now there coms upon them abundance of confuſion both in their Civil & in their Church ſtate. They received their order for both from God himſelfe, from heaven, and their Laws as well for Civill as for Church Government, which no other people yet ever did in the ſtate manner; but they leave Gods inſtitutions, and ſo they are brought into all confuſion.

They ſhall be without a King.

How *without a King*? When they were in captivity, yet they were under a King, the King of Babylon and the Aſſyrian, and

now

Chap. 3. now they are scattered under the Government of Kings and Princes still where ever they are.

Ans^r. They have Kings over them, but they have none of their own Nation to be their King, and that is the judgement; Neither are they governed by their own (or rather) by Gods Laws, and for them to be in slavery under Kings, was to them as ill (yea worse) then to have no King at all.

It is a sad condition for a people to bee so without a King, to protect them, without a King to maintaine their Laws, their Priviledges and Libertier.

When men reject God from ruling over them, it is just with God to put them under the rule of Tyrants, of Oppressours, of publique enemies unto their state, of destroyers. The blessing of government is very great, if it be right, and therefore the Persians were wont after their Governour dyed to let all the people for five dayes be without any government at all, that seeing the inconvenience and mischief of being without it, they might the more willingly yeeld themselves under Government, and be obedient to it when they came under it.

It is a question among Politicians, whether Tyrannie or Anarchie be the better, Tyrannicall Government, or no Government at all. Though Tyrannie (except it come to a great extremity) may be better then Anarchie, yet certainly it is not better then to bring power to be regulated, though it be with some trouble, That power that at first raiseth power, that designes such persons and families to have the power, that limiteth that power, surely cannot want power to regulate that power that it should not be to its owne destruction.

73 But here it is not onely to be without a King, but without a Prince too. The word that is here translated Prince, signifieth a Ruler, Judge, or Governour, and so I finde it often used in Scripture. 1 Chron. 27. 31. *All these were rulers of the substance, Princes, the same word that is here used; and Nehem. 5. 9. The ruler of the halfe part of Ierusalem, the Prince.* So that by Prince here is meant Judges or any kind of Rulers, they shall be without Prince, without any Judges or Rulers. Though they had no Kings, yet if the government had been in the hand of eminent men, of Judges over them, their condition had not been so sad.

Time was (not long before) that their happineſſe did not conſiſt in being under the government of Kings, they were in a happy condition before ever theſe were over them, and the firſt time that ever they came under their government, it was upon their owne choice: and ſo as God profeſſeth they had rejected him, and God ſent them their firſt King in his wrath. Therefore their miſery certainly did not depend wholly upon being without a King. If God reſtrain not Kings, they often deſire to encroach upon the Liberties that the Laws of the Land, the light of Nature, and God himſelfe gives Subjects. *Plutarch* tells us a ſtory of *Pyrrhus*, who coming to Athens, the Athenians to ſhew their reſpect, and to give honour to King *Pyrrhus*, let him come into their Caſtle, to ſacrifice there, to *Minerva*, which was a place they were not wont to let ſtrangers into. When he came out of the Caſtle, he told them that he was much engaged to them for that great favour; in requitall of which, he told them hee would give them this good counſell; Take heed, ſaith he, that you never let King come more into this place; Intimating how eaſily they may be perſwaded to intrench upon the liberties of thoſe who come under their power.

Plutarch
in the life
of *Pyrrhus*

And this ſhould abide for many dayes. It did abide for 700. yeeres and upward before Chriſts time in regard of the ten tribes, for from the ſixt of *Hezekiah* to Chriſt it was ſo long, the ten Tribes never came under any Governour of their owne in all that time: And ſince Chriſts time neither Judah nor Iſrael have had either King or Prince of their owne. Oh what a blindneſſe is there upon this people! how dreadfull is that darkneſſe they are now in! That notwithstanding the Propheſie was ſo cleare, that *the ſcepter ſhould not depart from Judah untill Shiloh came*, and yet now they have been without Prince theſe 1600. yeeres, and yet they will not beleeve that Shiloh is come. Thus when God giveth over to blindneſſe and hardneſſe, things that are never ſo cleare will not be beleaved.

But their confuſion in their Church ſtate is more grievous then the other, *They ſhall be without a ſacrifice, and without an image, and without an Ephod, and without a Teraphim*. Two of theſe foure, expreſſe their being deprived of Gods owne ordinances, and the other two their being deprived of their falſe worſhip.

Chap. 3. They made a mixture in worship, they would have their *sacrifice* and their *Ephod*, but together with them their *image* and their *Teraphim*.

Obfer. This is mans perversneffe to make mixtures in Gods worship, they will keep something of that which is Gods, but they will bring in something of their owne too, and that spoiles all. I have read of an Emperour of Rome, that in one Temple he would have *Christ* and *Orpheus* worshipped both together. And those who were sent into Samaria by the King of Babylon, of whom we reade 2 *King*. 17. 33. *They feared the Lord; and served their owne gods*: but *vers*. 34. it is said, *they feared not God*, that is, though they would acknowledge the true God, yet they would mix the worship of Idols with the true God, and so God rejected all, they did not feare God at all; It is no feare of God except we feare him onely; it is no worship of God that is accepted, unlesse we worship him onely. It is true, the heathens are content with mixture in their worship; you may vvorship one God, and have the worship of another God mixed with it, because there is not any one of them who challengeth to himselfe to be the univerfall good, but God being the univerfall good, he must be worshipped alone without mixture.

2. Things in which we must take heed of mixture

There are two things wherein we must take heed of mingling; The one is in Divine worship, the other is in that great point of Justification. It is as much as our lives are worth to mingle in either of these, we must keep to the rule very close and strict in these two, rather then in any thing.

These people had both, and God threatens they should be without both; seeing they would not keep themselves fully to his institutions, they should have none at all, they should have neither Gods institutions nor their owne.

We are this day much like to Israel. In regard of our civill state, much confusion there is in that, though not altogether so much as was in theirs. And in our Church state we are very like them; we have neither the right vway of vvorship, nor the false, in regard of the government of the Church; The false is cast away and profest against, yet we have not the true; Onely here is the mercy of God that we are inquiring after the true, and *seeking the Lord, and David our King*. The Lord give us hearts to enquire to purpose. Those

Those who understand the *Septuagint*, shall finde that they translate these foure here, *Sacrifice, Image, Ephod, and Teraphim*, by words that onely signifie the true worship, and therefore for *Image* they put *ἄλτάρ* an Altar, and for the *Teraphim* *ἱερεῖας* Priesthood, and for the *Ephod*, *δῆλωσις* manifestation; a word used for the *Vrim* and *Thummim*. But the Hebrew is other wayes, *Sacrifice, Image, Ephod* and *Teraphim*, as in your bookes.

First then to enquire after that which was right, the true worship, *Sacrifice* and *Ephod*, what that was, and then the other, *Image* and *Teraphim*.

Sacrifice. They should have no sacrifice at all, for since their Temple was destroyed they could never have any. That is the reason that they pray with that mighty fervency of spirit that God would build the Temple againe, (as I remember I formerly shewed you out of *Buxtorfius*,) *Adifica, adifica, adifica, cito, cito, cito*, Lord build, build, build thy Temple, in our dayes, in our dayes, in our dayes, &c. Because they knew they could have no sacrifice so long as their Temple was downe; And this was a sad condition they were in; this is their lamentable estate to this day, they have not the legall sacrifices, nor that which was typed out by them. There were these three things in their sacrifices.

1. Their tending up of themselves to God, the shewing their respect to him in that way he required, that was in their burnt-offering.

2. Seeking the expiation of sinne, that was in their sinne-offering.

3. Seeking for mercy and thanksgiving, that was in their Peace-offering.

Now to have no sacrifice in either of these three kinds, that is, to have nothing to tender up to the high and blessed God to shew our respect to him; to have no meanes to expiate our sins when we have offended him; to have no way to seeke to God for mercy when we need, nor to returne praise, this must needs be a sad thing. This the Jews have not for the present, wee have Christ who is to us all these, the tending up of him to God, is the tending of the greatest respect to God that possible can be, the tending of him is the expiation for our sinnes, it is the seeking of

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whatsoever mercy we would have, and it is our Eucharisticall sacrifice too for all our mercies. But those who are without Christ, are to this day without sacrifice, they have nothing to tender up to God. If thou wilt tender up thy estate, thy body, or thy liberty, or thy name, this is no sacrifice acceptable unto God, except thou hast Christ to tender up to him, and canst tender up all in him and through him, then indeed God accepts of these. When thou hast sinned, what sacrifice wilt thou offer to God to expiate thy sin? all thy prayers, thy teares are nothing, except they come with this sacrifice, Jesus Christ; in him indeed a contrite heart is a sacrifice very acceptable to God. But so long as thou art without Christ, the judgement of the Jews is upon thee, thou art without a sacrifice.

And without an Ephod.]

By this he meaneth, first, that they should bee without the Priesthood. They should not have any Church Officers. And secondly, they should have no meanes to know the minde of God. That is the scope, which appeares thus.

First, that by the *Ephod* is meant the Priests, is cleare by that expression, 1 *Sam.* 22. 18. where it is said that *Doeg slew fourescore and five persons that did weare a linnen Ephod*, that is, fourescore and five Priests.

Secondly, without the means of knowing Gods minde, for the *Vrim* and the *Thummim*, was upon the pectorall, upon the breastplate that was fastened upon the Ephod; So that when they were without the Ephod, they must needs bee without their breastplate, for the breastplate was annexed to the Ephod, and could not be used for the knowing of the minde of God but onely by applying it to the Ephod, 1 *Sam.* 30. 7. *David said to the Priest, Bring me hither the Ephod, and David enquired at the Lord, saying, shall I pursue after this troope?* It was by the presence of the Ephod, that he did enquire what the minde of God was what he should doe in this businesse that he was now about, whether he should follow the troope, yea or no. And the text is very observable in the sixth verse, you may see at what time it was that *David was so carefull to make use of the Ephod, to know the minde of God what he should doe, hee was in an exceeding distressed condition, for Ziglax his owne City that*

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he had the charge of was burnt, and the men of the City were all in a fretting mood, and talked of ſtoning him, becauſe the Amalekites had come in his abſence and taken away their goods, their wives and children, and burnt the towne. This is the condition of men in publique places, if any thing fall out unſucceſſfully, the people are ready in a rage to fall upon them; this makes men in publique places to be in a hard condition, very dangerous and troubleſome. We had need pray much for them, we are ready to envy thoſe that are above us, and imployed in publique ſervices, but conſidering what danger they are in, and how every thing that falleth out amiſſe, otherwiſe than we deſire, the blame is preſently laid upon them, their condition is not ſo happy as we imagine. This was *David's* condition, nay the text ſaith that being in this condition, he and the men that were with him wept, ſo as they had no more power to weepe, their hearts were ſo broken, yet in this ſad and grievous condition he encourageth himſelfe in the Lord his God, and he calleth for the Ephod to enquire, and know the minde of God what he ſhould doe in it. You ſhall obſerve that this is the firſt time we reade that *David* in his Warres and Battels called for the Ephod, when he went to Achish, then he did not enquire, when he invaded the Geſhurites, and Amalekites before, he did not enquire, but now when he was brought into ſtraits, when his heart was broken, when he was in a weeping condition, now he calleth for the Ephod: When God brings men into ſtraits and humbles them, then they will enquire of God to purpoſe. We are now about to enquire of God, to know his minde, but we are not humbled enough, our ſtraits have not broken our hearts, and perhaps we ſhall not ſo readily know Gods minde, God may yet humble us more, and then when we come to enquire Gods minde, it may be to further purpoſe.

But to open this garment a little. The word *Ephod*, is that Hebrew word, which ſignifies to cloſe in, and to compaſſe about, to gird about, becauſe of the fitting of the garment to the Priests, and the girding of it about them. There were divers ſorts of theſe Ephods, one peculiar to the high Priest, that you have *Exod* 28.6. Others that the ordinary Priests had, that you have in the former places I named about the fourſcore and five Priests ſlain by *Doeg*;

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A third was common for the ordinary Levites, thus *Samuel*, 1 *Sam.* 2. 18. *ministred before the Lord girded with a linnen Ephod.* And there was a fourth that other people did weare in their holy actions, especially Kings, *David danced before the Lord, being girded with a linnen Ephod.* 2 *Sam.* 6. 14. And to this day the Jews have a kinde of linnen garment, but not of the fashion of our Ephod, but some little kinde of resemblance to it, they weare it upon their heads, and so downward. When *Alexander* came to Jerusalem, *Iaddus* the high Priest came with all his Priestly garments to meet him, which caused him to fall downe, prostrating himselfe before him, out of reverence to him; *Iosephus* tels us in that story, that the people likewise came with white garments, garments that had some kinde of resemblance to this Ephod: *Iosephus* saith that this Ephod was a garment but of a cubite long, onely covering the shoulders and the breast, open above and on either side, and girt about the breasts; others make it a long robe reaching downe to the very feete. But there was a robe beside the Ephod, the Ephod was over another robe: so Christ appeared unto *John*, *Revel.* 1. 13. *Cloathed with a garment downe to the foot, and girt about the paps with a golden girdle*, like the Priests, for so they were wont to be arrayed; And *Rev.* 15. 6. the Ministers of the Churches called by the name of *Angels*, are described, *cloathed in white linnen, having their breasts girded with golden girdles*; not girt about their loynes, but about their breasts, neere their hearts. That which makes Ministers of the Gospell ready prepared for their worke, is the girdle of truth, and this must be about their hearts, if their owne plotings and selfe-ends shall girt them, that is, put them on to a readinesse to doe what may serve for those ends; this girdle is not the golden girdle, but like that rotten girale of *Ieremiabs*, chap. 13. 7. that was profitable for nothing.

This garment of the Ephod was a holy garment then, and others must take heed of meddling with such garments, or of seeking to imitate to make the like garments. We reade of *Gideon*, *Iudges* 8. when God had given him a great victory over the Midianites, he would imitate this Ephod, of the spoyle he had gotten of the Midianites, he made a rich and a glorious Ephod, but the text observeth that thing proved to be the destruction of *Gideons* house, for

for the people went a whoring after it: he made it with a good intention, to teſtifie his thankfulneſſe to God for his victory, not thinking that ever it ſhould be worſhipped. It is a dangerous thing for governours to thinke to imitate Gods ordinances in garments or the like, and to preſerve them amongſt people, though it be with never ſo good an intention, their good intention will not excuſe them; *Gideons* preſumption in making an Ephod, in imitation of the Ephod appointed by God proved to be the deſtruction of his houſe; yet this was *Gideon* who a little before had deſtroyed the altar of *Baal*, though he was ſo much againſt Idolatry before, yet now he doth that which furthereth Idolatry; ſo may Governours if they take not heed, they may pull downe one kinde of falſe worſhip and ſet up another.

The Jewes have many myſteries about this garment, It would weary you to heare them. I ſhall onely obſerve that which is moſt uſefull for you, we muſt not reade the books of the old Teſtament, as if they concerned us not. Firſt upon the ſhoulders of the Ephod there were ſet rankes of precious ſtones, upon them were ingraven the names of the twelve Tribes according to their generations; And in the middle of the Ephod upon the breſtplate which was to be four ſquare, there were four rowes of precious ſtones, upon thoſe likewiſe were ingraven all the names of the tribes of *Iſrael*; and he bore them upon his heart. There is much to be obſerved in this,

Firſt, Let the Tribes be what they will be in themſelves though never ſo meane, yet upon the Ephod they were precious ſtones. The Prieſt wearing the Ephod was a type of *Chriſt*; let thoſe who are godly, be never ſo mean in themſelves, yet in *Chriſt* God looks upon them as precious ſtones.

Secondly, theſe precious ſtones, that were upon the ſhoulders of the Ephod, are called a memoriall, *Exod. 28. 12.* that was to ſignifie *Chriſt* bearing the names of all the Saints before his Father for a memoriall, thoſe 12 tribes representing all the Churches that ſhould be unto the end of the world. When God remembers his Church, it is thorough *Chriſt*; God never remembers his Church, but it is by *Chriſt* carrying it before him, that is the comfort of the Saints; therefore he can never remember them to revenge himſelf upon them, for he never thinketh of them but on-

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ly as Christ presenteth them unto him.

And further, a memoriall (say the Jews) not onely because the Priests were to beare the names of the twelve tribes ingraven in those stones for a memoriall before the Lord, but to signifie that the Priests themselves were to remember to pray for the tribes.

And thirdly, a memoriall, to signifie that both the Priests and all the people were to remember their godly Ancestors and Predecessors, and to follow their vertues, and not to be any dishonour unto them.

But the first is the chiefe, these pretious stones with the names of the tribes were first upon the shoulder, & then upon the heart: upon the shoulder, this notes that Christ carryes his Church upon his shoulder, he beares the burthen of his Church, all their weight, all their afflictions upon his shoulder, the shoulder of Christ standeth under the Churches, certainly therefore they shall never sinke.

But may they not be so burthensome to Christ as that he may shake off his burthen? No, therefore he hath them upon his breast-plate too as well as upon his shoulder, there was upon the breast-plate in the midst of the Ephod the names of the twelve tribes, Christ carryes the memoriall of his Churches at his heart as well as upon his shoulders, and that makes Christ put his shoulders to the good of the Churches because they are so neare his heart. An infinite comfort it is in the spirituall meaning of this Ephod that belongs to all the godly, Christ night and day hath thee upon his shoulder, and upon his heart as a precious stone before God the Father. This one thing further is observeable about it, you shall finde if you reade that place in Exodus, that the names of the twelve tribes were to be ingraven upon these stones in order according unto their birth, now in *Revel. 21.* the twelve Apostles who in regard of their Doctrine are made the twelve precious stones of the foundation of the new Jerusalem, you shall reade that they are all the very same precious stones by name excepting four, and these foure I finde that Interpreters think to be the same that the other were, onely with different names, for precious stones either in regard of the places where they are found, or in regard of their quality or colour carry divers names, so that it

is very probable that thoſe precious ſtones in the *Revel.* were the ſame with theſe in *Exodus*, but there we do not finde that they are ſet according unto any dignity of one Apoſtle before another, as they were in the ſetting of the names of the Tribes, for the firſt precious ſtone that was to be ſet of the foundation of the new Jeruſalem, of the glorious Church that ſhould be, it is the ſtone of *Benjamin* who was the youngeſt; And if there might be any myſteris in it, we may thinke it ſignifies thus much, at leaſt we may make uſe of it by way of alluſion, that the Lord will make uſe of the young ones of this generation, who ſhall make way for the new Jeruſalem before any of the other tribes; God will cull out them to be the firſt ſtone of the foundation of that glorious Church. In that we finde there was not ſuch order ſet of the Apoſtles as was of the Tribes, we are taught that Chriſt would not have us look upon the Apoſtles as one above another; therefore you ſhall finde the Apoſtles are never named in one and the ſame order; in one Evangelift they are ſet downe in one order, and in another, in another, as *Mat. 10. Marke 3. Luc. 9. Jo Act. 1.* In all theſe they are named in a different order, noting thereby that there is no ſuperiority nor inferiority in the Miniſters of the Goſpell.

Upon the *Ephod* there was likewiſe the *Vrim* and *Thummim*. It is very hard to tell you what this *Vrim* and *Thummim* was, it coſts a great deale of time to finde out what men thinke it was, and if I ſhould tell you the variety of the gueſſes of men about this, it would be tedious unto you and me. *Auſtin* in his 117 queſtion upon *Exod. Invenire quid ſint difficile*, what this *Vrim* and *Thummim* was, it is hard to finde, and *Cajetan* ſaith none yet ever explyained what it was, and they tell us that even the Rabbins themſelves ſay, the Jews were very ignorant of this. But moſt probable one of theſe two, eſpecially the latter. Some thinke that they were ſome ſtones ſet in the breaſtplate, which by their brightneſſe or darkeneſſe did give anſwer to what they demanded of God, that is thus, when the high Prieſt went to demand of God what was to be done in any great and publique affaires, he preſented this breaſt-plate with theſe ſtones before the Lord, and if God would give an affirmative anſwer, the ſtones gave a more then ordinary brightneſſe and luſtre, but if he would

*Fateantur
Rabbini
ſummam
eſſe apud
Hebræos
bonum re-
rum igno-
rantiam.*

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give a negative answer, then the stones were darker then they were before; but we are not certaine of this, we may rather conclude upon the other, viz. that the *Vrim* and *Thummim*, (though we know not what matter they were made of, no more then we know what *Manna* was made of,) it was somewhat that God gave *Moses* to put into the breast-plate, which by him was appointed as an ordinance, which was to be presented before the Lord by the Priest when they would know the minde of God, & when this was presented before the Lord, God did then usually give an answer to the Priest, either by an audible voice or by secret inspiration; yet not always tying himself to give it thus, for we find in Scripture, sometimes God did not give an answer when he was sought by *Vrim & Thummim*, as when *Saul* enquired of God by *Vrim and Thummim*, there was no answer from God; And it is like *Iosiah* would not have sent onely to *Huldah* the prophetesse if he might have had an answer by *Vrim and Thummim*; but when God pleased he would give an answer this way.

The word *Vrim* and *Thummim* signifies *light* and *perfection*, some would make it to signifie the *knowledge* and *integrity* of life that is to be in Ministers; but I rather think the meaning is, that they were bright precious stones which were of a great perfecti- and fit to do that which God did appoint them for. The Septuagint calls this *λόγιον*, the Oracle. Hence 1 *Pet.* 4. 11. *Let him speak as λόγιον, as the Oracles of God.*

Now this must be upon the breast-plate of the Priest, which the Priest making use of, thereby the people came to know the mind of God. This was to signifie that we must looke for the mind of God by Christ. It is Christ who is come from the Father to reveale his counsels to us; if we look to have the mind of God any other way but through him, we are mistaken. And further, this *Vrim and Thummim*, this breast-plate of judgement, was to be upon the heart of the high Priest, and that when he went in before the Lord, as *Exod.* 28. 30. There are two notable morall observations to be observed from thence.

First, the answer that any Minister of God in the name of Christ should give his people, should be such an answer as should lie at his very heart, he must speak nothing but his very heart unto them; when he would answer any case of conscience, or
make

We must
know
Gods
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Christ.

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make known any thing of the mind of God, his answer must lie at his heart.

Secondly, it must be as in the presence of the Lord, it must be as before God, he must consider in whose place he standeth to answer as from God from the great Prophet of the Church.

It is a great judgement threatned to be without Urim and Thummim, seeing it was of so great use unto them. And this should be for many dayes. *Iosephus* saith, that they were without this two hundred yeeres before he wrote his Antiquities, that was an hundred and five yeeres before Christ; but it appeares that they had no *Vrim and Thummim* long before that time, for at their returne from Captivity, *Exra* 2. 63. the *Tirshatha*, that is, the Ruler, said unto them, that they should not eate of the most holy things till there stood up a Priest with *Vrim and Thummim*, therefore they had not then a Priest with *Urim and Thummim*, they expected to have one, but whether ever they had one after it is not known. This was the reason of that complaint of *Asaph*, *Psal.* 74. 9. We see not our signes, there is no more any Prophet, neither is there any among us that knoweth how long; that is a grievous complaint. Now it is like that *Psalme* was made about the very time of their returne from Captivity, for *Exra* 2. 41. *Asaph* is named among those that came to Jerusalem from the Captivity, *The singers the children of Asaph, an hundred twenty and eight*. But let it be then or after, by this *Psalme* we may finde that it was a very lamentable complaint to be without *Vrim and Thummim*.

The result of all is, that it is a grievous thing to the Saints, that in the time of their straits they doe not know Gods mind. At any time when God brings his people into straits, yet if they can know the mind of their God, they are refreshed and encouraged; but when they shall seek to know Gods mind, and the Lord refuseth to discover it to them, this is a sad condition indeed.

I find one note more of *Ieroms* about their being without an Ephod. We may observe, saith he, the hardnesse of the hearts of the Jews, that they should be so many hundred yeeres without sacrifice and without Ephod, without the true worship of God among them, and wayes to know Gods minde, and yet they are

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Quæ sit causa tam grandis offensæ ut tanto tempore relicti sunt & maxime cum idolanorum colant præter interfectionem saluatoris, aliam non valent invenire. Hieron. in loc.

thus, What sin is it that thus provokes God against us more then ever he was provoked? Surely there is some greater sin then ever yet we

have committed; but saith he, they can never find any other offence, beside the killing of Christ, to be a greater offence then Idolatry, and yet they have a greater judgement upon them then ever they had, though they are not guilty of that sinne as they were formerly; surely were they not extremely hardened, they would be convinced that all this is because of our rejecting and crucifying Christ the Son of God.

As they had the Ordinances of God, so they had wayes of false worship of their owne, *Images* and *Teraphim*. I must shew you what those were, and then how it is a threatning that they should be without those.

Image, that seemeth to refer to the two calves they had set up in *Dan* and *Bethel*, which they so much gloyed and joyced in, they should be taken away.

What the *Teraphim* was.

Teraphim, that likewise should be taken away. Now if you aske what this *Teraphim* was? in the generall, *Taraph* is a di-

Quemadmodum per Ephod Deo consecrati quid agendum esset consulentibus significabatur, ita per Teraphim Idolorum prædictiones declarabantur. Procop. in Sam. 15. 23.

vining image; as the *Ephod* was Gods ordinance to know the mind of God by, so the *Teraphim* was a way of the devill, an idolatrous way to know

things that were to come. It was an Image made after this fashion, so I finde those that write of it tell us, The *Teraphim* was the image of the head of a man wrung off his body, salted and bespiced with precious spices, and then

Mactabant hominem, cujus caput torquendo præscindebant, quod postea sale & aromatibus condiebant, scribebantque super laminam auream nomen spiritus immundi, qua supposita capiti ejus, ponebant illud in pariete incenditibus coram eo candelas, & adorantes coram eo, supponebant nomen spiritus immundi sub lingua ipsius, & ille alloquebatur eos, Sic R. Eliez.

upon this head there was a plate of gold with the name of that spirit that they would divine by, (or, as some) the name of the unclean spirit was to be put under the tongue of this head, and this being set up upon a wall, there were burning candles and incense offered to it, and that under the

the conſtellation of ſome ſtar, and ſo enquiring to know ſome-thing that was to come, by it the devill was uſed to answer, and to tell them of ſuch things as were to come; it was an oracle of the devill that told them what ſucceſſe they ſhould have in this or the other buſineſſe; ſometimes it hit right. See the ſuperſtition of the Jews; they deſired much to know the mind of God, now becauſe they were afraid they ſhould not know all by the *Ephod*, which was the ordinance of God, they would joyne with the *Teraphim*.

From hence there is this profitable note,

It is a very great and fearfull evill for men in ſearching to know any thing of Gods mind, not to keep themſelves to Gods wayes of knowledge, to Gods owne ordinances. It concerneth us much now at this day. We are about enquiring the mind of God, that wee may know it about matters concerning the Common-wealth, but more eſpecially about Religion. I ſuppoſe there is none of us but will acknowledge that way that God hath appointed for the revealing of his will is the Scripture; that we muſt look into the Scripture, and ſeek to know Gods mind there; that is good, but let us not joyne *Teraphim* with it; then doe we joyne *Teraphim*, when we reſt not upon Scripture alone, but ſearch after rules of mans deviſing, and what will ſtand with our owne carnall ends. The Lord may juſtly meet with us in vvrath, if we preſume to joyne our *Teraphim* with his *Ephod*. Pray that at this day where there is ſo much ſearching after Gods mind; that thoſe who are employed in it, may keep themſelves to the *Ephod*, to the Scriptures, to that which is Gods ordinance for the revealing his mind, that they may not joyne the *Teraphim*, their own fancie and inventions of men with the Scriptures; ſo long as we keep to that rule, we may hope to do well enough; but if the *Teraphim* be joyned with the *Ephod*, if any thing be joyned with the Scriptures, though it may ſeeme to be never ſo ratiſonall, we have cauſe to feare God will leave us.

We finde this word *Teraphim* uſed ſometime in Scripture for the image of any man: as 1 Sam. 19. 13. when *Michol* took an image, and laid it in the bed inſtead of *David*, the word in the Hebrew is *Teraphim*: ſo when *Rachel* ſtole away her fathers

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images, the vword is, she stole away her fathers *Teraphim*, and some thinke they vvere her fathers Divining images, and that she did rather steale those then any others, because she would not have her father divine vvhich vway they vvere gone. *Zachar.* 10.2. it is said *the Idols have spoken vanity*; the vword is the *Teraphim*. By which we may see they vvere vvvont to aske of their Idols about their successes. And sometime vve finde in Scripture that Idolatry is called by this name, as *1 Sam.* 15.23. *stubborne-nesse is as Idolatry*, the vword is, is as *Teraphim*.

But here comes in the question, God threatneth to take away the *Sacrifice* and the *Ephod*, that plainly is a threatning, but how is this a part of the threatning to take away the *Image* and the *Teraphim*?

You may understand it as a threatning by this similitude; It is as if God would threaten to bring Israel into such a desolate condition as a strumpet is brought into, not onely when all her friends leave her which were her kindred, her true friends, but when all her lovers leave her too, even those who were filthy with her, those who pretended the most love to her, in whom she took abundance of comfort, and from whom she expected protection; yet now she is brought into such a condition, as she sitteth desolate, forlorne and helpelesse: So shall ye be, saith God, your *Sacrifice* and your *Ephod*, yea and *Teraphim* shall leave you.

Or rather thus, howsoever it is a mercy for God to take away false worship from a people, *Images* and *Teraphim*, yet in this regard it commes in a way of threatning, because it would crosse and vexe them to be deprived of these Images and *Teraphim*, it would be a judgement in their apprehension: As for instance, what a deale of stirre have we with people, when they conceive that any false worship shall be taken away from them, they thinke they are undone in it; when the inventions of men in Gods worship are but questioned, what adoe is there! men thinke their gods are taken away; as *Iudges* 18. when the children of *Dan* came to the house of *Micah*, and tooke away his *Ephod* and his *Teraphim*, he cryed out after them, *Ye have taken away the gods that I have made, and what have I more? What worse thing could you have done more? I had rather you should have taken away all I had, and yet you say unto me, What ayleth thee?*

How the taking away the Image and the *Teraphim* is a threatning.

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thee? Is it not ſo at this day? What is it that now breedeth ſuch diſturbance in England at this time, but that people thinke their *Teraphim* ſhall be taken from them? whereas they have heretofore worſhipped God in a falſe way, after the inventions of men, and now God is pleaſed to diſcover light, and there is enquiring after a government of the Church in the right way, and the true manner of worſhipping God, they are even mad upon this, and would rather loſe their lives and their eſtates; then their *Teraphim* ſhould be taken away; let that be taken away, and how ſhall they be able to pray? what, will you take away their Religion? This is the language of men in many ignorant places in this Kingdome, yea, the very language of many even amongſt us here, they are verily perſwaded that the Parliament are intended to take away all Religion in the Kingdome, and ſuch principles the adverſaries goe about to infuſe into men, that the Parliament are a company of Browniſts, meerely becauſe they goe about to enquire after the true way of worſhipping God, and would have the Land purged of all ſuperſtitious vanities; Thus people crie out for their *Teraphim*; *Great is Diana of the Ephesians*. You may reade the like in the hiſtory of the life of King *Edward* the ſixth, when he had but baniſhed the Maſſe, there was an Armie roſe in Devonſhire, and they ſent ſeverall Articles unto the King about their grievances, as cauſes of their riſing; Firſt, they ſaid that their children were denied to be baptiſed, as now they cry out that none but a company of Anabaptiſts doe all this; the Popiſh Prieſts did then inſuſe into the people that were in thoſe remote Countries, that they were to have no more children baptiſed, thinking this would exaſperate the people then againſt King and Parliament: And then they complained that their Service was taken from them, (meaning the Maſſe) King *Edward* was faine to write to them, to tell them that they were exceedingly abuſed, that they ſhould ſtill enjoy what was according to the word of God, that their children ſhould be baptiſed; and for the Maſſe, ſaith he, the Common Prayer Book is that Maſſe the ſame that it was before, onely whereas it was in Latin before, now it is turned into Engliſh; and ſo he quieted and ſatiſfied the people of that Countrey. Thus it comes to be a threatenng, that God wil take away their *Image & Teraphim*, becauſe the hearts of

How violently mens hearts are ſet upon ſuperſtitious wayes.

peo-

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Now upon this confusion, when they are without *King, Prince, Sacrifice, Ephod, Image and Teraphim*, when all is come to this confusion, then comes the time that *they shall returne and seeke the Lord their God, and David their King.*

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When Gods time is come to raise the most glorious Church that ever was in the world, a little before that, there is like to be the greatest confusion that ever was in the world. *Lactantius* (I have made use of before in speaking of the first Chapter, *great shall be the day of Iezreel*) tells us, that just before the glorious Church (he speaks of it at large, in *lib. 7. cap. 15. 24. and 28.*) all right shall be confounded, Lawes shall perish, men shall possess all things by force, good men shall be scorned and contemned; and though these times, saith he, wherein we live be naught, so that one would thinke that wickednesse were growne up to the height, yet in comparison of those evill dayes that shall be a little before this glorious time, these dayes may be called the golden Age. God will bring all into a Chaos first, as he did in the first Creation, and then bring a glorious building out of that Chaos. We know the raising of that glorious Church that is so much prophesied of, is called a creation, *a creating a new heaven and a new earth*; and it is probable enough, that as the heavens and the earth were first made out of a Chaos, so those new heavens and new earth that God is about to make will be raised out of a Chaos, out of that which seemeth to us to be but confusion. What doe people cry out of at this day but of confusion? all things they say are brought into confusion: It is true, confusion is an evill thing, and we are to grieve for it, and to seeke to prevent it, yet let us not be too much troubled, for you see when the greatest confusion comes upon the people of the Jews, then follows the greatest mercy, then *they shall returne and seeke the Lord their God*; never returne before that time. Indeed till men be taken off from all, they will not returne to God, if they have any thing to goe unto, they vwill never returne to God. When *Saul* had but a Witch to goe to, he would rather goe to her then seeke the face of God in a way of repentance. Let not this be our vway because God seemes to leave us for the present, and letteth us be in a confusion, and vve know not vwhat to doe, let not

our hearts fret and vex, let us not go to unlawfull means; For marke, it was juſt a little before *Saul* was to be deſtroyed that he was grown to that height of evil. There was a time that *Saul* did enquire after Gods minde, and God refused to answer him, but yet he would not take ſuch an unlawfull courſe then, but he ſearched to ſee what ſinne was amongſt the people that cauſed God to reſuſe to give him an answer, ſo you have it in the caſe of *Jonathas*, 1 *Sam.* 14. 33. when he took the honey, he enquired of God, and God answered not, and *Saul* ſaid, draw neere and ſee wherein this ſinne hath been this day. But after ward he grew to a greater height of evil, when he was in a ſtrait, and God answered him not, preſently he goeth to the witch: but it was when he was neere deſtruction.

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The note from thence is, Wicked men neere deſtruction (as *Saul* was) finding things in a confuſion, and God not ſhewing them what is to be done, preſently are in a rage againſt God, then they fret, and ſeeke after unlawfull meanſto help them. The Lord forbid that this ſhould be our condition. Let not us ſay, things are now in ſuch a confuſion that we know not how to finde out the minde of God, we conſult with Miniſters and they know not what to ſay, they have caſt out ſuch a governement, and they know not what to bring in, and therefore it were better we were as before. If this ſhould be our reaſoning, it is a ſigne we are like *Saul* nigh to deſtruction. Let us be content to wayte, they ſhall be many dayes without a King, &c. and then they ſhall returne; this ſhall be the fruite of being without King, and Prince, and Ephod, and Sacrifice, not vexing and raging, but returning to God and repenting. If things be worſe, and we be brought into greater ſtraits then ever we thought of, let us not murmur, but let us repent. Every one is complaining, but who is repenting? if there were as much repenting as there is murmuring, then we ſhould ſoon know the minde of God.

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Then they ſhall return.

Here is the uſe of ſanctified affliction, it is to cauſe returning to God. *Ierome* expreſſes the life of an impenitent ſinner by a line ſtretched out, he goes ſaith he from the center in a right line, and ſo goes in *inſinitum* from it, but a penitent ſinner is like a line

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They shall returne.

Obfer. Repentance is set out by this word, to note the folly of sinne. In sinne thou goest out of the way, and the truth is though you think you choose a good way for your self, yet you must either come back again or perish. It is just like a man travelling in a rode, and he sees a dirty lane before him, which he is told is the way, he must go there, but on the other side of the hedge he seeth a green and pleasant way, and he gets over into that way, and so perhaps rides on a mile or two, at length he is compassed about with ditches and rivers, so that he must either returne back or else lie there and starve, he returnes back with shame, and if any one that before told him of the other way see him, he tels him now of his folly, I told you that the other was the way, and that if you went over the hedge you must come backe again: So it is with sinners, there are wayes of God that go directly to heaven, but because those wayes are rugged, and they meet with trouble and persecution in them, and they see by-wayes that leade to hell that are more plaine and smooth, they get over, they will transgresse, (for that is the word for sinne) they are got over, now they are merry and friske up and down for a while in this fine way; but friend you must come back again, and if ever you mean to be saved, you must go in the way that you have refused.

Obfer. Further, *They shall returne and seeke the Lord their God.*

Here is an encouragement for old sinners. The Jews have been above 1600 years in this wofull condition, forsaking God, but in their latter dayes they shall returne and seeke the Lord, and God shall be mercifull to them. Hast thou been forty, fifty, sixty yeeres going from God? there is hope for thy soul, oh returne, returne you old sinners.

Obfer. But further, they shall returne to *Iehovah*, and seek him. *Ier. 4. 1. If thou wilt returne O Israel, saith the Lord, returne unto me.* They shall not returne from one false way of worship to another, but from the false way to the true, they shall returne to God. It is that we had now need to look unto. We must not think it e-
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nough to caſt one falſe way of government out of the Church, and turne to another, though not ſo ill yet not Gods, if out of any politique pretence we reject the way of God it will prove a fore evil unto us, it is one thing not to be able to bring in the way of Chriſt, and another to reject it.

They ſhall ſeek Iehovah, not their Idols, but God himſelfe. The word ſignifies *conatu ac ſtudio quarere*, to ſeek with endeavouring, with ſtudy rather then merely to aſk and enquire, they ſhall be ſtudious in aſking after God. *They ſhall ſeek the Lord*, that is,

Fiſt, They ſhall ſeek his face and favour for the pardon of all their evil wayes, they ſhall come and acknowledge their falſe wayes and their doings which have not been good, and ſeek mercy for pardon.

Secondly, *they ſhall ſeek the Lord*, that is, they ſhall ſeek the true worſhip of the Lord. Calvin in a Sermon upon that place *Seek ye my face*, interprets it to be ſeeking the ordinances of God, the true worſhip of God, ſo *Pſal. 105. 4. Seek the Lord and his ſtrength*, what is meant by *the ſtrength of God* there? It is the Arke, for that Pſalme was made at the bringing in of the Arke into the place that David had prepared, as you may ſee by comparing that *Pſal.* with the *1 Chron. 16.* the Arke of God is called *the ſtrength of God*, *Pſal. 78. 61. He gave his ſtrength into captivity.* Surely if the true worſhip of God be the ſtrength of God, it is our ſtrength too, a people are then ſtrong when they entertaine the Arke of God, the true worſhip of God, and then indeed we ſeek God aright when we ſeek to know the way of his worſhip.

Laſtly, *They ſhall ſeek the Lord*, that is, they ſhall ſeek to know his will in all their wayes, and to do it.

It is not enough for them to be content to do juſt that which ſhall be put upon them, but they ſhall ſeek to know what his minde and his worſhip is. Some yeeld thus farre to God, if any come to them and convince them that this is to be done, then they will do it, they dare not then but yeeld to it; but when the heart is in a true repenting frame, it is then in a ſeeking frame, it is laborious and induſtrious to know the mind of God. Whereas the heart of a ſinner heretofore lay dead and dull,

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never stirred after God, now it is in a stirring, in an enquiring, in a seeking way, this is a signe of much good: though thou hast not what thou seekest for, yet be comforted in this that thou art in a seeking way, *Their hearts shall rejoyce that seeke the Lord.* If thou beest seeking God in his wayes, though thou complainest, I have bene seeking a long time, but I know not the minde of God, I cannot apprehend the love of God, the pardon of my sins, yea, but the hearts of those shall rejoyce that seeke the Lord, if thou beest in a seeking way thou art in a saving way, there is cause thou shouldst rejoyce in this, that God hath brought thee into such a way.

They shall seeke the Lord, and that not faintly but to purpose, anxiously. *Ier. 50. 4, 5.* *They* (the children of Israel, and the children of Judah, when they shall be both together) *shall goe weeping, and seeke the Lord their God, and they shall aske the way to Sion with their faces thitherward.* Many of you come to aske questions, but your hearts are not right, your faces and the strength of your spirits are not set to yeeld to the will of God when it is revealed to you. And marke how it appears that their faces are thitherward, *Come* (say they) *let us joyne our selves to the Lord in a perpetuall Covenant that shall not be forgotten.* This is to seeke God, it is not meerey to goe to a Minister and aske him a question, but it is to goe with our faces, with the strength of our spirits set to know the minde of God above anything in the world, and so to resolve to obey what shall be revealed to be Gods minde, as to be willing to enter into a perpetuall Covenant, to binde our selves to yeeld to whatsoever God shall reveale. When you come to a Sermon, you must not come to get a little notionall knowledge, but come with your faces towards Christ and his truth, before you come you should get alone (if you be a true secker) and enter into Covenant with God, that whatsoever God revealeth to be his minde you will yeeld to it and obey it, though you have heretofore gone against many truths revealed to be the minde of God, but Lord no more now, here I am ready and willing to enter into an everlasting covenant to be under the command of every truth. Here is the right seeking of God.

They shall seeke the Lord their God; [Their God] This hath

hath two references, either to what is paſt, or to what is to come. To what is paſt, *their God*, that is, the God who was once the God of the Jews, the God of their forefathers, the God of *Abraham*, of *Iſaac* and of *Jacob*. And ſecondly, *their God*, that is, that God that is yet ready and willing to be reconciled to them, notwithstanding all their finnes. Thus they ſhall ſeek the Lord *their God*. Theſe two references afford two excellent Obſervations.

Fiſt, this prevails much with the heart of an Apoſtate, when he can but thinke what God was once unto him before he did apoſtatize, and what hee was unto his godly parents and predeceſſors. There was a time that I enjoyed God ſweetly, when I went to prayer I had bleſſed communion with him, it is otherwiſe with me now, I have apoſtatized. Let this conſideration catch hold upon thy heart and turne it this day; Oh turne, turn thou apoſtate ſoule, God who was once thy God in a gracious manner is that God that thou haſt vilely forſaken, yea thy fathers God alſo. Thou haſt a godly father, a godly grandfather, remember what a bleſſed God he was unto them, and returne.

Secondly, *their God*, that God that yet they may have hope to enjoy, notwithstanding all their departings from him. Hence the note is this, The apprehenſion of a poſſibility to obtaine mercy from the Lord, is a ſtrong means to draw the heart to returne to him; vhen they looke upon God as a God in covenant vwith them yet, and there is nothing to the contrary but hee may be their God. Let this be an argument to catch hold upon the ſpirits of all ſinners vwho are departed from God, thou haſt departed from God in a ſoule and vile manner, but men and Angels know nothing to the contrary but that he may be thy God for all this. Let mee ſpeoke to the vileſt ſinner that is in this place before the Lord this day, thou haſt indeed moſt deſperately and vvickedly ſinned againſt God, the Jews have done ſo; Haſt thou crucified Chriſt? they have done ſo; haſt thou denied the truth and followed falſe waies? they have done ſo; Notwithstanding all thy wicked and evil waies, ſeeing thou art yet alive, I do this day yet once more pronounce to thee in the name of the great God, that

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there is nothing to the contrary that either Angels or men can possibly know, but that God may be thy God, and that this day God may enter into covenant with thee, and thou with him, this night he may come in and sup with thee, and thou with him, there may be a blessed reconciliation between God and thee, re-
 ture, return thou sinfull soul.



The Third Lecture.

H O S E A 3. 5.

— *And David their King, and shall feare the Lord and his goodnesse in the latter dayes.*

*Judeos in
 Christum
 nostrum
 credituros;
 celeberrimum est
 in sermone
 huius cordibusque
 fidelium.*
 August.

I.
*Nihil est
 ista prophetia
 manifestius quam
 David
 Regis nomine
 significatus
 intelligitur
 Christus,
 August.
 de civit.
 lib. 18.
 c. 28.*



That the Jews shall returne and beleeve in Christ, is most ordinary and famous both in the words and hearts of those that are faithfull, sayes *Augustine*.

In this their *returne and seeking God*, they shall *seeke David their King*.

For the opening this, there are these five things to be enquired into.

1. Who this *David* was.
2. Why *David* is rather named then any other.
3. Why he is mentioned in this place.
4. Why joynd with *seeking of Iehovah*.
5. Why this Epithet is added to *David* here, *David their King*.

For the first, By *David* clearly is meant **J E S U S C H R I S T**. Nothing is more manifest then that Christ is meant by the name of *David*, sayes *Augustine*. The Scripture is cleare in this, it is usuall in the Gospel to call Christ by the name of *David*. Compare *Esay 55. 3.* with *Act. 13. 34.* *Esay 55. I will give you the sure mercies of David; what are those? Act. 13. that place in Iſaiab is quoted, and there the word is Sancta Davidis, the holy things of David; the holy Ghost there going*

going according to the Tranſlation of the *Septuagint*, as it is uſual in the New Teſtament. And that *Pſal. 16 9, 10.* where *David* ſeemes to ſpeak in his owne perſon, *Thou wilt not leave my ſoule in grave, nor ſuffer thy holy One to ſee corruption*: this is interpreted of *Chriſt, Act. 13. 36. 37.* And *Act. 15. 16.* In the Aſſembly the Church of *Jeruſalem*, together with meſſengers of the Church of *Antioch*, *James* makes a ſpeech to the Aſſembly, and tells them of a prophecy that God would raiſe the tabernacle of *David*, that is, convert the Gentiles to the profeſſion of *Chriſt*. But you will ſay how is this quoted right, for that was *James* his intention in the Aſſembly (and it concerns thoſe who are of ſuch a grave Aſſembly as that was, to ſpeak what they ſpeak to purpoſe) But how doth *James* here ſpeake to the purpoſe? for the point he was to ſpeake to, was that the Gentiles were to be called, and he proveth it by that Scripture where it is ſaid that God would raiſe the Tabernacle of *David*, how doth that prove that God would call the Gentiles? You may ſee if you look into the prophecy whence this was quoted, that this text was right to the purpoſe; the prophecy is *Amos 9. 11. 12.* there it goeth thus, after he had ſaid that he would raiſe the tabernacle of *David*, it followeth, *that they may poſſeſſe the remnant of Edom, and of all the heathen which are called by my Name*: So that the tabernacle of *David* indeed is the Tabernacle of *Chriſt*, and it ſhall be raiſed to this end that he may poſſeſſe the remnant of *Edom*, and all the Gentiles that were to be called by the name of God. *David* is *Chriſt* becauſe he was his type, and *Chriſt* was the ſeed of *David*.

The ſecond Queſtion, but why is *David* named rather than any other, rather than *Abraham*, *Iſaac*, or *Jacob*? others were types of *Chriſt* as well as he and *Chriſt* was, their ſeed as well as *Dauids*.

The reaſon is, becauſe *David* typified *Chriſt* eſpecially in his Kingly power over his own people, *David* was the firſt godly King that ever was over Gods own people; *Melchizedech* was a King, King of *Salem*, but over the people of God *David* was the firſt type of *Chriſt*.

Thirdly, Why doth the holy Ghoſt adde this to ſeeking the Lord, that they ſhall ſeek *David*? Why was it not as full

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if the holy Ghost had said, When Israel, these ten Tribes (for he speaks of them especially) when they shall returne they shall *seeke the Lord*, and the Messiah, but that they shall *seek the Lord and David*? The reason is, the expression is brought to this end, to put these Tribes in mind of that great sinne of theirs, in their defection from the house of *David*, there vvas an intimation in this expression of that defection they had made from *David*, vvhhen they shall repent this vwill lie neere their hearts, they will mourne for this their sinne, when they choose Christ to be their King, they shall do it under the name of *David*; As if they should say, we indeed have cast off the house of *David* sinfully, but we now come and choose the Son of *David* to be our King. Thereby putting us in minde of this note of instruction.

Obfer.

True penitents in mourning for their sinne and returning to God, will goe to the roote of their sinne as much as they can, to their first defection and mourne for that, and labour what lies in them to reforme in that very thing wherein the root and beginning of their sin lay.

4.

The fourth is, why *seeking the Messiah* (under what name soever (is here joynd to *seeking the Lord*, the very marrow of all the Gospel is in these words, *they shall seeke Iehovah, and David their King*. It is added for this end, to shew us, that none can seeke God rightly but through Christ, they must seeke God in Christ; *This is eternall life to know thee and thy Son*, to know God alone is not eternall life, but to know God and his Son; so to seeke God alone is not eternall life, nor will it ever bring to eternall life, except there be a seeking of God in Christ, seeking *Iehovah and David*, putting them together. Grace from God the Father, and from Jesus Christ, those must goe together, no grace from God the Father, but from him thorough Christ; so no seeking of God the Father, *Iehovah*, but it must be with seeking of *David* likewise: it is not onely dangerous, but it is a horrible thing to thinke of God without Christ; the very thought of God not through Christ is a most dreadfull thing to the heart of any who know vs God. Indeed there are a company who have bold presumptuous hearts, who will goe into Gods presence though reeking in the very guilt of their sinne lately committed, and seeke

Non solum
periculo-
sum, sed
horribile
est de Deo
extraChri-
stum cogi-
tare. Luth.

to

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to God for mercy, and never thinke of Chriſt the Mediator; they underſtand not the neceſſity of ſeeking God in Chriſt, becauſe indeed they know not with what a God it is: they have to deale; but that ſoule that knows what God is, dares not thinke of God, much leſſe come into his preſence and ſeek him but onely through Chriſt. It was wont to be the way (as *Plutarch* in the life of *Themyſtocles* reports) of ſome of the Heathens, the Mololſſians, when they would ſeek the favour of the Prince, they tooke up the Kings ſonne in their armes, and ſo went and kneeled before his Altar in his Chappell; ſo *Themyſtocles* did when he ſought the favour of King *Admetus*. It ſhould be the way of Chriſtians in ſeeking the face of God the great King, to take up his Sonne in the armes of faith. A notable ſpeech *Luther* hath upon *Pſal.* 130. Often and willingly, ſaith he, doe I culcate this, that you ſhould ſhut your eyes and your eares, and ſay you know no God out of Chriſt, none but he that was in the lap of *Mary*, and ſucked her breſt; he meanes none out of him. We muſt not, we ſhould not dare to looke upon God but through Chriſt, and ſeek him together with *David*.

This is the Evangelicall way of ſeeking God; when we have ſinned, if there bee any way of help, it muſt be by ſeeking this mercifull God; thus farre nature goes, and moſt people goe no further, yea moſt Chriſtians, though they have the name of Chriſt in their mouths, yet the worke of their hearts is no further then naturall principles carry them on. But the ſeeking God in Chriſt, is the true ſupernaturall way, the Evangelicall way, that is the myſtery of godlineſſe, to tender up a Mediator to God every time we come into his preſence. I feare that many of our prayers are loſt for want of this. There is much faſting and prayer thorough Gods mercy amongst us, and I would to God there were no abating that way; but though wee thinke, will God leave his people when there is ſuch a ſpirit of prayer? If it be not a ſeeking God in his Son, know it is our owne ſpirits rather then the Spirit of God. We may be earneſt in prayer and cry mightily to God, yet if we take not up his Sonne in the armes of faith, and tender him to the Father, thouſands of prayers and faſting dayes may be all loſt for want

*Ego ſepe
& libenter
hoc inculco
ut extra
Chriſtum
oculos &
aures
claudatis,
& dica is
nullum
vos ſcire
Deum niſi
qui fuit in
gremio
Marie &
ſuxit ubi
ra eius.
Luther.*

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of this. The truth is, we must not depend so much upon our prayers, though we are to rejoyce and to blesse God that there is so much prayer; but Gods wayes towards us seeme as if he would take us off from meanes, and make us looke up to free grace, not take us off from the practise of any, but from relying upon any, onely to rely upon free grace in Christ. As this is the supernaturall seeking God, so it is the most powerfull way of seeking him. It is not enough to seeke God by vertue of a promise, except we seeke him by vertue of Christ, who is the foundation of all the promises. We seeke him because he is mercifull, that is one way; yea, wee seeke him because he hath promised mercy, this is a higher degree; but we must goe higher yet, we must looke to his Sonne, in whom all the promises are Yea and Amen; otherwife, though we seek him never so earnestly, though we challenge his promises, and cry to him to remember his promises, yet if we doe not act our faith upon his Son, we may misse in all.

And herein we sanctifie that great Name of God in that which is the great worke of his, his master-piece as we may say, or the great designe he hath to honour himselfe in the world here, and everlastingly hereafter. Certainly, though God hath made the creature for his owne glory, and expects we should honour him in beholding him in the creature, yet the great designe God hath to honour himselfe in and by, is in that glory of his that is manifested in his Son, to have the children of men behold this his glory, and reflect it upon his owne face; except you give God his glory in this, he cares not much for whatsoever glory you can give him otherwife.

You must not therefore expect when you seeke God, that you must have good things from him meerly because he is mercifull, you must not think that the mercy of God serveth to eike out our righteousness. Perhaps some will say, it is true, we are poore sinfull creatures, and what can we expect from God being sinfull? but we hope that the mercy of God will pardon our sin, and so will accept of the poore services that we performe; This is the way that most goe, they doe as it were imploy Gods mercy in such a worke that God never intended t for, that is, they would make the mercy of God to eike out their owne righteousness;

neſſe, and ſo both put together they thinke they will ſerve to be a meanes of atonement: No, you miſtake Gods mercy; the work of Gods mercy is not this, but it is to ſhew us our unrighteouſneſſe, our miſery, our uncleanneſſe, to ſhew us Jeſus Chriſt; to draw our hearts to him, to emptie us of our ſelves, that wee may wholly relie upon that righteousneſſe that is by faith in him, and tender up that unto the Father for ſanctification and atonement; that is the worke of Gods mercy, when it hath this worke, then it hath the true genuine worke indeed.

The fifth is, why here added *King*. True, we muſt ſeek the *Lord and Chriſt*, but why Chriſt the *King*? The reaſon is, becauſe Chriſt in the latter dayes ſhall be fully honoured in his Kingly power: they ſhall looke upon him not onely as Prophet and Prieſt, but as King. Hitherto Chriſt hath bene much honoured in his Propheticall and Prieſtly office, but not ſo much in his Kingly; but in the latter dayes when God ſhall call home his people, (the Jews) then Chriſt ſhall be fully honoured in his Kingly office. The Tabernacle of Chriſt was raiſed in the Primitive times, according to that ſpeech of *S. James* we had before, *Acts 15. 16. God ſhall raiſe the tabernacle of David*, he puts it as fulfilled then; but there is a time when God ſhall not onely raiſe the tabernacle of *David*, but the throne of *David*; Chriſt the King ſhall appeare in glory. *Ezek. 37. 24, 25. And David my ſervant ſhall be King over them*, it was ſpoken upon the union that there ſhould be betweene Judah and Iſrael, then *David my ſervant ſhall be King over them*. *David* was dead a great while before, there is a time that *David* muſt againe be King, that is, Chriſt, upon the union of all the Tribes together; And againe, *David ſhall be Prince for ever*, when they are brought againe into their own land, *David ſhall be Prince over them for ever*, ſaith the text: ſurely this propheſie is yet to be fulfilled. And *Luke 1. 32. The Lord ſhall give him the throne of his father David, and he ſhall reigne over the houſe of Iacob for ever, and of his Kingdome there ſhall be no end*. I know we uſually thinke that this is meant only of his ſpiritual reigne, but there is a miſtake in it, certainly there is to be a fulfilling of this propheſie in a reigne that ſhall outwardly appeare before the children of men, which will appeare

5.

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more in comparing this with other Scriptures. *Revel. 11. 15. The kingdoms of this world are become the Kingdoms of the Lord and of his Christ, and so he shall reigne for ever and ever.* Way in a spirituall sense the Kingdoms of this world are alwayes the Kingdoms of the Lord and of Christ, but there is spoken of some famous notable time when the Kingdoms of this world shall appeare to be the Lords and his Christs, and then he shall reigne for ever and ever, after another manner then now he doth. *Revel. 3. 21. To him that overcommeth will I give to sit with me in my throne, as I also overcame and am set downe with my Father in his throne.* Mark this Text, as one of the most notable of any wee have. That Kingly rule that Christ hath for the present, is upon his Fathers Throne; he is not yet upon his own in comparison of what he shall be, the Kingdome that Christ hath now is the joynt reigne of him with the Father, but there is a time for Christ to have a Throne himselfe.

Now that throne of Christ it may be you will think it is in heaven at the day of judgement; but we finde *1 Cor. 15. 24.* that at that day he coms to reigne the kingdom, the words do not seeme to import as if he came to take it, but that then he doth give up the kingdome unto God the Father, therefore there is a time for Christ himselfe to have a throne, with whom the Saints shall raigne. *Matth. 21. 9. The children cryed out Hosanna the son of David,* because they looked upon the sonne of David as one who was to raigne.

In these latter dayes CHRIST shall breake the Kings of the earth who stand against him, as indeed many, yea most of the Kings of the earth have ever stood out to hinder this kingdom of his. There will be a mighty shaking of the kingdoms of the earth when this shall be, *Heb. 12. 26. Whose voyce then shooke the earth, but now he hath promised, saying, yet once more I shake not the earth onely but also the heaven;* quoted out of *Hag. 2 6. 7.* God in giving the law shooke the earth, but he will shake the earth and the heavens, which some interpreters expound thus, not only the meane power of people, but the power of Kings and Emperours the highest powers in the world, whatsoever is lofty in the world shall be shaken when Christ coms to take the kingdome to himselfe, the Father will set him King upon his holy hill,

Though

Though the Kings of the earth ſet themſelves, and the Rulers take counſell together againſt the Lord and againſt his Anointed, ſaying, Let us breake their bonds aſunder, and caſt away their cords from us; he that ſitteth in the heavens ſhall laugh, the Lord ſhall have them in deriſion, then ſhall he ſpeake to them in his wrath, and vex them in his ſore diſpleaſure, Yet have I ſet my King upon my holy hill of Sion, yet have I done it, though the Kings of the earth and great ones of the world fret, and vex, and rage, and gather power together, though they blaſpheme and ſay he ſhall not reigne, the Lord ſitteth in heaven and laugheth at them, let them do what they can, and gather what ſtrength they can, and oppoſe to the uttermoſt they can, yet will I ſet my King upon my holy hill.

This is acceptable news, it is the joyfull voyce of the Goſpell to tell you of Chriffs comming to reigne in the world, *Eſay. 52.7. How beautifull upon the mountains are the feet of him that bringeth good tidings? what are thoſe good tidings? this tidings, that ſaith unto Zion, Thy God reigneth.* This indeed is the triumph of the Church, *Iſa. 33.22. The Lord is our judge, the Lord is our law-giver, the Lord is our King,* for then ſhall the Churches be delivered from the oppreſſion of all Tyrants in the world.

And this kingdome of Chriffs ſhall indeed bee like *Dauids* kingdome, Chriſt ſhall be *David* the King. I might ſhew you the parallels in many things, but I will onely parallel the kingdome of *Chriſt* and of *David* in theſe two particulars.

Fiſt, *David* of all the Princes that ever were was one of the moſt gentle, he was exceeding loving and ſweet unto his ſubjects; that you ſhall finde *1 Chron. 28. 2. Then David the King ſtood up upon his feet, and ſaid, heare me my brethren, and my people.* Marke how a King ſpeaks ſpeaking to his people, *he ſtood upon his feet, and ſaid, heare me my brethren, and my people.* Thus the kingdome of *Chriſt* is ſet out to us, *Pſal. 45.4. In thy Maieſty ride proſperouſly becauſe of truth and meekneſſe* Chriſt ſhall be a moſt meeke King, he ſhall not be a bloody King to his people, he ſhall not be a King ruling with violence and harſhneſſe, ſo as not to care for the love of his people, his finger ſhall not be heavier then the loynes of others, but he ſhall rule his people with all gentleneſſe. Therefore the government of Chriſt is ſet out

David and *Chriſt* paralleled in their exerciſe of Kingly power.

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by a *shepherd gently leading those that are with young*; and in this, *David* and *CHRIST* are parallel. *Psal. 78. 70, 71.* He chose *David* his servant, and tooke him from the sheeps-folds, from following the ewes great with young, he brought him to feed *Iacob* his people, and *Israel* his inheritance. So the Kingdome of *Christ*, *Esay 40.* having spoken *ver. 9.* of the glad tidings of the Kingdome, it followeth, *He shall feed his flocke like a shepherd, he shall gather the lambs with his arme, and carry them in his bosome, and shall gently lead those that are with young.* When *Christ* shall raigne, he shall have great respect to the good and comfort of his people over whom he raigneth, he shall not raigne over them without regard to their liberties, and what may be for the comfort of their lives, the good of his people, and his own glory shall be put both in one.

Secondly, *David their King*, in regard of faithfulness. *David* was exceeding faithfull to his people, and therefore the mercies of God in *Christ* are called *the sure mercies of David*, because *David* was found faithfull before the Lord. *Psal. 45. 4.* is the Prophecie of *Christ*s Kingdome, the Text saith, *In thy majesty ride prosperously, because of truth, and meeknesse, and righteousnesse*; there shall be righteousness in the Kingdome of *Christ*. This is a blessed thing when wee may confide and fully venture our estates, our liberties and our lives upon the promises of those who are above us. Wee know how many there are about great personages to take them off from those things that they have promised, though never so seriously, and with never such solemne protestations to performe them. I will give you a story or two remarkable for this, to shew what danger people have been in when they have confided upon the promises of Princes, when there have been those about them that endeavoured to take off their hearts from performing what they had engaged themselves to. You shall find in the life of *Edward* the sixth this story: The King sends his Letters to London in the behalfe of the Duke of *Somerfet* the then Protector; there were divers of the Lords rose up against him, thinking he did oppresse the people, and they sent the same time their Letters to London for their aid and assistance; hereupon there was

a Common Councell called in the City, and amongst them there was one that the story saith was a wise and an honest man, one *George Stadlowe*, and he speaks thus to the Councell, I remember, saith he, a story written in *Fabians Chronicle*, of the warres between *Henry* the third and his Barons, at which time the Barons demanded aide of the City of London, as our Lords doe now, and that in a rightfull cause, for the good of the Common-wealth, for the execution of divers good lawes against the King, who would not suffer those lawes to be put in execution, and the City did ayde them, and it came unto an open battell, and the Lords prevayled against the King, and took the King and his sonne prisoners, and upon certain conditions the Lords restord the King and his son again to their liberties, amongst other conditions this was one, that the King should not onely grant his pardon to the Lords, but also to the Citizens of London, which was granted, and the conditions of their accommodation of peace were ratified by act of Parliament; but saith the story, what followed of it? was it forgotten? no surely, nor forgiven neither, during the Kings life, the liberties of the City were taken away, strangers were appointed to be our head and governours, the Citizens, their bodies and goods were given away, and so from one persecution to another they were most miserably afflicted. Again, in the history of *Queen Maries* time we finde, that *Queen Mary*, because there was some dispute about her coming to the Crowne, at that time she went down into *Suffolke*, to the place where the Duke that then rose up for another was most hated, and she being at *Framingham Castle* the *Suffolke* men came to her, and promised their aide, upon condition that she would not attempt the alteration of Religion, which her brother King *Edward* before had established; she promised them there should be no innovation of Religion, no God forbid, yea she so promised that the story saith, no man would or could misdoubt of the performance: But after ward when she came to get the power in her hand, the *Suffolke* men came to make supplication to her, that she would be pleased to performe the promise she made them, she answered them thus, Forasmuch as you being but members desire to rule your head, you shall one day well perceive that members must obey their head, and not look to beare

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And they shall feare the Lord and his goodnesse in the latter dayes.

Obser.

The feare of God is strong in a repenting heart.

They shall feare the Lord, The words are, *they shall feare to the Lord, pavebunt ad dominum.* The feare of God is much upon the heart of a sinner in his returne to God. Such a sinner hath high and honourable thoughts of God, *They shall returne and feare the Lord.* The slightnesse, the vanity of his spirit, the boldnesse of his heart, it is taken off, and the feare of God ruleth in it. The Majesty, the power, the authority of the great God is strong upon him, when he coms to worship him, the feare of God makes him to worship God as a God, and in all his conversation he walkes in the feare of God, even all the day long, you may see written upon his life the feare of the great God. And this not a servile slavish feare, but a holy, reverentiall, filiall feare. *Isaac* had such a feare of God that God hath his denomination from *Isaac*s feare, He is called *the feare of Isaac*. This is a most precious feare, others feare poverty, feare imprisonment, feare disgrace, feare men, but faith a true repenting heart, I feare the Lord; this feare is the well-spring of life to him, it is the very treasure of his soul, *Isa.* 33.6.

I shall speake of the feare of God here onely as it concerns this place, the intent of bringing it in here, that is to shew that in the time when this glorious Church shall be, when God shall call home his own people the Jews, and bring in the fullnesse of the Gentiles, then shall the feare of God mightily prevaile upon the hearts of people more then ever, and the greater Gods goodnesse shall be, the more shall the feare of God be upon their

their hearts, this we ſhall finde almoſt in all the propheſies of the glorious condition of the Church (which is very remarkable) there is ever ſpeaking of the feare of God that ſhould be upon the hearts of people. One would rather thinke there ſhould be ſpeaking of the joy that they ſhould have, that there ſhould be nothing but mirth and triumph in thoſe times; but the Scripture ſpeakes exceeding much of feare that ſhall be then, and more then, then at any other time. Thus Revel. 11. 18. a moſt famous propheſie of Chriffs comming, and taking the kingdomes of the earth, and bringing his reward with him, *he ſhall come and give a reward to thoſe that feare him.* And Revel. 14. 7. *I ſaw an Angel flee in the middeſt of heaven, having the everlaſting Goſpel to preach unto them that dwell on the earth, ſaying with a loud voice, feare God and give glory to him.* Marke, an Angel when he coms to preach the everlaſting Goſpel, how doth he preach it? what, now caſt away feare and rejoyce in this everlaſting Goſpel? No, preaching this everlaſting Goſpel, ſaith with a loud voyce, *feare God and give glory to him.* So Revel. 15. 3. 4. there is the ſong of the Saints when they are deliverd from the power of Antichriſt, what is it, be jocund and joviall? No, *Great and marvellous are thy workes, Lord God Almighty, juſt and true are thy wayes thou King of Saints, who ſhall not feare thee, O Lord, and glorifie thy name? for thou onely art holy, for all Nations ſhall come and worſhip before thee, for thy judgements are made manifeſt.* And again Revel. 19. 5. *And a voice came out of the Throne, ſaying, Praise our God all ye his ſervants, and ye that feare him, both ſmall and great.*

But feare the Lord now in theſe times, why ſo?

Upon theſe four grounds,

Fiſt, Feare the Lord now, becauſe of the glory of Chriſt their King. they ſhall behold their King in that glory that ſhall cauſe feare. Revel. 19. 12. Chriſt is deſcribed with his eyes as flames of fire, and on his head many crownes, clothed with a veſture dipt in blood, a two edged ſword out of his mouth, and on his veſture and on his thigh written, *King of Kings, and Lord of Lords.* Thus they ſhall behold Chriſt, and therefore they ſhall feare.

Secondly, in thoſe times the feare of God will much prevaile in the hearts of people, becauſe of the great workes of God that

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The feare of God will be moſt ſtrong when the Church ſhall be moſt glorious.

Four grounds of the feare of God in the times of the Churches deliverance.

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shall be then, *the heavens shall depart like a scrole, and the elements melt with fervent heate.* This is meant of the time when there shall be *new heavens and a new earth*, which referreth to the prophesie of *Esay*, and it is apparantly (and so generally Interpreters carry it) meant of the state of the Church, then the heavens shall depart like a scrole. *Heb. 12. 26.* quoted out of *Hag. 2. 6.* *The Lord did shake the earth once, but he hath promised, (aying, Yet once more, I shake not the earth onely, but also heavens.* There shall be wonderfull works of God in the earth when those dayes come, therefore there shall be much of the feare of God.

3.

Thirdly, much of the feare of God then, because of the holinesse of the worship of God and of his Ordinances, the purity of them shall cause feare: Did we see the Ordinances in the true and native purity and holinesse of them, it would strike much feare in us. Some have but seene the execution of that one Ordinance of Excommunication in a solemne gracious way, and it hath daunted their hearts, it hath struck feare in a most proud, profane, stubborn, wicked heart, the beholding then of all the Ordinances, and all duties of worship in their true native purity, holinesse and glory, cannot but cause much feare, *Psal. 68. 35.* *O God thou art terrible out of thy holy places; God will be terrible out of his holy places and out of all his holy Ordinances.*

4.

Fourthly, much feare there will be at that day, because of the holinesse of the Saints, there shall be so much holinesse that shall appeare bright in the very faces and conversations of the Saints that shall strike great feare. *Holy and reverent is thy name;* you know it is said of God, and so it shall be said of the Saints in that day, their graces shall be much raised, they shall sparkle with abundance of the graces of Gods Spirit in them; their wisdom and holinesse shall make their faces shine, holy and reverent shall be their names. *Psal. 89. 7.* *God is greatly to be feared in the assembly of his Saints, those Saints of his vvhoe vvalke close vvith him, have a daunting power in their appearance.* I appeale to guilty consciences, to apostates, to professors vvho have secret haunts of wickednesse, sometime vvhen you come but into the presence of one vvho is a truly gracious godly man or vvoman, whom your conscience tels you vvalks close vvith God, doth

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not even the very ſight of ſuch a one terrifie you? the very luſtre of that holineſſe you ſee in ſuch an one ſtrikes upon your conſcience, then you thinke ſuch an one vvalkes cloſe vvith God indeed, but I have baſely forſaken the Lord, and have had ſuch a haunt of vvickedneſſe, I have brought dreadfull guilt upon my ſoule ſince I ſaw him laſt. Eccleſiaſtical ſtorieſ tell us of *Baſi*, vvhen the officers came to apprehend him, he being then exerciſed in holy duties, that there vvvas ſuch a majeſty and luſtre came from his countenance, that the officers fell downe backward (as they did who came to apprehend Chriſt) they vvvere not able to lay hold of him. Surely vvhen the Saints ſhall bee raiſed in their holineſſe, vvhen every one of them ſhall have their hearts filled vvith holineſſe, it vvill cauſe abundance of feare even in all the hearts of thoſe that converſe vvith them.

But vvicked ones ſhall feare too as vvell as the Saints. *Luke 21.26. Mens hearts ſhall faile them for feare*, it ſhall be true in theſe dayes as it vvvas in the deſtruction of Jeruſalem.

The Saints ſhall feare the Lord and his goodneſſe; the words in the originall are *they ſhall feare ad Dominum*, to the Lord, and *ad bonum*, to his good. It is all one in effect, that good that God ſhall manifeſt ſhall cauſe this feare to be in their hearts.

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אל

You will ſay, what goodneſſe? what ſhall that goodneſſe of God be that ſhall move the hearts of this people with ſo much feare?

I will tell you briefly, I need not ſpend much time in it, for I have ſpent a whole Sermon about it when I ſpake of the laſt words of the firſt Chapter of this propheſie, *great ſhall be the day of Iezreel*; I ſhall now adde to what I had then. This ſhall be the goodneſſe of God in that day that they ſhall feare.

Fiſt, The goodneſſe of God that ever he ſhould regard ſuch a wretched people as we are, and pardon all our ſinnes! What Iſrael, the ten Tribes, who had moſt wretchedly forſaken God, who had crucified Jeſus Chriſt, crucified *David* their King, yet that blood they have ſhed is applyed to them for the pardon of their ſin; Oh the goodneſſe of God! they ſhall feare this goodneſſe in being mercifull to ſuch a hard-hearted, ſuch a ſtubborne, ſuch a ſtiſſe-necked people as they have beene, this goodneſſe of God will breake their hearts.

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VVhat is
the good-
neſſe they
ſhall feare.

B b b b 2

Secondly,

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2.

God will
take away
the re-
proach of
his Saints.

Secondly, then God shall make the difference betweene him that feareth God, and him that feareth him not. Then shall God take away all the reproach of his Saints. What bitter reproach hath there beene upon the Saints since the beginning of the world, especially since the times of the Gospell! Reproach, first because they are meane people, of the lower sort. 2 Reproach, because they suffer so much, and God lets his adversaries prevaile over them. 3 Reproach, because they waite upon God, and God seemes not to come, the adversaries say, where is your God? No marvaile you pray and fast, what is become of all? Here will be the goodnesse of God at that day to wipe off all this reproach. They shall have so much mercy, so much honour from God, that it shall appeare before all the world that it was good to waite upon him, so much as shall counter-vaile abundantly all their sufferings, they shall blesse God that ever it was put into their hearts to suffer for him, to waite upon him. And because God foreseeeth this, what goodnesse he hath laid up for his people, that they shall enjoy ere long, (and wee know a thousand yeares with him are as one day) that is the reason why he suffereth his people to be so under for the present, he knows he hath that goodnesse for them hereafter, yea in this world, that all the world shall say that God hath dealt well with them, that he was not a hard Matter to them to make them waite so long, and to let them suffer so much as they doe. I will give you for this one excellent Scripture, perhaps you have not considered of the emphasis of the argument that is in it. It is *Heb. 11. 16.* *They desired a better Countrey, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a City.* The poore persecuted Saints wandered up and downe, they were content to leave their owne Countrey, their estates here, and sought another Countrey, an heavenly, but they had it not, their enemies prevailed over them, as if God had forsaken them; but *God is not ashamed to be called their God, what is the argument? for he hath prepared for them a City;* marke the force of the argument, *for he hath prepared for them a City:* This City is this text I am now speaking of; sometime it is described as a *Tabernacle, The Tabernacle of God shall come downe from Heaven;* sometime a *City,* sometime a *Countrey,* sometime a *Kingdome,*

dome, ſometime an Inheritance: Here God hath prepared for them a City; that is, there is a glorious time for Gods people, when they ſhal have the new Jeruſalem come downe from heaven unto them. Now then, ſaith God, though my people be in a ſuffering condition, I am not aſhamed to be called their God, I am not aſhamed to owne this people, for I have glory enough for them, as if God would be aſhamed that he ſhould ever profeſſe ſuch an intereſt in this people, and this people profeſſe ſuch an intereſt in him, if there were nothing to come for them, if there were not a time to recompence all their ſuffering. As if a Maſter ſhould owne a ſervant, or a Prince a ſubject, if this ſervant or ſubject ſuffer extremly, and hath no helpe, but ſtill when he expects helpe, there comes none, and when he thinketh, ſurely now it will come, ſtill it ſayls him; yet if you know that at ſuch a day you ſhall recompence all this, you ſhall advance him and bring him to ſuch honour that he will bleſſe God that ever hee was in your ſervice; you will not be aſhamed to owne this ſervant: But if this ſervant ſhall ſuffer in your cauſe, and you have no time, nor no ability to recompence him, but be muſt ſuffer and ſuffer for ever, it would be a ſhame to you to owne him. So God is pleaſed to ſpeake here, becauſe I have prepared for them ſuch a City, though they be in preſent perſecution, I am not aſhamed to owne them for my people, and I doe not account it any diſhonour to me, for there is a time comming that will answer all objections whatſoever. This is the goodneſſe of God.

They ſhall feare this goodneſſe. Feare it, how?

In theſe ſeverall regards.

Fiſt, they ſhall admire at his goodneſſe, and in their admirations even ſtand amazed at it, the feare of amazement. *2 Theſ. 1. 10. When Chriſt ſhall come, he ſhall come to be admired of his Saints; Luke 5. 26. the text ſaith they were all amazed, and glorified God, and were filled with feare, ſaying, We have ſeen ſtrange things to day.* When this goodneſſe of God ſhall come, all the Saints ſhall ſtand admiring it with amazement, and ſay one unto another, we did heretofore heare of prophecies and promiſes, and we thought when they were opened to us, our hearts did burne within us, oh they were bleſſed things! but now here is goodneſſe we never thought of, this is higher and

How the goodneſſe of God is to be feared.

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more glorious then ever we imagined. Thus *they shall feare the Lord and his goodnesse*. You have such a place, *Ier. 33. 9. It shall be to me a name of joy, a praise, and an honour before all the Nations of the earth, and When people shall heare of all the good that I do unto them, they shall feare and tremble for all the goodnesse, and for all the prosperitie that I procure unto it.*

2.

Secondly, feare this goodnesse ; they shall upon this fall downe and worship this God with feare : Oh how shall their hearts adore this God, because of this his goodnesse ! As we read of *Moses, Exod. 34. 8. God had told him that he would make all his goodnesse passe before him ;* now when God came and passed by before him, and proclaimed his goodnesse, *The Lord, the Lord God ; mercifull and gracious, long-suffering, and abundant in goodnesse and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sinne ;* The Text saith, *When Moses heard this, he made haste, and bowed his head and worshipped before the Lord.* There is nothing will cause a gracious heart to make more haste to worship God then the beholding the glory and lustre of Gods grace and goodnesse ; then the heart will not stand dallying and trifling any longer, but will make haste to worship before the Lord. Many times God shews his greatnesse unto you, and that convinceth your consciences a little, and you think you must leave your sinfull wayes, then temptation prevailes over you again ; but when God comes and makes known his goodnesse, then the heart stands out against the Lord no more, but it gives up it selfe to the Lord in an everlasting covenant.

3.

Thirdly, they shall feare his goodnesse, they shall feare to offend this goodnesse of God. It shall be a mighty engagement upon their hearts to walk close with God because of this goodnesse. This is a sweet disposition indeed. Then it is a sweet disposition when the heart hath been likewise humbled before God and his justice, and now fears God and his goodnesse.

Mark a note in this by the way: Whereas many will say, Oh the goodnesse of God will break our hearts, if Ministers did preach onely his goodnesse ; but when they preach the Law, when we heare of terrour, that hardneth our hearts. Take heed of this, there is more evill in this then you are aware. A heart that is truly gracious

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cious will fall downe before the Lord any way, and it is not a good ſigne to be wrought upon onely by the goodneſſe of God, it may come through much ſtubbornneſſe of heart for one to be of ſuch a diſpoſition, to be onely wrought upon by kindneſſe. Did you never know a ſtout ſervant or a ſtout child, that ſo long as you are diſpleaſed with him, he would ſtand out againſt you ſtill, but perhaps if you would yeeld to him a little, he would yeeld to you? Is this a good diſpoſition? is not this ſtoutneſſe and pride in a child, or in a ſervant, or in a neighbour, that will never yeeld to you till you yeeld to him? This is juſt for all the world the diſpoſition of many people, ſo long as they heare of Gods greatneſſe, and terrours of the Law, and Gods juſtice, they are hardened; what is that? that is, they ſtand it out ſtoutly againſt God, notwithstanding his wrath is revealed from heaven: But ſay they, when Gods goodneſſe is preached, then they yeeld, that is as much as to ſay except God will yeeld to them they will not yeeld to God. But when I can yeeld both wayes, feare his goodneſſe and his juſtice, then it is a ſigne of a gracious diſpoſition indeed.

They ſhall feare his goodneſſe, ſo as they ſhall be no longer wanton upon the goodneſſe of God, they ſhall not ſlight Gods goodneſſe, they ſhall not doe evill becauſe God is good, but they ſhall feare his goodneſſe. Wee have a generation of men who doe extremly abuſe the goodneſſe of God at this day, even Gods goodneſſe in the Goſpell, in thoſe bleſſed things revealed to us in JESUS CHRIST. As thus, We finde this revealed in the Goſpel, that it is God that muſt *work the will and the deed*, the Covenant of grace is ſuch, as that God doth not onely require but work all for us; how is this goodneſſe miſ-interpreted and abuſed! Therefore ſay they, what need we do any thing? Why do Miniſters urge people to duties? Your principle is good, the truth is good, that it is God that works all in the Covenant of grace, but this deduction is very abſurd and vile, and an abuſe of Gods goodneſſe, that therefore you muſt not work together with the Lord as rationall creatures. Again, the Goſpell reveales to us *the righteousneſſe of God in Chriſt*, that we muſt not ſtand before God in our own righteousneſſe, but it muſt be in the righteousneſſe of Chriſt; this principle is good; oh but what abuſe of this goodneſſe is there! falſe deductions, and abſurd conſequences

Wantons
who abuſe
Gods
goodneſſe.

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sequences drawn from it; therefore to make conscience of duties, what is it but legall? they are but duty-mongers; such kinde of bold and absurd expressions come from them. Oh wanton, wanton spirits who doe not feare God and his goodnesse, but abuse God and his goodnesse! Againe, the Scripture tells us in the Gospel that all finnes unto beleivers are pardoned in Christ, all finnes both great and small, *there is no condemnation to them that are in Christ*, no not one moment of an houre after they are once justified; this is Gods goodnesse, and thou shouldest feare it, here is the principle right, but the deductions and consequences are vile, therefore to preach that we must be humbled for sinne, this is legall preaching, neither will these men ever confesse their finnes because of this goodnes of God. This is to be wanton, not to feare the goodnesse of God. The goodnesse of God in the gossell telleth us that the grace of God is strong, that the Saints shall persevere, that those that are once in Christ shall never fall away; therefore let us take liberty to our selves, what need we be carefull of our wayes, seeing the grace of God will carry us through? Oh to abuse this goodnesse of God thus is wicked, the heavens may blush to behold it, and the earth tremble under it. But we have not so learned Christ, the more of the goodnes of God in Christ is made known to us, the more should we feare him.

The goodnesse of God in the Gospel is so rich that the truth is because the hearts of men are so vile, and so ready to abuse it, we are almost afraid to preach it. Oh is this the fruit of the preaching of the Gossell? Never was the Gossell so cleare as in England, and in no Age so as in this Age, and is this the fruit of all, that men should draw such absurd consequences from this goodnesse of God, that men should goe away harder from that which is the softning word? When we come to preach the Gossell, the goodnesse of it, we come I say with feare; with what feare? trembling lest it should cost the damnation of some soule. The preaching the goodnesse of God in the Gospel doth certainly cause, *ex accidente*, the damnation of many a soule. Therefore in the meane time you who are Gods Saints, know how dearly God tendereth you, God will have the goodnesse of the Gossell preached to you though it cost the damnation of many a soule; you had need prize it

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it therefore, and make a good use of it. Let this meditation cause you to improve to the uttermost what you heare of all the goodnesse of the Lord. That which I heare is costly to some, it costs the perishing of many a soul that I may have it, though God sees that many soules will be hardned by it, well saith God, let them be hardned, these my servants shall not want it, though they perish for ever. When a man hath a thing in his house, and he hears that it cost deare, even the lives of many men, he hath other thoughts of it then before. *David had a reverent respect to the water of the well of Bethlem,* because it cost the hazard of the mens lives, learn then to feare God and his goodnesse.

Fourthly, Fearing God and his goodnesse is this, in all rejoycing in, and praying God for his goodnesse, there shall be a mixture of feare. They shall be well skilled in this mystery of Godlinesse when they enjoy so much of Gods goodnes, and are called upon to sing and rejoyce, they shall sing with a mixture of feare. Their hearts shall be very serious and spirituall in all their joy. It is very hard for us to rejoyce in Gods goodnes, and not to have our hearts grow slight and vain, it is a hard thing to keep a day of thanksgiving with a serious spirit, joy commonly causeth vanity in the hearts of men. But now the goodnesse of God shall be so strong in their hearts, that though they shall seek Gods goodnesse & rejoyce abundantly in it, yet with a mixture of abundance of feare, their hearts shall be kept very serious, holy, and spirituall in the service of God. I will give you a text or two for this. *Exod. 15. 11.* when *Moses* was blessing God for that goodnes in delivering the people out of Egypt (which was a typicall song as appeareth in the Revelation, that bondage typifying Antichristian bondage) marke the expression, *who is like unto thee O Lord among the gods, who is like unto thee, glorious in holynesse, fearefull in prayes?* God is to be prayfed, but so prayfed as his name must be fearefull in prayes. Consider this in all your joyfull celebrating the memorail of Gods goodnesse, you must so rejoyce and blesse God, as you must hold forth this before all you converse with, that the name of God is fearefull in these prayes you tender to him: this a slight heart cannot do. So *Psal. 52. 6.* *The righteous also shall see, and feare, and shall laugh at him.* Marke what a mixture here is, the righteous shall see, and feare,

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and laugh, he shall rejoyce, but with trembling. *Psal. 2. 11.*

God much delights to have the glory of his goodnesse thus. We have much goodnesse of God at this day, and God calleth us to feare him and his goodnesse; if we give him not his glory in this, God may soon call us to feare him and his greatnesse; to feare him and his justice, to feare him and his wrath. This is the argument now, *there is forgivenesse with thee, that thou mayest be feared.* But how soon may God justly turne this argument, there is wrath with thee, vengeance with thee, there is sword, fire, blood, storme, an horrible tempest with thee, therefore thou shalt be feared? Our consciences are ready to misgive us when we have any evil tidings, for we have much guilt upon our spirits, we have had much goodnes indeed from God, (who ever thought to have lived to see that goodnesse you have seen?) but because you have not feared God and his goodnesse, here is the reason of those misgiving thoughts, when you heare of any ill newes, oh now God is comming against us with his wrath that he may be feared.

Differences between legall feare and evangelicall.

1.

Something might be said to open a little the difference between fearing God and his goodnesse, and fearing God and his wrath and justice in a legall way. Onely thus in a word.

2.

The fearing God and his goodnes is such a feare as enlargeth the heart. Other feare contracts the heart. We have an excellent text for this *Isa. 60. 1.* compared with *ver. 5.* *Arise, shine, for thy light is come, the glory of the Lord is risen upon thee,* and so he goeth on describing Gods goodnesse, that referreth to these times that we are speaking of; then (*verse 5.*) *Thou shalt see and flowe together, and thy heart shall feare upon that and be enlarged.* When the heart so feareth as it is enlarged unto God, this is the fearing God and his goodnes at right.

3.

Again, It is such a feare as yet the heart clings to God for ever; It drives not from God, but it makes the heart cleave closer to him, that is the phrase in the text in the Hebrew, *they shall feare to God and to his goodnesse, I will put my feare in their hearts that they shall not depart from me.* This keeps the heart to God.

Further, This fearing God and his goodneſſe workes the heart to a high degree of ſanctification. 2 Cor. 7. 1. *Seeing we have ſuch precious promiſes, let us perfect holyneſ in the feare of God*; And Heb. 12. 28. *Wherefore we receiving a Kingdome that cannot be moved, let us have grace whereby we may ſerve God acceptably with reverence and godly feare.*

Laſtly, It is a feare that is joyned with love, whereas the other feare makes the heart to have hard thoughts of God; take heed for ever of that feare of God that makes you to have hard thoughts of him. In times of danger many begin to feare, then preſently they wiſh they had never engag'd themſelves ſo much in theſe wayes that have ſuch ill ſucceſſe, they now cry out of others, you would needs do thus, you ſee what is become of it. But feare of God and his goodneſſe is joyned with bleſſing God that ever you knew his wayes and were engag'd in them.

This ſhall be in the latter dayes.

God is content to ſtay for his glory untill the latter dayes, that which is indeed his cheife glory; for though in theſe former dayes God hath had glory, yet he hath had but very little, God is content to ſtay for that which is his cheifeſt glory untill the latter dayes. Let this be an argument for our patience, though we have ſufferings now let us wayte as God wayteth.

But *the latter dayes*, when are theſe? The times of the Goſpell are generally called *the latter dayes*; but this though it referreth indeed to the whole time of the Goſpell, yet eſpecially unto the latter times of thoſe latter dayes. If you would know what theſe *latter dayes* are, though I will not take upon me to give you the day, or weeke, or moneth, or yeer, yet I will ſhew you that it is like theſe *latter dayes* are at hand.

For giving light unto this, that is a good helpe to us that wee have in *Daniel* concerning the foure Kingdomes, there we have a propheticall Chronologie from the Captivity of the Jews unto the time when the counſell of God ſhall be fulfilled. You have there a deſcription of foure ſeverall Monarchies, the *Babylonian*,

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lonian, Assyrian, Grecian, and Roman; Now in the last of these Daniel saith chap. 2. 44. the God of heaven shall set up a Kingdome which shall never be destroyed, but it shall breake in pieces and consume all the other Kingdomes, and it shall stand for ever. In this latter (namely the Roman) hath the Kingdome of Christ begun to appeare already, but God telleth Daniel, chap. 12. 13. Thou shalt stand in thy lot at the end of the dayes. Now observe, the chiefe Prophecies wee have about the time of these latter dayes when they shall be is set out in that expression of time and times and halfe a time, 1260. dayes, or 42. months, all comes to the same three yeares and a halfe, reckoning every day in those yeares for a yeare, compare these prophecies, Dan. 7. 25. And they shall be given into his hand, untill a time and times and dividing of time. Revel. 11. 2. The holy City shall they tread under foot forty and two months: verse. 3. The witnesses shall prophesie 1260. dayes; Now 1260. dayes are the dayes of three yeares and a halfe, so the dayes of 42. months. Then the woman in the wildernesse, Revel. 12. 6. she shall besed there 1260. dayes, still the same number; the witnesses shall prophesie 1260. dayes; the holy City that shall be trodden under foote 42. months; and the woman in the wildernesse shall be there 1260. dayes. And againe, Dan. 12. 11. From the tisse of the abomination that maketh desolate there shall be 1290. dayes, there are a few dayes more, not many, but about this time you see the Scripture prophesieth of some great thing to be done, at the end of this time are these latter dayes.

But all the difficulty is to know the beginning when *the three yeares and a halfe, or 42. months, or 1260. dayes* begun, then we may know when these *latter dayes* shall be. *Brightman* makes the beginning of the 1290. dayes from *Iulians* time, when hee would have set up the abomination, that is, set up the Jewish worship againe, by reedifying the Temple, that is, sayes he, *the abomination of desolation*, reckoning 1290. dayes, for 1290. yeares, his time by computation will come out about the yeare 1650. The other we have in the *Revelation* (and that in *Daniel* likewise refers to the same) notes the time that the Churches shall be under the persecution of Antichrist, for a thousand two hundred and sixty yeares, so long the Beast shall prevaile, and the

wiſneſſes ſhall ſo long propheſie in ſackcloth, and the woman ſhall be in the wilderneſſe for ſo long a time.

But when did Antichriſt begin to reigne ?

For that take this rule, It muſt be at that time when the Roman Emperour was broken, and when the Dragon giveth up his power to the Beaſt; when the power of the Dragon that perſecuted the Chriſtians under the Roman Empire is given to Antichriſt, ſo that now they come to be perſecuted under him; here is the beginning of the 1260. dayes.

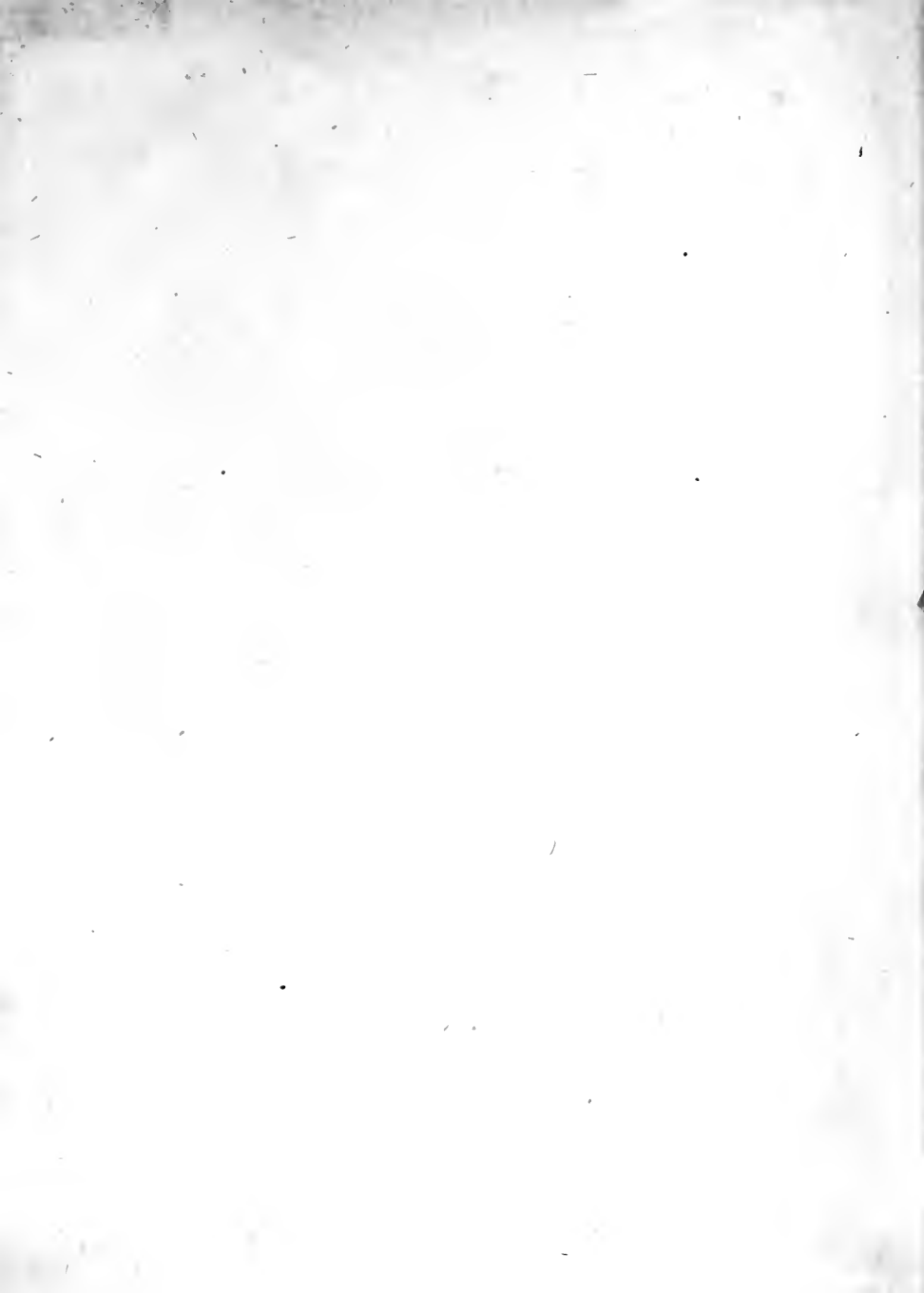
That the Romane Empire muſt be given up firſt, appeareth 2 Theſ. 2. 7. For the myſterie of iniquity doth already worke, onely he who now letteth, will let, untill he be taken out of the way; that is, as generally Expositors carry it, the power of the Romane Empire, when that is taken out of the way, then ſhall that wicked one be revealed; there were many Antichriſts before, but then that wicked one that ſhall exalt himſelfe above all that is called God, ſhall have power to perſecute the Church. Hence it is obſervable, that the cuſtome of the Church was to pray for the continuing of the Romane Empire upon this ground, becauſe they knew when that was broken Antichriſt would come. Now the breaking of the Roman Empire was at the raiſing up of thoſe ten ſeverall ſorts of governments called in the Revelations ten Kings, and the raiſing up of thoſe Kings was 400. yeares and ſomething more after Chriſt, as Chronologers tell us, betweene the 400. and 500. yeares. It is hard to reckon to a yeare, there is ſo much difference in Chronologers computations; after that time there muſt be 1260. dayes, that is 1260. yeares. Make this computation and compare all theſe Scripture one with another, it cannot be long, ^{but in the} century that is now current, theſe latter dayes are here meant, when the King, and the Jews ſhall returne to Iehovah, and David their King, and feare the Lord and his goodneſſe. The nearer the time comes the more will theſe things be cleared, Dan. 12. 9. Goe thy way Daniel for the words are cloſed up and ſealed till the time of the end, none of the wicked ſhall underſtand, but the wiſe ſhall underſtand.

Take but one note and we have done, why the Scripture ſets this out rather by ſo many dayes, then by ſo many yeares? The

Chap. 3. reason is, because God would have his people think that time untill his goodnesse should be revealed but a short time; if he had said they should be 1260. yeares under Antichrists persecution, this sounds harder; No, saith he, it shall be but so many dayes, (though flesh and blood may thinke this time long) yet looke upon it as dayes, it is but a short time to me, it will be but a short time to you, within 1260. dayes you shall be delivered from his tyrannie, and then you shall have this voyce from heaven, *The Kingdomes of the earth are become the Kingdomes of the Lord and of his Christ, and he shall reigne for ever*, and then shall ye together with the Jews seeke the Lord and David your King, and feare the Lord and his goodnesse.

Now thorough Gods goodnesse we have gone thorough these three Chapters. *Tertullian* hath this expression of the fulnesse of the Scriptures; *Adoro plenitudinem Scripturarum*, I adore the fulnesse of the Scriptures; By searching thus into the Scriptures, we may come to see rich treasures in them, and so adore the fulnesse of them; how doe we reade over texts, as if there were nothing in them? but certainly God hath revealed much more of his minde in Scripture then we are aware of, let us all be in love with the study of the Scriptures.

F F N F S.



Div.S. 224.6 B972E

Burroughes

An Exposition of the Prophecies of
Hosea

| DATE | ISSUED TO |
|--------|-------------------|
| APR 2 | W. F. Stensford |
| NOV 23 | [illegible] |
| DEC 14 | Robin H. Hesse |
| OCT 15 | Rich. [illegible] |

