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AN EXPOSITION WITH Practical Obſervations CONTINUED Upon the Eighth, Ninth, and Tenth Chapters of the PROPHESY OF HOSEA.

Being
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By *Jeremiah Burroughs.*

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To the

READER.

WHAT We have by way of Preface ſet before the Edition of the Fourth, Fifth, Sixth and Seventh Chapters, may ſufficiently ſerve for a Premiſe to theſe Eighth, Ninth and Tenth Chapters, as holding forth the Uſe and Scope of the whol Prophesie, and the Authors Intentions in his Comment theron: So as We ſhall only need now to give LETTERS of CREDENCE before the World, to the paſſing of Theſe, as the beſt, and moſt authentick Notes that

could any way be obtained, both as the Extracts of the beſt Notes of Sermons, taken from his Mouth, and chiefly his own Writings, which were more brief. Exſpect ſhortly the Eleventh, Twelfth, and Thirteenth Chapters from the ſame hand. We commit Them, and the Reader to the bleſsing of God.

Thomas Goodwyn,
Sydrach Simpſon,
William Greenhil,
William Bridge,
John Yates,
Will. Adderly.

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AN

AN EXPOSITION Of the PROPHESY of HOSEA.

CHAP. VIII.

VERS. 1.

Set the Trumpet to thy mouth: he ſhall come as an Eagle againſt the Houſe of the LORD: becauſe they have tranſgreſſed my Covenant, and treſpaſſed againſt my Law.

THE Prophet ſtill continues the Denunciation of Judgment againſt Iſrael, with the Declaration and Aggravation of their ſins.

Set the Trumpet to thy mouth.

1. Text.
2. App by paraphraſe.

Let there be a full, and free, and open manifeſtation of the ſin and the danger of Iſrael; The ſame commandement that we have here to the Prophet, we have in

the

the 58 of *Iſa.* at the beginning to the Prophet there, *Cry aloud, ſpare not, lift up thy voice like a Trumpet, ſhew my people their tranſgreſſion, and the Houſe of Jacob their ſin.*

Obſ. 1 Miniſters muſt not only be Trumpeters of the Goſpel, Trumpeters of Mercy and Peace, but Trumpeters of Judgment and of War; they are ſet to give warning to people of danger, and wo to them if they do not, God will require the blood of people at their hands. How ever peoples ſpirits may be againſt it, againſt the free and bold work of the Miniſtry in denouncing Judgments, yet the ſpirits of Gods Miniſters muſt go on in their way: *Luther* in his time for the freedom and boldneſs of his ſpirit inveighing againſt the ſins of the times, he was called the very Trumpet of Rebellion, he enveighs againſt their ſins and threatens Judgments, and they exclaim againſt him, they are as loud againſt him, and trumpet out their exclamations againſt him, calling of him the Trumpet of Rebellion and ſedition. If a Town be beſieged by the enemy, it is not the crying of children or women that muſt hinder the beating up of the Drums, nor the roaring of the Canon. God takes it exceeding ill at his Miniſters hands to be mealy mouthed, when his wrath is incenſed; and therefore he calls the Watchmen that did not give warning by an ignominious name, *DUMB DOGS, that cannot bark*, in *Iſa.* 56. 10. I remember *Pliny* in his 29. Book, 4. Chapter, tells of the Dogs in *Rome*, that were ſet to keep the Capitol, becauſe when the *Gauls* did ſcall the Capitol, the Dogs being fed too full, lay ſleeping and did not give warning; they therefore not only hanged them up, but every yeer the *Romans* obſerved that time of the yeer, and on that day, hanged up certain Dogs in the City for exemplary Juſtice, by way of crucifying of them alive upon an *Elder tree*, and upon this ground it is thought that the *Romans* did ſo hate that kind of death, of hanging upon a tree. And therefore it was the more curſed death that Chriſt died to hang upon a tree. It is that that God is exceedingly provoked againſt his Watchmen for, if they give not warning.

Luther called the trumpet of rebellion

Simile

Pliny

Why crucifying on a tree was ſo hateful to the Romans.

Hoſea

Hosea had proclaimed war before this in the name of the Lord, but he must do it again; from whence the Note is further. Expos. 3.

That Gods Ministers must not be weary of their work though they see little good come of it; yea so far from being weary or discouraged as their spirits must rise up in their intentions strength and fervency of it. Obser. 2.

Before *Hosea's* voice was the voice of a man; but now it is the sound of a Trumpet: Let wickedness stop her mouth, but let the mouths of Gods Servants be opened, yea let a Trumpet be set against their mouths in disclaiming against the wickedness of the times wherein they live. *The paraphrase.*

Thirdly, The denunciation of threatning in the Name of God, it is a terrible sound, if men be not afraid of this Trumpet, and awakened by it, there is a time that shall awaken them, when a Trumpet (I say) shall awaken them and make them afraid, when the Arch Angel shall blow his Trumpet, those that are most awakned and fears the sound of this Trumpet shall have the most comfort when the Trumpet of the Arch Angel shall blow. Obs. 3.

He shall come as an Eagle.

Luther upon the place thinks this Prophesie meant against Judah, because of the naming of the *House of the Lord*, as follows after. And then this Eagle must be understood of *Nebuchadnezzer*, who is called an *Eagle* in *Ezek.* 17. 3. and *Jer.* 48. 40. But rather I think it to be meant of the Assyrian, for the Prophet here is prophesying against the ten Tribes, and he seems to take away the two great confidences that they had whereby they hoped that they were not in so great danger. Luther Author.

The first was, that they had made a league with *Egypt* which was nigh hand, as for the *Assyrian* he was a great way off, and there was not so much danger to be thought of the *Assyrians*.

2. Secondly: As they imagined they had the houſe of the Lord with them, and did worſhip the true God. Now the Prophet takes away theſe two, *He ſhall come as an Eagle, againſt the Houſe of the Lord*: that is, the Aſſyrian, *Salmaneſſer* he is called an Eagle, and becauſe he was to come with an Army, therefore an Eagle; (and it may be his Enſign might be an Eagle) you know the parts of Armies are called Wings, and ſo is compared to an Eagle, to ſhew to them that their danger is not ſo far off as they imagin. *He ſhall come as an Eagle*, that is ſwiftly, with a mighty force and vehemency; and he ſhall have an Eagles ſpirit, an Eagles eye: the Eagle is quick ſighted, and the ſpirit of an Eagle is not eaſily daunted: and yet it is obſervable that in the Law the Eagle was an unclean bird, though the Eagle the King of Fowls, and of a brave ſpirit, yet he was unclean, God would not have the Eagle offered in ſacrifice, but rather the Dove, God many times doth not regard Eagles ſpirits, thoſe that ſore aloft and fly on high, but he doth receive Dove-like ſpirits, ſuch as are of meek and quiet ſpirits.

The Aſſyrians Army, why an Eagle.

1.

2.

3.

4.

5.

Why the Eagle was unclean under the Law.

Obſ. *God accepts not Eagles, but Doves.*

But he ſhall come as an Eagle ſwiftly, that is upon the prey before it is aware.

Obſ. 1. Men flatter themſelves when danger is at any diſtance from them, if it be not juſt upon them, then think themſelves ſafe, but God can bring evil ſuddenly and irreſiſtably upon them. In *Iſa.* 5. 26. *He will lift up an Enſign to the Nations from far, and will hiſs unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly.* *Gualter* upon this place applies it to the Turks coming into ſome part of *Germany*, they were come on a ſudden from the uttermoſt part of *Europe*, yea from *Aſia*, and ſo *Spain* and *Secily*, and *Italy*; God, to puniſh the contempt of the Goſpel, brought them ſuddenly upon them. Howſoever the Lord hath delivered us hitherto from forreign Nations, we think our ſelves ſecure becauſe God hath put work enough into their hands for the preſent, the Danes, French, Spaniards,

Gualt.

Applied to England.

niards, but how easily is it for the Lord in an instant when there is no fear of them at all, to bring them swiftly.

Secondly, *All the swiftness, and fierceness and quick-sighted-ness, and spirit of an enemy is from the Lord:* If an enemy be swift in his course, and quick-sighted and fierce, and hath a strong spirit we are to attribute this from the Lord. Obs. 2

Thirdly, *Wicked men in satisfying their rage and malice, they are as Eagles; much more should we be in our service,* we should not be slow: if they be to satisfie their rage as Eagles, we should imitate them in this to be much more so in the service of God. But it follows, Obs. 3.

He shall come as an Eagle against the House of the Lord.

Interpreters differ much about this, *Against the House of the Lord*: because *Hosea* prophesied against the ten Tribes, therefore *Luther* and divers others think that this clause must be meant against Judah, as if God threatning Israel should say, do not you think to escape, for the enemy shall come as an Eagle even against the house of the Lord. But we need not strain it so, for it may be meant against the ten Tribes notwithstanding this expression, upon this ground: because they called that place, the *Eminent place,* where one of their Calves were set up, they call'd it *Bethel,* the House of God: and so ironically here the houses of their Idols may be called the House of the Lord, because they chose those Houses and Places instead of the House of the Lord. *He will come against the House of the Lord;* that is, against that which you account so. But I think that is not satisfactory, but rather this: the Church of Israel though very corrupt, yet before their actual devorce, is call'd the House of the Lord, so that from thence then the note is: Luther. *Author.* 1. 2.

That God doth not presently cast away a Church so as to un-church it though they may be guilty of many hainous sins. Great sins do not *ipso facto,* do not un-church a Church, therefore there should be much patience before any do decline from a Obs. 1.

Church

Church by way of renouncing it.

Obſ. 2. It is a high expreſſion of the priviledg of a Church, that it is the *Houſe of the Lord*, wereſoever there is any true Church, yea though it be very corrupt. But you will ſay, What do you mean by a true Church? I take it for the preſent nothing but this: Any company of Saints in body to ſet up what Ordinance of God they know, that's a Church wereſoever it is, and here God dwels, here God keeps houſe; and it is good keeping houſe with God; *He is worſe than an Infidel that provides not for his own houſe:* certainly God will provide for his own Houſe: *Moſes* was faithful in al *the Houſe of God*; that is, in all the Church of God: What then though thou dwelleſt in a poor Cottage, ſo be it thou beeſt a Member of the Church of God? if God give thee this bleſſing to dwell in his own Houſe, you are well enough. In *Pſal.* 26. 8. *Lord I have loved the habitation of thy Houſe, and the place where thine Honor dwelleth.* The Church is not only Gods Houſe, but the Houſe wherein the Honor of God dwelleth. Princes may have ſome houſes where they may retire to for a time, but they have ſome principal Houſes to ſhew their magnificence and glory; and ſuch a houſe is the Church of God unto the Lord; all then that are in the Church, eſpecially Officers, muſt behave themſelves and be faithful in the Church as in the Houſe of God, *He will come againſt the Houſe of the Lord.*

A true Church.

Uſe. *'Tis good dwelling in Gods houſe*

Pſ. 26. 8. *explained.*

Officers of the Church

Obſ. 3. Though we be Gods Houſe, yet the enemies may be ſuffered to come upon us, it will not ſerve us if we tranſgreſs the Covenant: *Joab* was pluck'd from the horns of the Altar; and ſo may we be pluck'd even out of the Houſe of God; Gods own Houſe is no ſecurity to ſin and wickedneſs. It follows.

Becauſe they have tranſgreſſed my Covenant.

God loves to cleer his Juſtice, and to ſhew what the cauſe of the evil is that comes upon us, he would have it cleerly charged

charged upon our selves, that we may not put it off to Gods Decree, that we are predestinated to such and such evils, but the Lord hath his time to charge all the evils that comes upon sinners, upon themselves; *Thy destruction is of thy self*; the bond that is between God and his Church, it is his Covenant, and all the good or evil of a Church depends upon the Covenant; and therefore it was the way alwaies of the people of God when they were far declined from God, to return unto him by way of renewing Covenant; in *Psal.* 25. 10. *All the paths of the Lord are mercy and truth to them that keep his Covenant*; and especially all our good now depends upon the Covenant more than formerly the good of the people of the Jews did, because the Lord hath sealed the Covenant now with the blood of Jesus Christ actually, which was not so then. But for this expression we had it formerly, and somewhat was spoken about the opening of the Covenant of the Jews and what kind of Covenant it was, but yet not then fully opened, and as then I said, so still I look at it as a Point that will require a particular Exercise of its self.

The good of Christians depends upon the Covenant more than formerly.

And trespassed against my Law.

Saith *Calvin* upon the place, further to covince them, to shew that it was not through ignorance that they did transgress, they could not say, Lord, what is thy Covenant? for saith God, I did make it known cleerly in my Law, they had it plainly set out in my Law: The Heathen can know the mind of God no otherwise but only by looking into the book of the Creature, and there the mind of God is written but very darkly, & they can see but little of it there: I but saith God, my people have my Law where my mind is written plainly, and they may see it there and know what my Covenant is with them, and therefore their sin is so much the greater, they have transgressed against my Law. The Seventy translate these words, *They have*

Calvin

dealt

The 70. τὰ τῦ νόμυ μυ ἠσέβεσαν. *dealt ungodlily againſt my Law*: and the word eſpecially hath reference to the worſhip of God that is commanded in the Law, they have not worſhiped me according to my Law; for though God looks at every part of his Law, yet more eſpecially at that that requires his more immediate worſhip. And in the Hebrew it is, they have *prevaricated* a-

Prevaricati. פשעו gainſt my Law, they have made a ſhew that they would do what my Law requires but they do quite contrary, that's the propriety of the word in the Hebrew. What people is there in the world but will make ſome ſhew, that they would obey Gods Law? no people but ſay it is fit that they ſhould be obedient to Gods Law, what variety of opinions and practices are there among men, and yet all will father their opinions and practices upon Gods Law? and mark, but they do prevaricate in this; they pretend one thing but they go quite the contrary way, and this is that which God charges his people withal, upon which he would ſend his enemies, even an Eagle upon them. It follows.

VER. 2.

Iſrael ſhall cry unto me, My God, we know thee.

THE words as they are in the Hebrew are ſomewhat different from what they are in your books, for Iſrael in your books is in the firſt place, but in the Hebrew it is in the laſt, that is, *To me they ſhall cry, My God, we know thee, Iſrael*: What difference is this? yes, the words thus

The Heb. reading. read have more elegancy in them than otherwiſe, and they hint ſome obſervations that would hardly be hinted to us as it is in your books, as thus:

If you reade it as it is in your books, then it is only a ſpeech of God to them.

But if you reade it according to the Hebrew, they ſhall cry to me, My God, we know thee, Iſrael: They here ſeem to put God in mind who they were, as if they ſhould ſay, we are Iſrael who know thee, remember we are not ſtrangers

to

to thee; *They shall cry unto me, My God, we know thee, Israel:* It's Israel that cries to thee, Oh my God!

Or as if they should put God in mind of their Father Israel in whom their confidence was; *They shall cry to me, My God, we know thee, Israel:* Oh remember our Father Israel and deal graciously with us for the sake of our Father Israel: Just like those in *Matth.* that would cry, *We have Abraham to our Father:* so here this people would cry; in their cries in the time of their affliction they would cry to God that they had Israel to their Father, we have reference to Israel who did so prevail as a Prince with God, and therefore we hope we shall fare the better for Israel; 2.

Or thus, *They shall cry to me, My God, we know thee, Israel:* That is, we know thee to be the God of Israel, we have known how thy waies have been in former times for the good of thine Israel, and Lord, remember how thou hast wrought for thine Israel heretofore, and work now for us in the same manner: thus there is a great deal in this word, [*Israel*] if you set it in the last place in the verse, more than if you set it in the beginning. 3

From hence the Notes are these:

First, *That in affliction men see their need of God.* So the *Chaldæ* paraphrase upon this place, Alwaies when I bring straights upon them then they pray before me and say, Now we see plainly that we have no other God besides thee, Oh! redeem us because we are thy people Israel; so that's the meaning. Obs. 1. *Chaldæ paraphrase*

Secondly, *Even Hypocrites and the vilest Wretches that are, in the time of their distress, will claim interest in God and cry to him*; even those that have departed most from him will be ready to claim interest in him in their distress. What an impudency was it for this people that had so grosly departed from God, that had gone so against their light, and yet they will come boldly and claim their interest in God in the time of their affliction? Truly we see the same spirit in men at this very day, the most wicked and vile ungodly Obs. 2.

Applicat. man or woman that is, yet will be ready in afflictions to claim intereſt in God; *My God.* I appeal to you in this Congregation, if one ſhould go from one end of the Congregation and ſpeak particularly to every one, and ask but this queſtion, Do you hope that God is your God? Every one would be ready to ſay, Yes, we hope he is. This is the impudency of mens hearts that will take liberty to go on in a way of rebellion and fighting againſt God all their lives, and yet in the time of their diſtreſs claim intereſt in God.

Obſ. 3. Thirdly, *That knowledg and acknowledgment of God in an outward formal way is that which Hypocrites think will commend them much to God in time of affliction*; that by which they ſhall have favour from Him becauſe they have made ſome profeſſion of God: *We know thee*: as if they ſhould ſay, Lord, we were not as others that had forſaken thee, we continued *Iſrael* ſtill, we did not turn to be Heathens: It is very hard for mens ſpirits to be taken off from truſting in formality, in outward worſhip, we are all Chriſtians, we are not turned Heathens; ſo they ſhall call to me, *My God, we know thee, Iſrael*; we continue Iſrael ſtill. Oh! how ſweet and comfortable is it then to have a true intereſt in God? in the time of affliction to be able to ſay, in truth Lord we know thee, and bleſſed be thy Name Lord we have known thee, we have had experience of thy goodneſs, and faithfulneſs, mercy, love, and tender compaſſion towards us, we have known thee an infinite alſufficient good, thou haſt ſatisfied our ſouls with thy love, the light of thy countenance it hath been the joy of our hearts, and bleſſed be the time that ever we knew thee, Oh bleſſed be the time that ever the Lord made himſelf known to us; we can ſay, Lord, we have known thee, and therefore now Lord have mercy upon us; Oh let us all learn to make more of our intereſt in God, and to labor to know Him more and more, that we may have this comfort in our afflictions, to be able to ſay in truth, Oh Lord, thou art:

Comfortable, if in truth.

art our God, and we have known thee. If Hypocrites think it to be so great a comfort that they are Israel, Oh what is it then to be a true Israelite in whose heart is no guile?

Fourthly, *Degenerate children they think to have favour for the sake of their godly parents.* Obs. 4.

We have known thee, Israel.] Children should imitate the vertues of their godly parents, and then they may draw comfort from the godliness of their parents.

But lastly, *Hypocrites though degenerate will not only think to fare the better for their godly parents, but they will think to have the same mercy as their godly parents had*; they little think of the difference that there is between Israel heretofore, and that Israel that is now so basely degenerated. Obs. 5

It follows.

VER. 3.

Israel hath cast off the thing that is good: the enemy shall pursue him.

THEY cry, We have known thee: but they cast off the thing that is good; they profess to know God in word, but in works they deny him. What is it to say, We know God, and to cast off the thing that is good?

Now the word that is here translated, *cast off*, signifies, *Hath put off a great way*, yea, *hath abominated the thing that is good:* doth not only forsake the thing that is good, but to cast off with a kind of abomination the thing that is good. *Elongavit, & abominatus est*

Hath cast off the thing that is good. That is:

First, cast off God Himself who is as, *Anselme* speaks of Him, *that Good in which there is all Good*: God the highest and chief good they have cast him off. 1. Anselm. *Bonum in quo omnia bona.*

Secondly, *The thing that is good indefinitely.* That is, they will not be ordered by any rule, they care for the good of no body but only to have their own lusts satisfied.

But that which I think is most properly aimed at by this

phrase, *The thing that is good*: is, the Worship of God, *My Worship*: They say, *We know Thee*, but in the mean time they cast off that good thing, Oh that Good Thing, that which I hold indeed to be the thing that is good. Hence observe:

Obs. 1. *The true Worship of God is the GOOD Thing by way of excellency.* We account our *Estates are goods*, we use to speak in that kind of language, the goods of such a man. Is our Estates our goods? Are they such good things? Oh! what is the Worship of God then? The Worship of God that's the thing that is good by way of excellency above all our goods, that's the good thing that a spiritual heart can prize, that's that which God delights in, and wherein his people enjoy, so much communion with Himself; that's the thing by which God lets out so much good to His People, it's the safety, protection, the blessing of a Kingdom; the purity of Gods Worship where that is all other good things will follow, that's THE Good thing; and it is a sign of a gracious spiritual heart to prize the Worship of God in the purity of it as the good thing, above all good things that a Kingdom is capable of.

Obs. 2. Secondly, *Yet Gods own Worship is by carnal hearts of men repelled, and cast off as evil, if it suite not their own ends, and designs*: The spirits of men rise against it, they will not so much as examin things in any peaceable and quiet way, but by prejudice; because they see it not sutable to their own waies their spirits rise, abominating that which God Himself prises.

Obs. 3. Thirdly, *Though first men do but only leave God, forsake the thing that is good, yet at length they grow to such a ripeness in sin as they cast it off with abomination*; and that's a great deal worse: Meerly to neglect that which is good is an evil, but to cast off that which is good by way of abomination, Oh then the sin of a people is grown to an height, then they are neer to Judgment indeed, when they cast it off; thus men who heretofore have been very forward in the profession

sion of Religion, and seem to love and delight in the thing that is good, but by degrees their hearts were drawn from the waies of God, now they cannot bear the sight of those things to be presented, nor bear the hearing of those things, their hearts rise against any that they see practice them, they now shut their eyes, and stop their ears, and with violence repel the Truth; according to those in *Jer.* 44. 16. *As for the Word of the Lord that thou hast spoken to us, we will not hear thee.* Oh! are there not some that heretofore have thought they have received much sweetness in the waies of God, and now not only left them, but their hearts rise against them, and if any thing be spoken for them, shut their eyes and ears and cast it off and even abominate such? Let such take heed that God cast not them off for ever. 1 *Chron.* 28. 9. (it is a speech of *David* to his son *Solomon*) *If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever*: How much more if thou dost cast off the thing that is good. Oh! my brethren, let us take heed of casting off the thing that is good; we may pass over many Truths that it may be God hath convinced us off, but let us take heed of casting off any Truth, for then we are ripe to Judgment, then the Lord may justly cast us off for ever.

Backsliders from what they have found good in.

Lastly, If wicked mens hearts be so vile to cast off God, and his Worship that hath so much good, how much more should we cast off with abomination, that that is abomination it self? How much more should we cast off false worship with abomination and say, Get thee hence? and so all kind of evil and sin that would stick so fast upon us? In *Rom.* 12. 9. *Abhor that which is evil*: to abhor it as wel as to abhor Hell it self; it comes from a word that is used for Hell. Thus we should learn from wicked mens casting off what is good, to cast off that which is evil and wicked.

We should the more cast off false worship.

ἀποτυγχάνοντες τὸ πονηρόν.

One thing further, *Whatsoever knowledg of God, or profession we make of worshipping Him, yet if we cast off any thing that is good, this deprives us of any interest we have in God, of any comfort in crying to God in our afflictions.* I beseech you take-

Obs. 4.

take notice of this; *They cry to me, my God we know thee,* but ſaith God, *they have caſt off that that's good.* The Note is,

To caſt off violently and that againſt light, any one thing that is good; though it be meant of the Worſhip of God principally, yet it is ſpoken indefinitely, to caſt off any thing that is good, any truth of God, it is that which doth deprive the ſoul of having comfort and intereſt in God, or crying to God in the time of diſtreſs: Oh thou ſinner how dearly doeſt thou pay for thy beloved ſin? at what a dear rate doeſt thou buy every beloved luſt of thine, when as it doth deprive thee of all comfort and intereſt in God that otherwiſe thou mighteſt have in crying to God in the day of diſtreſs?

Applic.

The enemy ſhall purſue him.

Obſer. *When the good of duty is caſt off, evil of puniſhment will come in.* By caſting off that which is good we caſt off mercy, and protection, we open a door to all kind of miſery: if we retain that which is good we retain God; but when that which is good is caſt off, we lie expoſed and naked to all kind of miſery, for God owns us not. It follows.

VER. 4.

They have ſet up Kings, but not by me: they have made Princes, and I knew it not.

HERE we have their Civil apoſtaſie, the other was a Moral apoſtaſie; *They have ſet up their Kings, but not by me.* Though all Government it is to hold on God, yet we are to know that God had an eſpecial hand in the Government of the people of the *Jews*; It was as *Lapide* upon the place calls it, a Spiritual, and a kind of Divine Kingdom; it was not meerly Civil, the Government that God ſet over them was typical, it was to typifie the Government of Chriſt. And hence we are to take this Caution, We may

Lapide

may easily be led aside into many mistakes and errors if we argue thus, That because the Kings of *Israel* and *Judah* did thus and thus, therefore it is in the power of any King at these times to do so; for certainly there was a mighty deal of difference between the Government then, even the Government in that State, and the Government now: for State and Church was mixt together, and the Government then it was typical, it was to typifie the Kingdom of Jesus Christ, therefore though God leaves People, leaves States now to their Liberty to set up what Government may be best for them, yet it was not permitted to the Jews, they were to have only that Government that God should reveal from Heaven, for their Civil State: therefore when they would change the form of their Government first from Judges to Kings, God said, they had rejected him in casting off that.

Caution concerning imitating the Kings of the Iews

They set up Kings, but not by me Expos. 1.

Some think that this hath reference to the chusing of Kings at first, because that they did it without Gods Warrant when they chose a King to themselves at first, and so they have set up Kings but not by me. But I rather think that this hath reference to *Jeroboam* and his successors, they set up *Jeroboam* and his successors, and not by God. This you will say, is very strange, for it is cleer in Scripture that it was from God that *Jeroboam* should be King, and that the ten Tribes should be rent from *Solomons* posterity for the punishment of *Solomons* sin, it was prophesied of by *Ahijah* the Shilonite, 1 *King* 11. 29, 30, 31. the Prophet came to *Jeroboam*, and rent the Garment of *Jeroboam* in twelve pieces, and said to him, *Take thee ten pieces: for thus saith the Lord the God of Israel; Behold, I will rent the Kingdom out of the hand of* Solomon, *and will give ten Tribes to thee.* The Lord sent his Prophet to tell him expresly, that he would rent ten Tribes from the house of *Solomon*,

2. The Authors opinion.

to give them to him; and yet here it is said, *That they have set up Kings, but not by me.* Again in the 10. chap. and 15. ver. *Rehoboam hearkened not unto the people: for the Cause was from the Lord, that he might perform his saying which the Lord spake by* Ahijah *the Shilomite unto* Jeroboam *the Son of* Nebat. It was from the Lord that *Rehoboam* gave such a churlish answer, was from the Lord that he was left to such a Tyrannical, cruel spirit, that the Lord might fulfil the word that he had spoken by *Ahijah* the Shilonite.

Abulensis thinks that the ten Tribes for the matter of the thing did no more than they might do, and he gives this reason, *for saith he, the people, these Tribes were free Tribes, but *Rehoboam* would bring them into slavery, and he would reign over them as a Tyrant, therefore (saith he) they might lawfully depart from him and leave him, and make to themselves a new King; and then he puts the Cause, *viz.* for that a people or Common-wealth (saith he) they first gave the power to Kings and Princes, but they did it upon certain conditions at first, therefore as they first gave power unto them so saith he they may diminish it if they abuse it and Tyrannize over them, for (he hath this further expression) the people did not absolutely give themselves to him, when a people do chuse a chief Governor saith he they do not give themselves to them as a man gives to his friend a piece of money, or a horse, so as they give all out of their own possession, and that he might do with them what he will, but upon certain conditions thus and thus: this *Abulensis* hath.

* *Ipsæ tribus liberæ erant, populusq; liberi,* Rehoboam *autem volebat eas in servitutem redigere, easque regere ut Tyrannus non ut Rex; poterunt ergo ab eo recedere, et novum regem sibi creare; populus sui vel resp. principib.*

Now though I do not altogether approve of what he hath said, because at least the case between People and

& regib. dedit impium in se, sed certis justisque condicionibus, inde & potest illud jisdem auferre vel imminuere, si ipsi eo abutantur & Tyranni evadant, non enim populus se absolute dedit Regi uti quis Aurum vel equum amico, ut omne suum jus in eum transferat, nec unquam illud revocare possit, sed certis pactis intervenientibus. Abulensis *in* 1 *Reg.* 12. *Quæst.* 8. *T.* 9.

Princes

Princes now is different from what it was; then God challenged a peculiar Prerogative over them for tendering their Government, yet thus far in Divinity is true; There is more reason that people should now have more power to call off Tyranny than there was, because now none comes * to Government over others but by *Agreement, therefore if the Agreement and Law of the Country be that they shall be elect and not hæreditary, they are so: if that the males shall only inherit, he shall only inherit: and so if the Law of the Country were for delivering themselves from tyranny, so far certainly God allows it in His Word.

* viz. *orderly and ordinarily.* *Scil. *formal or tacite.*

But now to answer the Case more cleerly, *They set up Kings, but not by me*; though GOD had foretold that the ten Tribes should be rent away from the house of *David*, and that *Jeroboam* should be set up, yet they did not do this thing in a lawful way as they ought, for they should have consulted with God about the time and manner of it when God would have it done; it was not enough that God did fortell it should be done, but when they did it they ought to have done it in a way of consulting with God, and they ought to have been ordered by God for the way and manner of it, and they did not do it in way of fulfilling the Prophesie, for the people generally knew no such thing but meerly minding their own passions and lusts, they look'd at no further, though God did over-rule it to fulfil his own Counsels, yet they aimed at no such thing. Whence we have these useful Notes for our edification:

A direct Exposit.

First, *That we may do the thing that God would have done, and yet sin highly against God.* God would have *Jeroboam* set up, but they only looking at the matter, and did not observe Gods way, God did reject them. Obs. 1.

Secondly, *To do that which God would have done, yet if we do not know that it is Gods mind, we sin against God:* Though we do the thing that God would have done in Obs. 2.

His secret will, yet we sin against God, if we know it not to be His revealed will. Now no action can be good, but that which is done; not only materially good, but formally also, that is which is done in obedience to God; And that shews the dangerous condition of ignorant people, all their actions are sin because they know not Gods mind in them.

Misery of Ignorance.

Obs. 3. Thirdly, *To go about great businesses without consulting with God, it is sin.* Even the Heathens were conscious of this, therefore *Publius Scipio* would never go out about any great business but would go to the Capitol to pray to the gods.

Publius Scipio,

Obs. 4. Fourthly, *Alteration in Civil Government is a great business.* God had need be much consulted withal, especially if there be any Church-work mingled with it, there was never a time that *England* had the calling for such consulting with God as it hath at this. Now *England* is about the greatest and weightiest business that ever it had since it was a Nation: The very alteration but of an Officer is a great matter and requires much consulting with God, and especially if it be in the Church: it is very observable of our Savior in *Luke*, 6. 12, and 13. verses, when as Christ was to send out his twelve Apostles as Officers for the Church, the text saith, That he was at prayer all night before, then in the morning he calls his Disciples and so sends forth twelve of them and gives them his Commission. But he makes a preparation all night long in praying to God. Surely those that are about chusing Church Officers, Ministers of God to be their Pastors and Teachers they had need spend daies and nights in prayer. Here they did not consult with God in setting *Jeroboam* over them, and therefore saith God, they have made them Kings, but not by me.

England.

Luke 6. 12, 13. opened.

Church-Officers with what religious care to be chosen.

Obs. 5. Lastly, *When we are about great businesses, we must look at Gods ends*; we must take heed of our passionate wills, and our own self ends, else we do it not *by God.* In Civil Affairs,

fairs, a man that is a Magistrate perhaps doth that which is just, but he is carried on in his passion, but this is not *by God*; and so in Church affairs, the Church Elders, the party doth deserve it, yet if they be carried on in passion and self-ends, this is not done by God: They have set up Kings, but not by me.

And then further; As the people sin'd and God would not own that which they set up, so *Jeroboam* sin'd too. Why *Jeroboam* might say, Lord, didest not thou send thy Prophet to tell me that I should have the ten Tribes, and yet wilt thou not own me? No, God would not own him.

First, Because *Jeroboam* did not seek God. *Ieroboams sin.*

And secondly, *Jeroboam* did not stay Gods time. As *David*, he was anointed by God, and though he had many opportunities for to have taken away *Sauls* life, he would not, and to come to the Kingdom, but he did wait till he saw the time was come that he should be brought to the Kingdom. But *Jeroboam* would not do so.

Thirdly, *Jeroboam* had not right ends in taking the Kingdom.

Fourthly, *Jeroboam* did not administer the Kingdom for God, and therefore God would not own him, and so some reade the words; *They have not administred the Kingdom by me*; but administring the Kingdom by their own lusts therefore God would not own them. From whence you may have these Notes:

First, *That when God promises a mercy, if we stay not Gods time we can have no comfort of the mercy.* Obs. 1

Secondly, *When we have a mercy promised we must be brought into it by God, by lawful means*; he that beleeves makes not hast saith the Scripture: many they are so greedy of places, and preferments, and other things they desire, that they make so much hast as if they did fear that if they stay for the orderly coming into the place they desire, they fear they should go without it: What blessing then can there be in that which we would seek to get without Obs. 2

God in making so much hast.

Obs. 3. And again, *When we have a mercy* (that's the third note) *when we have what we would have, yet if we do not improve it for God, we do thereby renounce our acknowledgment of it from God.* God hath given thee an Estate, or Honors, or Preferment: What doest thou do? Doest thou now abuse this for thine own lusts? Thou doest hereby renounce thy acknowledgement that thou hadst it from God. *They have set up Kings, but not by me,* I will not own that; Why? because in the way of their Administration they have indeed renounced any right I have to their Government: And so the Seventy translate the words, They have *reigned to themselves.*

ἑαυτοῖς ἐβασίλευσαν.

Quest. Yea, but it may be said, How were the people that were living now, guilty of this? this was a long time ago when the people did thus set up *Jeroboam* and rend themselves from the house of *David,* how came they to be guilty of this?

Object. The Answer is, That they continuing and retaining the Government of *Jeroboam* upon the same ground their progenitors first raised it, are guilty of their sins. Children going on in the way of their parents, contract the guilt of their parents sin upon them.

R. Kimc. ap Merc. in loc. *Quando quidem ridebant quod prohiberet eos, ab Ascendendo Hierosolyman, in conspectum Domini, & fecerat illis vitutos, illorum erat eum Regno pellere.*

And *Mercer* upon this place quotes an Hebrew, *David Kimchi*: That the people now when they saw what *Jeroboam* and his successors did, that they would keep them from going to *Jerusalem* before the Lord, and when they saw that he made them Idols, and so forsook Gods true Worship, they (saith the Hebrew Doctor) should have driven him from the Kingdom, that was his opinion: but meerly for Religion it cannot be, except the Law of the Country will bear them out in it; any farther than the Law of a State, the Civil Law will bear men out in it: and therefore War, it is not meeely undertaken for maintaining Religion immediately, but for maintaining those Laws by which Religion is established, the Civil Right that

that men have to the practice of their Religion: And so Wars may be undertaken. If it were in a place indeed where the Law of the Kingdom were utterly against Religion, could not there be justified, except those that had power likewise for the altering those Laws, should alter them, and then take up Arms.

When Arms may be taken for Religion.

But now, Our taking up Arms is justified in this, To maintain the *Civil Right that we have to the practice of our Religion*; so that our Case is not the Case of the Christians among the Heathens: There is a Law of Nature (I confess) beyond the Right of any Law, and the Right in that cannot be given away by any Predecessors. But because the mischief would be infinit great if it were left to every man to judge, when by this Law of Nature he might resist, and so to resist upon it, this would cause infinit mischief: therfore there is a necessity that men should for their particular suffer, rather than so to resist; it is necessary for us to stay till we be helped by some orderly legal way. I say, the God of Order never leaves people to such miserable Inconveniences and Mischiefs, and therefore for particulars they are rather to suffer, though they should be tyrannized over against the Law of Nature.

Englands case in this particular.

Law of Nature.

Particular persons must sufer, not resist.

But certainly, for the *State* or Country, they may judg when the Law of Nature is to be maintained, and *Right of a Kingdom* that the *Law of Nature* gives, besides that which is given by *Positive Laws*; the Right of the Law of Nature is never taken away by Positive Laws. It follows.

States not so.

Law destroies not Nature.

They made Princes, and I knew it not.

They made some very desperately, and God might well say, I knew not them: but God speaks of them all, not only of those, but even of *Jeroboam* himself, and *Jehu*, though they were in some regard set up by God, yet saith God, *I knew it not*; that is, I approve it not, I approved it not in that way they did it, I let them alone in their way and

Text paraphrased.

and let them go on; as if God should say, I neither did nor will take Cognizance of what they do to bless them in it: When we seek not God for a mercy, when we enjoy it, God will not so much as own it to be His.

κ ἐγνω-ειναν μοι. The Seventy translate the words, *They have not made it known to me.* When we ask not Gods mind and seek not a mercy from God, we do as if we would get it without Gods knowledg; we must tell God what we would have before we presume to take it, and by this means we may go to God with more comfort (if we meet with straights) for help and direction; whereas otherwise, whatsoever straights we meet with, if we should seek to God to help us in such a business, God would say, I knew nothing of it, you undertook it without me, and you must shift in it; but now look to it as you can, sink or swim I will have nothing to do with it. We use to put off men in this manner that have any reference to us, if they will go and undertake a business of their own heads, and if they come to any straights and then they should come for our help, Nay, as you underrook it without me so go on without me. So now I make no question but many thousands of the Servants of God in this great business of the State where they meet with so many difficulties, they can go to God and say, Lord, we did advise with thee, and we undertook this in obedience to thee, and now, Lord, help us in our straights; Oh! it is a comfortable thing for to have the use of our seeking God when we meet with straights in a business.

And I knew it not.] Further there are these two Notes from this.

First, *God knows how to make use of mens sins, they sin'd and yet God brought about His own ends by it.*

Secondly, *Many things are done in a sinful way, and yet God suffers them to prosper a long time:* even this Kingdom of *Israel* that was thus set up without God did prosper outwardly for 200. yeers together, therefore this is no argument

ment of Gods owning a business because it prospers, it is but as a Cipher, ad a figure to it indeed then it will make somewhat, if you can warrant it is Gods Work then you may when it prospers have comfort. It follows.

Of their silver and gold have they made them Idols.

See the ill success of it (so great an evil is it to do any thing and not call upon God) and all because God was not sought, whatsoever we do to satisfie our passions and lusts for our own ends without seeking God, we cannot think but very il fruit wil come of it; though God suffered this Kingdom to prosper outwardly, yet woful mischievous fruit did come upon the alteration of their Government without God; for this Kingdom these two hundred years continued in Idolatrous worship, and it came upon this. We had need take heed to our hearts that we be upright, and seek God in setting up any new form of Government, lest though it be very specious to our eye, we may think that we are delivered from many yokes and burdens, yet such effects may come of it, that we may be brought hereby under many yokes and burdens. They cast off the house of *David* because of the burdens that were upon them, but yet they castiug it off from them in a passionate way, now they have brought a greater yoke upon them, for now *Jeroboam* and his successors, he laies a very heavy yoke upon their very consciences, the yoke of Idolatry; it was a burden that before was upon their backs and shoulders, but now it comes to be a burden upon their consciences, and thats a great deal heavier than upon their backs and shoulders.

The danger of setting upon any new form of Civil Government.

They have made them Idols of their silver and gold.] God doth instance in this as indeed the ground of all for the setting up of false worship, & is the foundation and ground of all kind of mischief in a Common-wealth, they were content to contribute their silver and gold for their Idols, they

Prophane covetous men worſe than Idolaters.

they had rather be without that than without their Idols: droſſie vile ſpirits had rather be without God and Chriſt and his Ordinances, than without their ſilver and gold, let them have their ſilver and gold, and let God and Chriſt and His Ordinances go; yet theſe Idolaters ſay, Let us have our Idols and let our ſilver and gold go. Yea, they parted with their gold and ſilver to make them gods; but many of you keep your gold and ſilver and make them Gods too, *The Sun* (ſaith *Auſtin*) *is a more beautiful thing than thy money, but it is not thy god:* That which brings in ſilver and gold to droſſie carnal ſpirits, that they love; but if it brings not this in they care not for it whatſoever it be. * *Chryſoſtom* hath another expreſſion: *A Covetous man* (ſaith he) *is not delighted with the beauty of Heaven, nor with the motion of the Sun: why? becauſe the Sun doth not ſend forth golden beams into his houſe.*

Pulchior eſt cite Sol quam pecunia tua, & tamen iſte Sol nō eſt Deus tuus. Aug. de Diſciplinâ Chriſtianâ.

* *Chryſoſt. in Matth.* 28. *Hom.* 84.

That they may be cut off.

The word tranſlated *Idols*, ſignifies thoſe things that bring them much labor. And then follows: *That they may be cut off*, as if he ſhould ſay, they are at a great deal of charge to undoe themſelves, many men make their own damnation to be chargable to them; ſaith God, *They made Idols of ſilver and gold, that they might be cut off.* My end was, that they might be cut off, whatſoever their end was. When we are buſied to attain plots, God he may be working even by thoſe very things we bleſs our ſelves in, and expect great advantage by, God may in the mean time be working our ruin in them; Ch conſider of this, while I am plotting for my ſelf in this and the other thing, and I am bleſſing my ſelf in hope of advantage, but Gods Thoughts, and Counſels, and Workings, and Ends may be now croſs to mine, even intending my ruin, my eternal ruine, where am I then? *Whatſoever we do which evil doth neceſſarily follow it, is accounted by God, as we brought the evil on purpoſe*

עצבים

Finis cujus & finis cui

purpose upon our selves. Surely they set not up silver and gold on intention to destroy themselves, but because destruction doth necessarily follow, therefore God accounts it done on purpose: in *Jer.* 7. 18. in *Pro.* 8. 36. *All them that hate me, love death:* Surely no man loves death: but when you do cast off the instruction of wisdom, you do as much as if you should say, *You love death:* as here, *that they might be cut off.* It follows.

VER. 5.

Thy Calf, O Samaria, hath cast thee off.

THY *Calf, O Samariah.* He calls the Idol a calf by way of contempt. But why is it called the Calf of Samaria? It was not set up in *Samaria*: There is two Calves only that we reade of, and yet here it is call'd the *Calf of Samaria.* The reason is this; that *Samaria* was the chief City, and because the Calf was by the power and riches, and countenance of the chief City of the Land maintained, therefore it is call'd the *Calf of Samaria*; Where that's corrupted, the whol Land wil quickly be corrupted, & where that stands right it goes well wth the whol Land: that's the reason why the Adversaries seek to corrupt and overthrow our chief Citie. As all did depend upon what *Samaria* did, therefore the corruption of false worship is attributed to *Samaria*, it is thy Calf Oh *Samaria.* And therefore if God had not moved the hearts of the People of this City, but we had brought Popery in, it might have been said, it was the *Popery of London*: and whereas on the other side, if God please to work their spirits right to go on to the end, the children not yet born may have cause to bless this Citie, and say, This is the Reformation that we may bless *London* for.

Calf of Samaria why so called.

London.

It hath caſt thee off.

Hath caſt thee off *from me*, ſo ſome have it. But rather as you have it in your books, *Thy Calf hath caſt thee off.* Whence note.

Obſer. *That though Idolaters promiſe to themſelves ſafety and protection by their Idols, yet they will leave them at laſt.* All you that go on in the waies of ſin, know that thoſe waies of ſin of yours will leave you in the lurch at the laſt: as they ſay, the Devil leaves the Witches when they come to the priſon: when *Judas* went to the Scribes and Phariſees in the anguiſh of his ſpirit and caſt down the money and ſaid, *I have ſinned, in that I have betrayed the innocent blood. What's that to us* (ſay they) *ſee thou to that?* Therfore the beſt way is to caſt off our ſin and wickedneſs firſt. But God will not do thus, God will not caſt off his People in the time of trouble, and when our unbeleeving hearts do think that God will caſt us off in the time of trouble we make God an Idol, as if God would do as the Idols did, caſt us off. We may in Gods Cauſe be brought into ſtraights but God will never caſt us off in them, when we are ready to think our ſelves to be utterly forſaken in ſtraights, then God may be working the greateſt good for us; we have a moſt notable Scripture for that in *Iſa.* 49. 13, and 14. verſes, *Sing Oh Heavens, and be joyful Oh Earth, and break forth into ſinging Oh Mountains; for God hath comforted His People, and will have mercy upon His afflicted.* But mark, *Zyon ſaid, the Lord hath forſaken me.* They were in a ſinging condition, and God calls the Heavens to ſing, and the Earth to be joyful, and the Mountains to break forth into ſinging, becauſe of ſo great a work that God was making for His People: but *Zyon* ſaid, *The Lord hath forſaken me.* And ſo it is with particular ſouls, they are ready to ſay, the Lord hath forſaken me, but God will not do ſo.

Mine

Mine anger is kindled against them.

When wicked men are brought into the greatest straits then Gods wrath is hottest, and then also Conscience belks and burns most hot; as mens countenances change red and pale sometimes with anger, so it is said here, that even the countenance of God grow red and pale with His anger against this people. Though superstitious men may think that outward pompous worshipping pleases God most, yet we see here that it doth stir up the anger of God, so that God grows even pale against them with anger.

Excanduit [*as in hot Iron there is whiteness mixt with the redness*]

How long will it be ere they attain to innocency.

Mens hearts are stubborn in their own waies, they will not be taken off, wicked men will be true to their own principles, there is a stubborn constancy in evil, as well as a gracious constancy in good, *How long will it be?*

Again secondly, God is very patient a long time. Then,

Thirdly: Continuence in sin is no excuse but an aggravation of sin to make it grievous to God; when God chastises us we are ready to cry, *How long Lord? Will he retain his anger for ever?* Know that our continuance in sin, is as great a burden to Gods Spirit, he cries out when will they be made clean, when shall it once be? and in *Jer.* 4. 14. ver. Oh Jerusalem wash thine heart from wickedness that thou maiest be saved; how long shall thy vain thoughts lodg within thee.

Ere they attain to innocency.

The words are, *He cannot attain*; that is, he is so deeply engaged that he cannot attain to innocency: when men are engaged in evil waies they cannot get out.

לא יוכלו נקיון

Non poterunt innocentiam.

Obſ. 1. Take heed of engagements in that which is evil.

Obſ. 2. Secondly, *If by cuſtom and engagement in evil we have no power to get out, this will be no excuſe to us.* In 2. *Pet.* 2. 14. *They have eyes full of adultry, and they cannot ceaſe to ſin*: This is the aggravation of ſin, no excuſe. A learned man of late hath an excellent Note upon this, They cannot bear innocency: and indeed according to the Hebrew this may as well be added for explication, for in the Hebrew there is nothing elſe but this, *They cannot innocency*; the word *attain*, is not in the Hebrew, and it may very well ſute with the time wherein *Hoſea* did prophesie; and the meaning is this: They cannot bear with thoſe who will not joyn with them but will go to *Jeruſalem* to worſhip, and this provokes the Spirit of God againſt them, becauſe they cannot bear thoſe that would ſeek to free themſelves from defilements in the Worſhip of God: there is nothing in the world wherein men cannot leſs bear one with another than in diſſentions about the worſhip of God, and commonly the *Nocent* party is the moſt bitter againſt the *Innocent*; as the *Lutherans* they were worſe in their waies than the *Calviniſts*, ſpecially in the point of ſuperſtition, but they were a great deal more bitter againſt the *Calviniſts* than the *Calviniſts* were againſt them; it was an expreſſion that *Calvin* hath, *Though* Luther (ſaith he) *ſhould call me Devil, yet I would honor him, as a Servant of Jeſus Chriſt.*

Non poterunt ferre innocentiam.

The word here that is tranſlated *Innocency*, ſignifies cleanneſs: falſe worſhip whatſoever holines may ſeem to be in it yet they are not clean, but Gods Worſhip is clean, the fear of the Lord is clean: it is ſuch wickednes as if God ſhould ſay, You are never like to waſh off the guilt of it as long as you live, it is not ſo eaſie to get off the guilt of ſuperſtitious worſhip as men are aware of, we cannot but acknowledg to our own ſhame that we have ſullied our ſelves wth ſuperſtition formerly, we had need waſh and rinſe our hearts again and again, and be willing to lie abroad a froſting whol nights, that we might be clenſed from the filth that we heretofore:

נקיון

heretofore have defiled our selves withal, yea we should not think much, nor mervail though the fire of Gods wrath comes out against us and burn hot and long, if it may be but to purge us and not destroy us, it is well; for it is not easie to be clensed from superstition; it is only the blood of the immaculate Lamb that is able to clense it, (this filth) it sticks very fast. And so much for the fifth verse.

VER. 6.

For from Israel was it also: the workman made it, therefore it is not God: but the Calf of Samaria *shall be broken in pieces.*

THE Prophet proceeds in his conviction of Israels sin, with the threats of God against it.

For from Israel was it. Expos.

That is,

Their Idolatry was from themselves: It was hard to get them off from their Idolatrous worship, for it was *from themselves.* Other people worshiped Idolatrous Images, as being deceived, either made to beleeve that they came from their gods; as that wise Town-Cleark of *Ephesus*, in his grave, sage speech, *Acts*, 19.35. saith, their Image came down from *Jupiter*, or else they were such as were brought from the Temples of other People, whose Original they knew not. But saith God, My People are more sottish than any, for from *Israel* themselves doth come these their Images that they do worship, they have set them up themselves, they know that the other day they were but pieces of wood, overlaid with Gold and Silver; for their *Calves* they were such kind of Idols as *Israel* invented themselves, they were not the same as some think with the Egyptian *Apis*, that Idol, for that was bigger, it was rather a Bullock, and it was a live one, and with several spots and divers things wherein it differed from the Calves that *Israel* worshiped,

Acts 19. 35.

Apis what kind of Idol. the Calves of Israel not the same.

worſhiped, ſo that the Calves of Iſraels worſhip, it was their own invention. Hence there is theſe Notes:

Obſ. 1. First, *That none are ſo ſottiſh in wicked waies as Apoſtates.* Iſrael was more ſottiſh than any people.

Obſ. 2. And Secondly, *To be deviſers and inventors of evil, and eſpecially of any thing in the Worſhip of God, of falſe worſhip, it is a great aggravation of ones ſin*; Thoſe that are the firſt inventers and deviſers of wickedneſs, and eſpecially of any falſe worſhip, they are moſt wicked and abominable before God. *It was from themſelves.*

Obſ. 3. Thirdly, *What comes from our ſelves we will ſtick much to in the Worſhip of God.* For this is given as a reaſon why they could not be brought off from that falſe worſhip; *It was from themſelves*: And hereby men ſhew that they honor their own Fancies and own Wills above the Will of God, and the Mind of God: We will a great deal more eaſily part with the Worſhip of God, that comes from God, than with Worſhip that comes from our ſelves.

Expoſ. *For from Iſrael was it alſo.*

There is ſomewhat in that likewiſe: that is, As formerly in the wilderneſs they ſet up a Calf; ſo here again from Iſrael *alſo*: Former examples of Gods wrath againſt their progenitors will not deter them, they follow ſtil the guize of their Anceſtors in falſe worſhip.

Obſer. *No ſin is more hæreditarie than Idolatry*: Hence the ſecond Commandement only threatens to viſit the ſins of the Fathers upon the Children, becauſe Idolatry is ſo hæreditary, *From Iſrael alſo.*

The workman made it; therefore it is not God.

There are Two Arguments why their Calf was not God.

First, From the workman that made it.

Secondly,

Secondly, Because it should be taken in pieces. It's the greatest folly to look upon that which hath its excellency from our selves to be superior above us, and that in the highest degree. To forsake that God that made us, and to make that to be a God unto us that we have made our selves: The Father looks upon his Child as inferior to him, because he was the instrument of his being, and so he may well: If any man have maintainance by one, or is raised by him, he expect that he should be serviceable to him. Only Idolatry makes men go against the very principles of reason: They made it and yet they accounted it their god,

Idolatry drives men against principles of reason.

And an especial Note from hemce is, *That man by any work of his own cannot put a Divinity upon a creature.* They made it, therefore it is not God. Man by any work that he can do cannot put Divinity upon a creature, no, he cannot so much as put holiness into a creature; all the workmanship of man by his consecratien or any thing that he can do, cannot make stones and mortar to be holy, so as now it should be a sin to use them to any* common use, man takes too much upon him to think to raise the creature so near to a Divinity, he cannot by any work of his put any Religious respect on any creature so as that God shall be neerer to him, or he neerer to God than in any other place. Whatsoever is of mans work in Gods Worship it perishes in the use of it, surely then mans creation cannot be God, *The work man made it, therefore it is not God.*

* *in case of need.*

Indeed there is a creation of man that the Scripture speaks of that is called, *God*, but not truly, not God really, rather a Metaphorical God; that creature that the Scripture speaks of in 1 *Pet.* 2. 13. he cals their Kings and Governors mans creation, man made them; and you know the Scripture calls Governors, Gods. *I have said, you are Gods.** But it is said, *they die like men*: this text will shew it: if man made them they cannot be Gods. And the former Scripture tells us, that Kings and Governors are mans creation.

1 *Pet.* 2. 13. *Kings and Magistrates mans creation in some sort.*

* *Ps.* 82. 6

creation. In your books it's tranſlated *mans Ordinance* but it is in the Greek, *mans Creation*: man made them and therefore they are not Gods; therefore we muſt not give them the honor of a God, to ſubject our conſciences unto them, no, neither are we bound to ſubject our outward eſtates and liberties, and lives to their humors and luſts, meerly to their own wills, for this is proper to God to ſubject all to his will, meerly becauſe it is his will; but ſeeing man made them they are not truly God, and therefore they muſt not have the honor that is due to God.

κτίσις Ανθρώπινε.

If all the Art, and Skill, Power and Riches, if all the men in the world were put together, and all the wiſdom and power of Angels joyned to it, to extract all excellency in all things in all creatures, and to make that which ſhould have all created excellency in it, yet this ſurely could not be a God to us; I ſay, if we conceive all art, skill power, and riches, of all the world brought together into one man, yea, all the skill and power of Angels put into him too, and if he were able to make an extract of all the excellencies of all creatures, and put into one thing, yet this could not be a God unto us; becauſe it was made. And ſhall we ſay further, God himſelf by his infinite power cannot make any thing to be a God to us: I ſay, God himſelf by his infinite power cannot make any thing to be a God to us; if he himſelf were made he could not be God to us; nay, if God himſelf were made he could not be God: therefore ſurely that which the workman hath made cannot be a God.

How vile then are our hearts? and how do we debaſe our ſelves, to ſubject our ſelves to every vanity, as if it were a God, when as that all the power in God himſelf cannot raiſe a created excellency to that height as to be a God to us? how vain is the heart of men that makes pleaſure their god? as the voluptuous, his belly; that makes money his god, as the covetous; that makes honor and the applauſe of men, as the ambitious, to be a god unto us.

Bernice

Bernice and *Agrippa* came with great *Pomp*, they came with much *Phansie* as the word signifies; the excellency that al their pomp had, it was but that that phansie put upon them. *Acts.* 25. 23. μετὰ πολλῆς φαντασίας.

In this God shewes the excellency of an Immortal Soul, that it is in that excellency that only an Infinite Eternal being that is of Himself can be a God to us. *The excellency of the soul.*

Again, This is an argument against the Idol of the *Mass*; a vile Priest, a filthy Whoremaster makes it a God: What a Deity is that that is from his maker? Is there any greater stumbling-block to *Jews*, *Turks*, or *Heathens*, to keep them from Christian Religion than this, That Christians should make their God, and eat him when they have done? That's the first Argument: *It is no God, because the workman made it.* Use 2. *the abominablenes of the Mass*

Secondly: *But the Calf of Samaria shall be broken in pieces.*

No God surely. He speaks here with indignation (it is not God, it is a Clalf) as he doth in that of the Psalmist, he made a Calf that eat grass, *It shall be broken in pieces*, it shal not be able to help it self, much less help them; it shal be as Dagon before the Ark, broken all to pieces. *Psal*, 106. 20. *Rom.* 1. 23.

Hierom upon the place saith, that he learned from an Hebrew (this word, *broken in pieces*, the word is not a Verb, but a Noun, *shall be breakings in pieces*) he learned from an Hebrew, that this word signified a *thin web*, like Spiders webs in the air, As you see in some times of the year in the Fields, thin Webs, and upon the grass, thin webs like Spiders webs that presently dissolves into Attoms; so that their Calf shal be like unto those thin Webs, like unto Spiders Webs that dissolves it selfand comes to nothing. All the confidence and hopes in any thing we set up in the place of God, it's such unto us; What difference is there between such a thing and a strong Rock, and an high Tower, *Signific. of the word* *A God.*

wer, ſuch as God is to his people.

And again, The word ſignifies *Saw-duſt* that comes from Timber that is ſawn, and ſo it ſhal be *broken in pieces*: Look as the Calf in the wilderneſs was broken even to duſt, to pouder, and *Moſes* made the people drink of it; ſo God will ſerve this Calf.

Obſ. 1. And then further obſerve: Idols are to be broken in pieces; ſo God commanded, *Exod.* 34. 13. *Deut.* 7. 5. *Ezek.* 20.7. with many other Scriptures; and thus godly Magiſtrates have ever done, broke Idols in pieces. And bleſſed be God for that that hath been done of late among us that ſo many Idols, and that *great Idol* that was in the eminent place of the City, that God put a ſpirit into thoſe that were in Athority to break it in pieces: it muſt be done by the Magiſtrate.

I remember *Auſtin* in his ſixt Sermon upon Chriſts Sermon, ſpeaking of that place in *Deut.* 1.5. firſt, ſaith he, *You muſt poſſeſs the Land*, and then, *you muſt overthrow their Altars.* And then notes, That thoſe which have the poſſeſſion of the Land, as now thoſe Publick places, men only in Authority have the poſſeſſion of them, and therfore it is for them to break the Idols in pieces. In the City of *Baſil* we reade, that every Aſh-wedneſday (as they call it) is obſerved a Feaſtival inſtead of the Popiſh Faſt on that day, becauſe of the burning of Popiſh Images, and they account it a great mercy. And though we have no ſuch warrant to obſerve ſuch a day as an Holy day, yet certainly as a day of an outward civil rejoycing, we have cauſe to obſerve thoſe times wherein notorious and abominable Idols have been broken in pieces.

A cuſtom in Baſil.

Obſ. 2. Again, *Whatſoever it is that is ſubject to be broken in pieces, certainly we are not to make it to be our God.* Now all creatures in the world are ſubject to breaking, your eſtates are in danger to be broken in pieces, therefore they are not Gods; that's the argument of the holy Ghoſt here: yea it may be many of your eſtates are broken in pieces already,

ready, Oh what poor Gods were those that you made to your selves before, and so any creature whatsoever? therefore Oh let's trust in the Lord for ever, for in the Lord Jehovah is everlasting strength. *Isa.* 26. 4.

The last note from hence is this, *That the putting too much upon a creature, the bringing a creature too neer to God, and Deifying of it makes way for the destruction of that creature.* The Calf of *Samaria* shall be broken in pieces because it was made an Idol: If you will make use of your estates as a servant to you, to fit you for Gods service you might keep it, but if you would set it up in Gods place, it is just with God it should be broken in pieces: Whatsoever you set your hearts upon and make a God unto you, it's just with God it should be broken in pieces; if you set your husband, your wife, your child, your friend, in the place of God, it's the only way to undo them, to undo them in respect of you at best. Many great Instruments of God, God hath been fain to break them to pieces, because that men have set them up in the place of God, and made even Gods of them. It follows. Obs. 3. *England.*

VER. 7.

For they have sown the wind, and they shall reap the whirlwind.

SOwing *is a laborious work*; and this Idolatrous people were very laborious, took a great deal of pains about their false worship. Those that sow they must be abroad in the cold and wind; *Idolaters were willing to take pains and go through many difficulties for the furtherance of their false worship.* Let not us be sluggish then in the true Worship of our God, let us be willing to pass through many difficulties to further the service of our God. 1. Obs. 1. *Idolaters are laborious.* Use.

Secondly, *Sowing is a labor without any present profit coming in by it*, the benefit of the labor it lies in expectation for the future. 2.

Obſ. 2. *Idolaters ſow in hope*

Idolaters are content to ſow though they gain nothing by their labor, yet in expectation of ſomewhat hereafter. We are preſently weary of a little labor except we find ſomewhat coming in preſently, we cannot wait for the bleſſing of the former and latter rain upon our endeavours, we muſt be alwaies reaping or elſe we are wearied and diſcouraged; Idolaters would work hard though they get nothing for the preſent, how much more ſhould we labor for God in expectation of the harveſt that God hath provided?

3 Obſ. 3. *Idolaters lay ground for ſucceſſion.*

Thirdly, *Sowing it is a work for the maintaining of the ſucceſſion of proviſion for one Generation to another.* "Idolaters "they labor to keep up their falſe worſhip for the poſterity "that is coming after"; they are not content to enjoy it themſelves all the while they live, but they take a courſe to have thoſe they leave behind them to enjoy it when they are gone. Thus we ſhould do, and great reaſon we have to do thus, in the true Worſhip of God, not think it enough to enjoy it our ſelves, but to take al waies that poſſibly we can that we may leave our poſterity to enjoy it, that we may ſow for poſterity as well as for our ſelves, that we may leave a ſtock of proviſion for our children afterwards. Through Gods mercy our forefathers did ſo, and we have reapt the harveſt of their ſeed, and through their endeavors we have enjoyed much of this Worſhip of God, and the Truths of God, let us likewiſe ſow for thoſe that are coming after.

Vſe

4. Obſ. 4. *Idolaters obſerve their ſeaſon.*

Fourthly, *Sowing is a work that muſt be done in its ſeaſon or it is in vain.* Idolaters they will obſerve their ſeaſons, their fit times for the furtherance of their falſe worſhip; much more ſhould we do for the Worſhip of God. We have had a fair ſeaſon, and we have ſeemed to be very buſie, the Lord grant we do not ſow the wind, as it follows in the next words, *They have ſown to the wind:* This is a proverbial ſpeech that ſignifies, the taking a great deal of pains to little purpoſe: As a man that ſhould go abroad in the fields, and ſpread his hands about and take pains, and

ſimile

and yet hath nothing but air in his hands. The Wind is an empty creature in respect of things that are sollid, therefore the Scripture doth often make use of this creature to signifie the vanity of the labors, the hopes, and endeavors of wicked men; you shall find these several expressions in Scripture tending to this purpose: as the *Laboring for the wind*, *Eccles.* 5. 16. Secondly, *to feed upon the wind*, *Hos.* 12. 1. Thirdly, *to bring forth the wind*, *Isa.* 26. 18. And fourthly, *to inherit the wind*, *Prov.* 11. 29. And fifty, here in the text, *sowing to the wind.* *Wind.*

Many people do nothing all their lives time but sow the wind, they labor and toil, but what comes of it? it is no good account that we can give to God of our time, to say, that we have taken a great deal of pains; we may take pains and yet sow the wind. *Obs. Many sows the wind.*

Who are those that sow the wind? *Quest.*

First, *Men that spend their thoughts and strength about things no way profitable to themselves or others*, those sow the wind; those that do with a great deal of earnestness, do just nothing, or what they do is but a trifle; many Scholers study night and day, they tire themselves with reading, and musing, and writing, and yet they are no way useful; either their studies have been in useless things, raking among rubbish and lumber, or else they know not how to make use of their reading and learning; and indeed it is a pittiful object to behold, to behold one that hath been all his daies a great Studient, and hath beat his brains, and rose early, and gone to bed late, grutch'd the very time of his meat, and yet he is a useless man in the place where he is, he hath no use at all of all his studies, he is of no service to Church or Common-wealth: Here's a man that hath all his daies sown to the wind. 1. *Who sow to the wind. Some studients.*

Secondly, *All those who take pains and are at great cost in superstitious worship*, all their intentions that they have to honor God they come to nothing, it's but a sowing to the wind; and this is that which is here especially meant, 2. *Idolaters.*

They

Scope of the Text.

Papists.

They sow the wind. All Idolatrous worshippers that take much pains and are at great cost they do but sow the wind: How many Papists have we that dares not for their lives but rise at their hours that they have vowed, to rise at midnight to their beads, or very early, spend many hours every day at their beads, wear out their bodies by their fasting, by their watching, deny themselves the use of the creatures, wear sackcloath, lie very hard, tire their bodies by pilgrimage, forsake their revenues, that that their progeniters had left them, vow perpetual virginity, shut themselves up in Cloisters, what a deal of labor and toil is here to the flesh, and all this with consciciousness, all this with a desire to honor God, and to afflict themselves for their sins? And yet this not having warrant from God being a will-worship, all this is but *sowing the wind*, they lose al their labor, cost, and charge, and all their thoughts, and devotions they are all lost.

3. *Formalists*

Thirdly, Such as are *formal* in the true Worship of God, as content themselves in the outward part of Gods Worship, having no power nor life of godliness in their service they perform: You have many that do things out of custom, content themselves in the deed done, dare not for their lives neglect Prayer, not one morning nor evening, nor at other times, and are often with Gods People in fasting, or coming to hear the Word; but yet all this while being but *formal*, they not having the life and power of godliness in these duties, they do but sow the wind, they lose all their labor, and when they shall come upon their sick-beds, and death-beds, and desire comfort from what they have done, they shall find nothing but the wind to feed upon, all will be turned into wind, and they will have no sollid comfort for their souls to feed upon in the day of their distress.

4. *The vain-glorious.*

Fourthly, Those men sow the wind, who do all that they do out of *vain glory*, in hypocrisie, to set up themselves among others, spend a long time in prayer, hath admira-

ble

ble gifts in prayer, sweat and spend their strength in prayer, but yet a principle of *vain glory* acting of them all this while; they have been sowing the wind all this time. Men that are publick parted and do abundance of good in the Church of God, and in the Common-wealth, but yet having a principle of *self* and *vain glory* that acts them, they lose all, they sow the wind all this while. *Prayer.*

A fift sort that sows the wind, are such, *as leaves the rule of the Word, and carry on their actions altogether by the rules of Carnal Policy*, thinking to do great things by the fetches, and reaches they have that way. Your Carnal Polititians that have the Word and Worship of God as things under their feet, but that which their deep reaches are after, are some higher things; they sow the wind. And thus the people here at this time, it was carnal policy that carried them in that way they were in, and God cals it all, but sowing the wind; they thought they had framed to themselves a notable piece of work, but saith God, *It is but sowing the wind.* 5. *Carnal polititians.*

Sixtly, Such as seek to shift for themselves by *sinful waies* when they are in any straits, such as go out of any lawful courses to help themselves out of trouble, these are they that sow the wind to themselves, there will nothing come of all the labor they take. 6. *That serve themselves of sin.*

Now first, here the Church of God may have much comfort in this thing, That all Idolaters, that all false-worshipers, that al carnal polititions that are working against them, in al they do, they do but *sow the wind*, they can never prevail, be not afraid of them. The seed-time of our life is a seed-time for Eternity: It's an evil & dangerous thing therefore now to sow the wind, to lose this seed-time, and to have nothing for our souls to feed upon to all eternity, Oh! how sad will it be when we are entring in upon Eternity, then to see that we have all our life-time sown the wind? Did men consider of their actions, that their actions were seeds for Eternity, certainly they would take more- *Use 1. Comforts for the Church.* *Life, the seed-time for eternity.*

ſimile. more heed what they do. Men are very careful of their ſeed; What Husband-man that is to ſow his ground, would go into a Merket to buy Chaff, to buy blaſted ſtuff to be his ſeed; no, he would buy the greateſt and plumpeſt Corn of all to be his Seed. So ſhould we be careful of all our actions, for they are ſuch ſeed as muſt bring forth an harveſt of eternal happineſs, or elſe eternal ſorrow; and eſpecially we had need look to our Seed when God gives us a fair opportunity of ſowing. All Hypocrites and Formaliſts, and Falſe-worſhipers, they ſow the wind, their actions are but as the wind: but the Servants of God whoſe works come from Faith, and are indeed godly, they ſow to immortallity and glory, their Seed will bring forth a glorious harveſt. I remember *Luther*, though he were a man that ſeemed to beat down works very much, yet he hath this paſſage concerning works: *Take works out of the cauſe of Juſtification, and no man can too magnificiently commend good works that come from faith.* And ſpeaking of a good work that comes from faith, *It is more precious* (ſaith he) *any one good work, it is a more precious thing than Heaven and Earth*: yea, he himſelf that is no Merit-monger yet he lifts up good works that come from faith, and ſaith, the whol world is not ſufficient reward for one good work that comes from faith: Indeed the works of the Saints have a great deal of excellency in them, one gracious work hath more of the glory of God in it than all the creation of Heaven and Earth beſides; I ſay, the whol frame of Heaven and Earth hath not ſo much of the Glory of God in it as one good work that comes from the Grace of God in the hearts of the Saints; and my reaſon is this, becauſe a good work that comes from the Grace of God in the hearts of the Saints, it is a reflection of ſpiritual life that is the very life of God, the Scripture calls it, *The Life of God*, and the *Divine Nature*; Now, an action of ſpiritual life doth more ſet out the Glory of God than any Glory that God hath paſſively; as the Glory that he hath in the frame of

good works

how excellent

Why?

of the Heavens and Earth it is but a passive glory, but here the very glory of God is reflected upon his own face, it is a glory of spiritual life: A man doth not account one so much honored in an Image that is drawn of him, as when he seeth his child to act as he himself doth act, when his child shall present himself in doing that which he himself doth do. Now all the frame of Heaven and Earth it is not so much as a picture, it is but as the foot-steps of God, and the back-parts of God; but in one gracious action of the Saints there God sees his child act as himself doth, he sees the workings of his own holiness and his own vertues; we shew forth the vertues of him that hath call'd us out of darkness into his mervailous light. Ministers of all men they had need take heed they sow not the wind, God hath made them Seeds-men of that eternal Seed of his *Word*, if they then either because they are loth to take pains, or to be at the charge for good Seed, they sow husks and chaff, and bring meerly empty words unto their people; or if they do take pains enough, but bring their own fancies and counsels instead of the precious immortal Seed of the Word, they do but sow the wind. The Seventy translate this that we have here: *Sow the wind:* Thus; *They sow those things that are corrupted by the wind*; those actions that pride corrupts, will never bring forth good fruit. It follows.

simile.

1 *Pet.* 2. 9

Ministers must beware of sowing the wind.

How 1.

2.

ἀνεμόφθορα. *Corrupta vento.* 70.

And they shall reap the whirlwind.

As we sow, so shall we reap. The word in the Hebrew (*Tremelius* upon this place notes) hath a syllable added more than ordinary; and that saith he is to encrease the signification of it: To note, that this is not only a whirlwind, but a most terrible whirlwind. And mark: he doth not say they sow the wind, and they shall reap the wind; no, there is more in the Harvest than in the Seed; if men will sow the wind, they must expect to reap the whirl-

Turbo סוּפָה: *here it is* סוּפָתָה

wind. If thou haſt but a little pleaſure in thy ſinful waies, thou muſt expect a great deal of miſeries in the fruit of thy waies. Their labor ſhall not only be in vain, but much evil ſhall come, ſudden and violent deſtruction ſhall come of their labors. All ſinful actions are like unto the ſowing of the wind in the earth: Now we know if windy vapors be got into the earth, they cauſe Earthquakes, they break forth into whirlwinds, into violence: and ſo wicked actions they break forth into violence and irreſiſtable evils, and wil cauſe heart-quakes at laſt. Great is the power of the whirlwind, the Scripture ſets it out as very great in 1 *Kings*, 19. 11. A ſtrong wind that rent the mountains and tore in pieces the rocks, overturned the mountains by the roots. *Job*, 28. 9. this it is that breaks the Ceders. *Sabelicos* reports that upon a time, *Cambyſe's* Soldiers being at dinner in a ſandy place, there riſes up a whirlwind and drives the ſand upon them ſo that it covered them and choaks them al: And yet, what's the wind, but many vapours being put together? and yet, Oh the mighty ſtrength that there is in them! By the way this meditation may be raiſed here: What, ſhal the addition of many ſuch weak things as vapors are come, to ſuch a mighty ſtrength? Oh then, what's the ſtrength of the infinite God unto which nothing can be added? Ad many vapors together and it cauſes ſtrong winds that rends up the Mountains by the roots; if many weak things put together (I ſay) come to that ſtrength, what's the ſtrength of an infinite God unto which no ſtrength can be added?

Whirlwinds.

Gods Almighty power.

Obſ. 1. But obſerve out of the words, *Juſt with God it is, that thoſe that ſow the wind* (in all the former regards, thoſe ſix particulars that were named) *that they ſhould reap the whirlwind*; ſhould be brought into trouble and vexation, miſerable and unremedable diſtreſſes: you that ſpend your time about trifles when as God ſets you in the world upon work of great conſequence, it is juſt with God that you ſhould

should have horror upon your spirits hereafter, when God shall make you to see how you have spent that time upon which eternity depended, upon sowing the wind all your daies: And you that spend your time in false worship and so think to put off God in your false worship, it's just with God that you should reap the whirlwind. And so you that spend your strength and time in formality of worship and never sanctifying the Name of God, it were just with God that horror and distress and trouble should fill your souls. And so you that aim at your own ends and vain glory, when as you should set up the Name of God in your waies, it's just with God that miserable horror should possess you: How many have lain upon their sick-beds and death beds and cried out, Oh I have done all in hypocrisie! and so horror of conscience hath been as a whirlwind unto their souls. And so carnal polititians that have left God and sought to provide for themselves and others, that by sinful courses have sought to deliver themselves out of straights, the Lord many times brings them into most dreadful straights and the worm of conscience gnawing upon them, and they have found by experience that they have reapt the whirlwind. And indeed we have begun of late to corrupt the Worship of God, and were carried on by wicked devilish carnal policy, How did we sow the wind? and the Lord hath now made us in great measure to reap the whirlwind. *Job* saith the whirlwind comes from the South; but indeed the truth is, we have had whirlwinds coming from the North and West, and may yet have whirlwinds coming from all parts of the Kingdom, For what hath the Land done of late but sown the whirlwind? Let us not wonder though God doth at this day speak unto us out of the whirlwind, as once he did to *Job*.

1. *Trifiers*

2. *Superstitious.*

3. *Formalists.*

4. *Hypocrites.*

5. *Carnal Polititians*

England.

Yea, but many they say, *That that we have sown it hath some substance in it, it is not only the wind, for we see that it comes to a blade, it comes forth.*

Yea, but ſaith God here, *It ſhall not bring forth a ſtalk*; I beſeech you obſerve the words that follow, *It ſhall not bring forth a ſtalk*: But it may be a ſtalk may come forth: I but ſaith God, It ſhall be cruſhed before it comes to the bud. But what if it doth bud, it ſhall be blaſted, it ſhall not come to the meal. I but what if it come to the meal? Then ſtrangers ſhall devour it ſaith God; ſo it follows, *They ſow the wind, and reap the whirlwind*; it ſhal not grow to a ſtalk, or to the bud, or there ſhall be no meal, or ſtrangers ſhall devour it. A moſt elegant expreſſion it is to ſhew Gods watching over an apoſtatizing people for evil, and to ſhew that in whatſoever they may ſeem to proſper for a while, yet at the laſt the Curſe of God will be their ruin.

Gradation of the text

Obſ. 2. *Obſ.* Firſt, *Though ſometimes Gods Curſe is upon wicked actions, ſo that nothing comes of them; yet at other times they may be ſuffered to ſeem to proſper*, to have ſome degrees of growth, God may let them come to a ſtalk, or to the bud, or to the meal; this notes the poſſibility. It may come to the ſtalk, poſſibly to the bud, poſſibly to the meal, but then all ſhall come to nothing.

England. My brethren we have found it ſo by experience, as it was here in this people, for it was ſpoken of their wicked Idolatry, and their carnal policy. And hath it not been ſo with our Adverſaries? ſome of their actions God hath cruſh'd them preſently, and then they have grown up to a blade, and they have ſeemed to have meal in them, but then the Curſe of God hath come upon them: Oh! the uncertainty & the vanity of the comforts of ungodly men! When can they bleſs themſelves in any one project? When it comes up to the blade? No ſaith God, it ſhal not come to a ſtalk: God watches there that it ſeldom comes ſo far. Well, but then, will they bleſs themſelves if it hath gotten up to a ſtalk? No, not then neither, God curſes them. But if it bud, now may they not bleſs themſelves? Oh! our projects begin to bud, and they thrive bravely, may they

not bless themselves now? No, God watches them there, and curses them in the very bud. I but what if it comes to meal, that it's ready now to come to a full issue, and ready even to come to be eaten, now that they come to feed upon their projects, and they think all is sure? No, the curse of God is upon them there, strangers shall devour it. Blessed be that God who hath followed our Adversaries this way, How often have they blest themselves, and when they have had one design, this will do it, Oh how finely it works! and perhaps they get the very advantage that they themselves desire, and think all is well, and then Gods Curse comes upon them. We are my brethren too unbeleeving, we are ready to fear if we hear but of any thriving of any plot and project of our Adversaries, if any stalk doth appear, and especially if they begin to bud, Oh! then we think they ripen; & we do not look up to the great God who doth take delight in blasting the projects of the Adversaries; as the Blessing of God is upon the good actions of his people, so the Curse of God is upon the wicked projects of his enemies. God may seem many times to leave many a good action, but God doth carry it through at length, though it seems to have many things that would crush it in the very bud, yet God carries good projects through many difficulties, and God crushes wicked projects through much prosperity.

Lastly, *To have the satisfying of our desires to go on a while, and to have them cut off before we enjoy them, is a great judgment*; but just with God it should be so: for ordinarily we are thus in our obedience, that usually withers before it comes to any ripeness; if it get up to the stalk it may be it comes not to a bud; if to meal, some strange lust or other comes in and devours it; Oh how many times doth our strange lusts devour our good actions that comes forth a good way? How many in their young yeers, we had thought very gracious seed began to sprout forth, and we had thought that the seed grew to a stalk, and when they came to

Obs. 3.

Young professors.

to be for themſelves, we had thought they had begun to bud in gracious actions, we had thought it came to be meal, to their middle age; but to their old age ſtrange luſts hath come and devoured all. It's a great judgment for ſtrangers to devour our eſtates when we have ſcraped a deal together; truly, for ſtrange luſts to come to devour thy hopeful beginnings, it's a greater judgment than for ſtrangers to devour thy eſtate, that thou haſt gotten by a great deal of labor: Many men have labored all their lives, and taken pains, and that which they have done hath ſeemed to come to ſomething; and the truth is, in the concluſion the Devil hath had the advantage of all.

England. And God ſeems to be out againſt us in ſome degree, even in the waies of his judgments at this day; thus as many of the Adverſaries projects, ſo many of ours the Lord hath blaſted before they come to a ſtalk, and when they have been budded the Lord hath blaſted them, by unfaithfulneſs of ſome or others; when we have had our greateſt thoughts, the Lord hath ſeem'd to blaſt us, and what God will do with us we know not, only let us make ſure that our ſeed be good, and though this doth not proſper or the other doth not, yet at laſt God will bring the greater Harveſt upon us.

VER. 8.

Iſrael is ſwallowed up: now they ſhall be among the Gentils as a veſſel wherein there is no pleaſure.

ISRAEL, they had made ſo many Leagues among other People, til they were even ſwallowed up by them. And truly my Brethren, if there be not a great care had, there is much danger in making Leagues with other Nations, leſt upon the need they ſee we have of them they ſhould incroach upon us, and at length even have Laws given to us by them: It was ſo with the people of Iſrael, that by their League with other people they were ſo incroacht upon by them,

Forraign Leagues.

them, as at length they gave them Laws and swallowed them up. And thus many of the People of God, yea, of the Churches of God, by mingling themselves with the world are even swallowed up, so as they lose their beauty; and there's no difference appears between them and the men of the world. It's one thing for wicked men to creep into the Church unawares, (and certainly there's none can expect that any Church in the world can continue but wicked men and hypocrites will mingle themselves) but it's one thing when they creep in unawares, and another thing when the fence is broken down, so as it is very hard to see any face of a Church among them: thus it was with Israel.

Churches mixtures with the world dangerous.

But now shall they be among the Gentils, as a vessel wherein is no pleasure.

By these words, *Vessel of no pleasure*, is meant, a vessel that is for the carrying up and down of excrements; only the Scripture when it mentions such vile things, speaks in a modest way; but that's the meaning of the word: as if he should say, Even my people shal be in a vile contemptible condition among the Gentiles, as a vessel that is fit for nothing but excrements. *Jehoiakim* is threatned in *Jer.* 22. 18. though a great man, yet he is threatned to be as a vessel wherein is no pleasure, they had wasted their substance in seeking help from the Egyptians and Assyrians, and these made a prey of them; so long as they had any thing of value continued, then they made much of them, but their estates being once wasted, and they swallowed up in their very estates, they look now upon them as vile and contemptible in their eyes. And this is the way of wicked men, while wicked men are serving their own turns upon any, they will hug them and make much of them, but if that be done, then they scorn them & contemn them; non are more scorn'd and contemn'd than Professors of Religion.

Wicked men first serve their turns of the Godly, and then scorn them.

on who have basely crouched to wicked men, and sought to shelter themselves under them, when their estates are once consum'd and gone, they are more scorned by those that served themselves of them than any; and therefore let us learn wisdom, and how far we venture to make use of men, and do not please our selves in this, that they hug and commend us, if it be but to serve their own turns, when they have gotten what they would have, they will then scorn you, and look upon you as base people, and kick you out.

ἀχρεῖον *70. Vas inutile.*

Again, *A vessel wherein is no pleasure.* The Seventy translate it, *an unprofitable vessel.* But there is more intended certainly in this expression; a vessel imployed in base and contemptible uses; Israel shall be so imployed; and thereby he shall know a difference between my service, and the service of their enemies: Oh it is a sad expression, what *Israel!* a vessel imployed and received to empty out excrements! [1. Israel were a people precious and honorable in the eyes of God, *Isa.* 43. 4. [2. An holy people unto the Lord, *Deut.* 14. 2. [3. They were Gods peculier People above all Nations in the world in the same place. [4. Gods Portion, *Deut.* 32. 9. [5. Gods Inheritance, *Isa.* 19. 25. [6. Gods peculier Treasure, *Exod.* 19. 5. [7. Gods Glory, *Isa.* 46. 13. [8. Gods Delight, *Isa.* 62. 4. [9. Israel were the deerly Beloved of Gods Soul, *Jer.* 12. 7. and yet now Israel is become a vessel only to take in and empty out excrements; Oh what a change doth sin make! they were holy vessels, imployed in holy services, in attending upon God and His Worship, so as no people were; but now, oh! what a change hath sin made in them? How doth sin vilifie men, to be imployed in base services, it is the most against an ingenuous spirit that any thing can be. I remember I have read of a young man of *Sparta* that being taken by *Antigonus* and sold for a slave, all the while that he that brought him did imploy him in any thing that did stand with ingenuity he did it, but when he bid him go and

Israels prerogatives.
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and empty a vessel wherein is no pleasure, no saith he, I will not serve you now in such a thing, and his Master being angry with him he gets up to the top of the house and falls down and breaks his neck rather than he would empty such a vessel. And certainly there is nothing that is so beneath the excelleney of an Immortal soul as sin is, for hereby though thou beest high in thine own thoughts thou comest to be a vessel for the very Devil to empty his excrements into: and that's lower than to be a Scavenger to go up and down to take the filth of the street: in being imployed in the service of the Devil thou doest more debase thy selfthan if thou wert a Scavenger to carry dung and filth in a Dung-Cart; but as if thou wert judged to such a kind of life and imployment, that thou shouldest go from morning to night to carry away the filth in thy very hands and mouth. Some men are vessels of mercy, they are chosen vessels, vessels of honor fitted for the Masters use: and it is an infinite mercy of God to us when as we have deserved to be cast out as vessels wherein there is no pleasure, that God should imploy any of us to be vessels of His Sanctuary, that God should take us out of the common lump, such vessels; whereas others are vessels of wrath imployed only in base services that are beneath the excellency of an immortal Soul.

A sinner is the vessel where into the Devil empties his excrements.

Gods free-grace to the vessels of mercy.

Yea, Some there are who have been eminent in the Church heretofore, who have been vessels fil'd with the Gifts of the holy Ghost (I do not say Graces) now they are vessels in which there is no pleasure; many of the Saints heretofore have been refreshed by them, from those Gifts of the holy Ghost that have been in them, but now their Gifts are gone, they are fit for no pleasure, but for Pot or Pipe: Now idle drones that are fit for nothing but to set in the Kitchin, and (it may be) to scum the pot, yea some of them fill'd with poyson, vessels wherein neither God nor man can take pleasure, yea and some very forward professors of Religion that once were as the pollished

Lapsed Ministers.

And Professors.

Saphirs and are now become more black than the coal, turn'd Apoſtates; they were as golden veſſels in the Houſe of God, and now are become veſſels wherein is no pleaſure. It was a ſpeech that once *Demoſthenes* had to the *Athenians*, he deſired them that they would not make an Urinal of a Wine pot; for to imploy thoſe men in baſe ſervices that had been eminent, even thoſe men that God Himſelf hath heretofore made uſe of for great ſervices in Church and Common-wealth, the Lord hath left them to be veſſels of no pleaſure. Oh! remember al you from whence you are fallen, thy heart is now exerciſed upon ſuch low things, thy work (it may be) now is only to further the wicked deſigns and deſperate malice of other men; And doeſt thou think to be a veſſel of glory, to ſtand before the preſence of the holy God, and joyn with Saints and Angels in the eternal praiſes of His Name? Oh! remember from whence thou art fallen, and be not at quiet till the Lord hath been pleaſed to purge thee and make thee fit for thy Maſters uſe, and to become a veſſel of honor in thy Maſters houſe.

Demoſthenes.

VER. 9.

For they are gone up to Aſſyria, *a wild Aſs alone by himſelf*; Ephraim *hath hired Lovers.*

THE Lord by the Prophet proceeds on in his charge againſt the ten Tribes here.

They are gone up to Aſſyria *for help.*

They are gone up] they look not up to the high God for their help, but they are gone up to *Aſſyria*, *Aſſyria* is higher in their eyes than the God of Heaven is. How vile a thing is it to forſake confidence in God out of ſuſpitious thoughts of him; for ſo it was here, they retained ſuſpitious thoughts of God, as if He would leave them in their extremity, and out of thoſe ſuſpitious thoughts of him, they

The vileneſs of diffidence in God.

they forsake him and seek help else where; they expect more good, more faithfulness, more love, not only from the creature than from God, but from the very Enemies of God than from God Himself; yea, and that people that professed Interest in God, that would seem to bless themselves in this, *That God was their God*, even this People, look'd to have more good and to find more faithfulness in the very enemies of God than in God Himself; let the Heavens be astonished at this wickedness: and yet this evil is in the hearts of the children of men.

A wild Ass, alone by himself.

This creature the Scripture mentions in divers places for one of the most unruly, and untamable, and fierce creature in the world. Such a creature as cannot be brought to be serviceable, it wil not be brought to live with men, no, it cannot be brought to live long with other beasts, no nor to keep company with their own kind, so fierce and savage it is, but runs up and down in the wilderness alone. In *Job*, 11. 12. we have mention of this creature. *For vain man would be wise, though man be born like a wild Asses Colt.* And in *Job*, 39. 5. *Who hath sent out the wild Ass free?* or *who hath loosed the bands of the wild Ass?* And in *Jer.* 2. 24. to name no more. *A wild Ass used to the wilderness that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves, in her month they shall find her.* In her *occasion* when he hath a mind unto the fœmale, she snuffeth up the wind, as the Historians say of her, they go up to Mountains and there they seek to have the sent of the fœmale, or the male, so they snuff up the wind even for the sent of her. And so the Naturalists that write the nature of this Creature, *Pliny* in his eighth Book and fourty Chapter: Those that are Scholers that desire to know more of the nature of this beast may find divers things there. But now we are on-

Ier.2.24. illustrated

Pliny.

ly to ſpeak of it as the Scripture ſpeaks of it here.

Queſt. *Why doth God compare Ephraim amd the ten Tribes to the wild Aſs?*

Anſw. Why the ten Tribes compared to a wild Aſſes colt. Wicked men wild upon their luſts.

For two Reaſons. 1. To ſhew the extream ſtubbornneſs and fierceneſs of this people. Wicked men that have forſaken God, and are left to themſelves, do not only become like unto ſavage creatures, but the very worſt of all ſavage creatures, they run up and down ſatisfying the luſts of their own hearts irreſiſtably and bear down all before them, they ſtamp, and rage, and are mad when at any time they are oppoſed in their wicked way, this is the ſcope of the holy Ghoſt here: thus Ephraim was when he was oppoſed. Do you not find many ſo, that are in a violent way ſet upon wickedneſs and ungodlineſs that they will hear nothing, they ſnuff at the wind and all that is ſaid againſt them, and run violently upon wicked waies, and upon their own ruin: It may be *in their month you ſhall find them*; that hath reference unto the very laſt month which the wild Aſs goes when it is with young, then when it is ſo big, and till then there is no dealing with them. Some Hiſtorians ſay that the wild Aſſes are ſo fierce, that they will tare aſunder Armor of proof, but only in the very month when they are ſo big that they cannot weld themſelves, then you ſhall find them. So, though ſinners be never ſo ſtubborn, yet God hath his month, and perhaps then you ſhall find them. When at any time you find your children, or ſervants, or others to be ſtubborn and ſtout againſt whatſoever is ſaid to them, and even rage in their madneſs for the ſatisfying of their wicked wills, you may remember this text and creature: they are as wild Aſſes that are alone by themſelves; and among all wicked men Idolaters are the moſt ſtubborn and ſtout in their wicked waies, their hearts are ſet upon their Idols, yea as the phraſe of Scripture is in *Jer.* 5. 38, *They are mad upon their Idols.* There's nothing that can be ſaid to thoſe whoſe hearts are taken with falſe worſhip, nothing will

In their month, *what?*

prevail

prevail with them without an infinite power of God put forth, and there's no sinners more bold, more untamable and fierce in their waies, then those that are superstitious, and that's their reason that if they be opposed in their way of false worship, you know there will be such tumultuousness of people flinging of stones against windows where God is truly worshipped, any thing in the world though they know not what they do, yet because they think themselves condemn'd in their sinful waies, therefore they run like wild beasts in a furions manner even against those that worship God better than themselves.

Secondly, God compares the ten Tribes to the *wild Ass* in way of contempt of them. As in the former place of *Job*, 11. 12. *Vain man would be wise; though man be born like a wild Asses Colt*: he would fain think himself some body, yet he is a most base and vile creature. And if any of you be not so fierce in your wicked waies as some others are, if God hath tamed your spirits by His Word and Spirit, bless God for it, for all men are born like a wild Asses Colt, they are mad upon their wicked waies to ruin themselves. But because there's no men that think higher of themselves than stubborn spirits; for stoutness and stubborness doth evermore proceed from pride, because they think it such a dishonor for their wills to be croft in any thing, therefore the Scripture casts the more contempt upon them, and calls such, proud, stout fools, wild Asses; and indeed there are none more contemptible in the eyes of God than stout sinners. It follows.

2. Wicked men contemptible.

Stubbornness the fruit of pride.

A wild Ass, alone, by himself.

Alone.] The reason of this expression is, to shew, that Ephraim and the ten Tribes they would be at their own hands, they would have their own wills, *alone*: There's these two things exprest in it.

First, That they would be under no government, but alone

Alone. 1. *Vnder no government.* Eò quòd ambularunt in voluntate animæ ſuæ.

alone by themſelves, and have liberty to frisk up and down, and do what they liſt alone, acknowledging no Commander; and ſo the Chalde Paraphraſe hath it, *Becauſe that they would walk in the evil of their own luſts, and would acknowledg no Comander.* And thus many at this day, they love to be alone, that is, to live at their own hand, to be from under Government. Though it is here, he was alone in the Wilderneſs, he would rather be in the Wilderneſs alone, ſo be it he may acknowledg no Commander, than in the beſt paſtors under any command. Thus it is with many, they love to be alone, that is, they are loth to come under any Government, they had rather be in the wildernes and ſuffer never ſo great ſtraights than come under any Government; It is true of divers ſorts of people, even the loweſt ſort, many that love to live at their own hand, ſervants that are not able to provide for themſelves that if they have but a little ſickneſs are ready to ſtarve, yet that they might live without any command, not under any Government, they will chuſe rather to endure abundance of hardſhip that they may live alone; many times it is ſo, eſpecially in the fœmale ſex, which ought to be under Government and ſome Protection, yet they love to be alone at their own hand; I ſay, and meerly becauſe they cannot endure to come under any kind of Government whatſoever.

Servants at their own hand,

Eſpecially Maidens.

And in the wilderneſs.] Their lives indeed are as in the wilderneſs, when they are in any ſtraights and diſtreſſes they have no body to look after them and regard them becauſe they loved their liberties ſo much before. So, many had rather be without all Ordinances in the Church, or many Ordinances, only that they might live as they liſt, at their own wills, that they may not be under the Government of Chriſt, they had rather live in the wilderneſs of the world ſo that they might have liberty, rather than be in Gods Vinyard under the Government of Chriſt. Theſe come under the reproof here that *Ephraim* did in this place.

Chriſtians without ordinances

Secondly

Secondly, *Alone by himself*, as unfit for Society, they were so furious and fierce in their way: Some are of such untoward and perverse dispositions that they can agree with no body, so that they are only fit to live in the wilderness: I suppose you have met with in your families that are so extreamly perverse in their waies, and they are of such untoward and crooked dispositions that they are fit to live in no Society but alone in the Wilderness: and this reproof of Ephraim comes likewise upon those.

Ephraim hath hired Lovers. אהבים

The *Assyrians* and *Egyptians*, and others; the words signifie *Loves*. Before they put their confidence in the *Assyrians*, and now they make them their loves. The thing I note is this.

That where we place our confidence, there our love should be placed. If God be the confidence of our hearts, let our love be placed there, yea let God be our Loves, in the plural number, for so it is here, they hired Lovers; she would fain have the Assyrians to love her. When God is forsaken, when we have lost our Interest in Gods love, no mervail though there be such a seeking after the Creatures love; men that forsake God they seek to make up what they have not in God in the Creature: as a dog when he hath lost his Master he is ready to follow every one he meets with. Again, Obs. 1. simile.

He hath hired Loves.] Because they had nothing lovely in themselves therefore they hire the love of others to them, they seek even to hyre love, though the truth is, Love cannot be hyred nor purchased, although men may fawn and glaver, and flatter, and crouch that they may gain the love of some other, yet if there be no lovelinesse in themselves to gain love, although those whom they fawn on, and flatter may use them for their own turn, and serve themselves upon them, yet the truth is they will despise them

Those that have nothing lovely in themselves, will use unworthy means to purchase it.

Love cannot be bought.

them in their hearts, and so often they will discover to their intimate friends how they scorn and contemn them; therefore if others would have love, there must be some excellency and loveliness in us; for love cannot be hyred. But,

Ephraim hath hyred Lovers.] This shews the shamelessness of the ten Tribes in seeking after their false worship. Other Harlots they are hyred to commit uncleanness; but *Ephraim* will be at charge for their Idols: Many Harlots count it a great dishonor for to seek after Loves, to seek after Whoremasters, though they can imbrace them when they come unto them, but yet they will rather have a hyre than they will hyre them; but mark, those that are superstitions they think not upon their honor, but they will hyre, to the commission of spiritual whordom they will go to hyre Lovers and be at a great deal of charges, in *Ezek.* 16. 33, 34. *They give gifts to all Whores; but thou givest thy gifts to all thy Lovers. And the contrary is in thee from other women in thy whordoms, whereas none followeth thee to commit whordoms, and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.* As if God should say, you are more vile and base in your uncleannesses than any in the world besides; for other Whores they receive rewards, but you are so set upon your filthy lusts that you will give rewards that you might commit uncleanness.

Obs. 3. From hence the Note is, *That Idolaters will not stand upon terms if they may have their Idols, any way:* they care not how they debase themselves, they will not stand upon honor and respect, but let them have their false worship they will submit to any thing. Oh! why should we stand upon our terms thus in the matters of the honor of our God, when publick good lies at the stake? why should not we be willing to suffer shame and disgrace, any thing rather than the publick good should not go on, than the service of God should be hindered? If others will not seek to us,

An exhortation to the godly

yet

yet if good may be done, let us seek to them, if God may have Glory: Though others be never so vile in their carriage towards us, yet let us do what we can to win and convince them, let us be willing to lie under their feet that God may be glorified: If others will not joyn in a good work except they may have the honor of it, let them have it so be it the work may go on, let us reason so, Why should I put forth my self and others go away with all the glory? let the work go on, and if they will stand for the glory let them have it: so God may be lifted up let us be willing not to be seen: This is that which doth hinder thee the promoting of his Causes. But men stand upon terms and they will not go on in a good cause but break off if others be prefer'd before them. If there be two carrying a piece of timber through a narrow passage, and if these two men that are carrying a long piece of timber and they must carry it through a narrow passage, if they should stand striving who should go foremost, one saies I will go first, the other saith, nay but I will go first, they can never carry the timber, If one have one end and the other the other end and they cannot agree which should go first, and he that goes after thinks himself dishonored because his fellow goes before him, they can never carry it through but they must lay it down. So it is many times with a good cause, it is like a piece of timber upon two mens shoulders, and it must go through a narrow passage, and one saith, why should not I have the glory of it? and the other saith, why should not I have the glory of it? and the while men stand wrangling who should have the greatest glory, in the mean time the publick cause is exceedingly hindered; let us be willing to submit and debase our selves any way so be it the true Worship of God may go on.

An apt simile.

Further, *He hath hyred Lovers.*] It's an evil thing to be drawn to false worship, or bodily uncleanness upon any terms, out of hope of the greatest gain, and to deliver our 4.

ſelves from the greateſt affliction: but now, for a man or woman to ſeek after the waies of ſin, to be at coſt that they might have their luſts, this is more vile; for a Whore to proſtrate her ſelf for money, this is baſe and abominable though ſhe ſhould have never ſo much money, but to give money, this is more baſe and abominable. *Joſephus* reports of one *Decius Mundus* which was a Noble man, that to one *Paulina*, a Lady in *Rome*, he offered as much as came to ſix thouſand pounds for to ſatisfie his luſts but one night, and yet was refuſed. So certainly uncleanneſs ſhould be caſt off with indignation though it be tempted unto with never ſo much gain; but for one to be ſet upon uncleanneſs ſo as to ſeek after it, and to ſpend their Husbands eſtates that they might have the free way for the ſatisfying of their luſts, this is a moſt abominable thing indeed, and yet thus, many are guilty both in regard of bodily and ſpiritual adultry. It follows.

Paulina. Joſephus *lib.* 18. *cap.* 4.

VER. 10.

Yea, though they have hyred among the Nations; now will I gather them, and they ſhall ſorrow a little for the burden of the King of Princes.

THESE words in the reading of them ſeem to be dark, and yet we have much of the mind of God in them, and much concerning our ſelves.

Yea, though they have hyred among the Nations:

Explicatio. This God ſtill takes ill that they ſhould go to the Nations for help, when God had made their condition ſo much above the Nations, for in their going to them they did as it were ſay, that all the love and mercy, and protection from the great God it was no more towards them than the Nations had, they did (as it were) hold forth to the world that the Nations were rather in a better condition

tion than themselves, in that they would go to the Nations for their help; and this went very neer to the heart of God, for God had laid out the very strength of his love, and the riches of his mercy upon this people, and after he had done so much for them yet that they (because they were in some little afflictions for the present, that they) should go to the Nations that did for the present prosper somewhat outwardly better than themselves, Oh! this was exceeding grievous to the heart of God: and thence the Note is this.

That it is a very great evil, when wicked men seem to prosper a little in their outward condition more than Gods People; for those that are the people of God to begin to think that therefore those wicked ones are in a better condition than themselves, this is an evil that doth go very much to the heart of God; and very ordinarily it is in some degree or other among the People of God, I appeal to your consciences in this very thing, though at some time your souls have had sweet refreshing from the Lord in the enjoyment of communion with him, but yet when Gods hand hath been out against you, when you look'd upon others though you knew them to be wicked and ungodly yet they have prospered, their Ships came home safely and richly, and their trading goes on; Do you not sometimes find such rising of your thoughts within you as if so be that these men were in a better condition than your selves? Oh! if you have but the least thought rising that way, know it is that which doth exceedingly grieve the Spirit of God by which you are seal'd, that because they have a few loaves more than you, though you have all the riches of God and Christ, though you have the inheritance of Saints, yet that you should think them in a better condition than you are in: As a child, if he sees some stranger have a bit of meat better than he hath, he should think presently that his Father loves the stranger better than him; this the father takes ill. How ordinary is it upon this

Obs. 4.

Admonition to Saints.

simile.

ground for thoſe that have profeſt themſelves to be godly rather to withdraw themſelves from the afflicted Saints, and ſeek correſpondence with wicked men that proſper. God would have his people ſee an alſufficiency in himſelf in their ſadeſt condition, ſo as they need not go out from him for help, but ſtill wait upon him and keep his way; the Lord by his Prophet rebukes *Jehoſhaphat* in 2 *Chron.* 19. 2. for loving the ungodly and helping them that hate the Lord. And is there not as great an evil to ſeek the love of the wicked and ungodly and help from them that hate the the Lord? certainly the evil is very great, it argues very little love that we have to God, it charges God of unfaithfulneſs, as if though he hath engaged himſelf to his people, yet he would leave them in the lurch; this encourages the wicked in their wicked waies, and it charges God with that which is accounted one of the moſt vile things among men. What is accounted one of the vileſt things among men, that a man ſhould ſet another men about his work, and then leave them in the lurch when they meet with troubles in their work? It is as vile a thing as any is among men, and we ſhould look upon ſuch men as ſhould imploy others in any ſervice and then leave them to ſhift for themſelves in their ſtraights, we ſhould look upon them as vile men, unworthy to be dealt withal. Now what would we but charge God with this, even that which makes men to be moſt vile?

And this beſides is a moſt *deſperaee folly* ſo to do, for when thou art thinking to provide for thy ſelf by correſpondence with ungodly men, it may be thou wert juſt at the very point of deliverance at that very time; it is Gods uſual way to come to help his people when they are in the greateſt ſtraights; and therefore it is the greateſt folly that when we are in ſtraights then to think of ſhifting courſes, ſo that then we muſt forſake our own mercy in thinking of ſhifting courſes; in ſtraights above all times Chriſtians ſhould take heed of thinking of ſhifting courſes, becauſe

then

then above all times those are the times for God to shew his mercy, and just then: Wilt thou then be forsaking him? Oh! it is that which should lie neer to your hearts, if any of you have been guilty of this, let but the Word of God bring this upon your spirits this day, Oh! how do I know but at that very time when I took such a shifting course, that was the very time that God was about to do my soul good and of doing good for my body, and yet then I deprived my self of good, that goodness and mercy of God? It follows yet,

Now will I gather them.

This gathering among Interpreters hath reference either to the Nations whom they sought unto, or to themselves. *I will gather them*; that is, That Nation; or, I will gather you. If to the Nation, then the scope is thus: *Explicat.*

Notwithstanding you hire the Nations, yet I will gather them against you, they shall be strengthened against you with the same money that you hyre them withal, I will turn it against you, and now you have provided fair for your selves, have you not? 1.

Many times when we think to provide best for our own peace, we make the greatest provision for our own ruin: God many times makes people work their own wo and ruin themselves, and there is no means that doth more fully and directly tend to undo them than what they do themselves; and thus God over rules the counsels and thoughts of men. Obs. 1.

What a vain thing is it to plot against God, when God can turn mens Arrows against themselves? No men are greater instruments of Gods wrath (many times) against us than we are our selves, yea, and than those are that we seek most to correspond withal; and it is just with God it should be so, that if we wil leave him, to seek correspondence with wicked men, it is just with God that of all men in the world those should be the men that should be

be made the Executioners of Gods wrath upon us.

Explic. 2. אקבצם *a* קבץ *colligere.* But now, if it be to *Iſrael, I will gather them among the Nations.* Then the word here *gathered* is ſometimes uſed for gathering dead corps in an Army when they are ſlain in Battel. You go and think to have the Nations, but you ſhall be as a company of dead corps in an Army, and lie in heaps there. But I find *Calvin* hath a further Note upon it, and takes it as having reference to the former verſe. *This people are wild, and run up and down, this way and that way to ſhift for themſelves, but I will gather them*; that is, *I will keep them in*; ſo the words likewiſe may ſignifie, I will keep them in, I will gather-in their ſpirits, there ſhall be ſome work of prudence or other to keep them in, I will keep them from thoſe waies wherein they would preſently have ruined themſelves.

Calvin *in loc. Colligã eos, retinebo eos.*

Obſ. 2. People run many times headily on in evil waies that would certainly ruin them; but when Gods time for the execution of his wrath is not yet come, the Lord reſtrains them and keeps them in from ſuch waies; though their hearts be ſet upon ſuch waies of undoing themſelves, yet they ſhall not go on in them, I will pity them who cannot pity themſelves. But then it follows (in which the greateſt difficulty of the verſe is.)

And they ſhall ſorrow a little for the burden of the King of Princes.

Explic. in 5. parti-ulars. This hath more darkneſs in it, and yet upon the ſearching into it, we ſhall ſee it cleer, and many excellent Truths cleered from it. There are theſe Five Things to be enquired after for the opening of theſe words.

1. Firſt, *Who is this King of Princes that is here meant.*
2. Secondly, *What was this burden of the King of Princes.*
3. Thirdly, *Why doth he call this the burden?* Or rather thirdly

thirdly thus, *When was this threat fulfilled, that they should sorrow for the burden of the King of Princes.*

Fourthly, *Why doth he call it the burden of the King of Princes?* 4.

Fiftly, *What's meant by sorrowing a little.* 5.

These five things will cleer the text. Indeed we cannot see the full meaning of the holy Ghost without understanding somewhat of these five.

First, *Who is meant by the King of Princes.* We are here to understand the King of *Assyria*, because he was a great King whose Nobles were Princes, and we find this both by Scripture and likewise by humane Story; in 2 *King.* 18. 24. *How then wilt thou turn away the face of one Captain of the least of my Masters Servants.* And in *Isa.* 36. 13. *Hear the word of the great King, the King of Assyria.* And how wilt thou turn away the face of the Captains of the least of my Masters Servants. His Captains and Nobles were as Princes. And so *Josephus* in his 1. Book, 10. Chapter, as I remember saith, That at the time before *Sodoms* destruction, the *Assyrians* were Lords of All *Asia*, so that the *Assyrian* was a great King, and here called the *King of Princes.*

King of Princes, i.e. *The King of Assyria.*

Joseph. *lib.* 1. *cap.* 10. *Antiq. à Princip.*

Thus God suffers his enemies to grow great in the world, an *Assyrian*, a dog, a wicked wretch under the curse of God, and yet is he the great King, even the *King of Princes*; as *Luther* hath such an expression concerning the *Empire of Turkie*, it is (saith he) but one crum that the great Master of the family doth cast to dogs. What are your estates then? Certainly though you be never so great in the world, what's any of your estates to the whol *Turkish Empire?* and if that be but a crum that the great Master of the family casts to a dog, you should never then bless your selves in the enjoyment of a little of the world. But though the *Assyrian* may be called the King of Princes in regard of his power over some great men, yet most properly our Lord Jesus Christ he is the King of Kings, and Lord of Lords: in *Revel.* 19. 16. and he hath on his Vesture, and on

Obs. 3.

Luther

Iesus Christ the true King of Princes.

Revel.16. 19. opened on his Thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Why was it written upon his Veſture, and why upon his Thigh? *Upon his Veſture*, That is, he will appear openly to be the King of Kings; there was a time when Chriſt ſeem'd to be (as it were) a ſervant under the dominion of Antichriſt, but now his name ſhall be upon his *Veſture*, openly; and then upon his *Thigh*; that is, upon his lower parts, his *Church Militant*, it ſhall have the Kingly power among them for its good, ſo as they ſhall be above the Nations, according to the Propheſie in *Iſa.* 60. 13. *He will make the place of his feet glorious.* (the Church in their low condition) He doth not ſay, he will have the name upon his Crown, but upon his Thigh, that is, upon his lower parts, upon his people, that were in a low condition, he will make the very place of his feet to be glorious, even there ſhall be written, *The King of Kings, and Lord of Lords.*

1. Openly.

2. Church militant.

Iſa.16.13 illuſtrated.

But Secondly, *What was this burden?* This burden was thoſe Taxes that were upon the people, whereby they maintained their correſpondence with this King of *Aſſyria*: correſpondence with wicked men it is burdenſom: for the the more they are ſought to, and yeelded to, ordinarily the more burdenſom they are: and whatſoever they do for you for a while, it is indeed to ſerve their own ends, and this they brought upon themſelves: for they would go to *Aſſyria*, and they found the Aſſyrians to be burdenſom to them.

2. Burthen.

When men will follow their own waies, and think to have more eaſe in their own way than in Gods, it is juſt they ſhould find thoſe waies to be burdenſom to them. I am perſwaded there is not one in this Congregation but hath found the experience of this; when you think your waies will bring more eaſe to you than Gods waies, have not you found your waies burdenſom?

Uſe. *Follow not thine own waies.*

But thirdly, *When was this fulfilled?* If we would know the

the meaning of the Prophet we must refer to the History of the *Kings*, and in 2 *Kings*, 15. 19. there you may find when this Prophesie was fulfil'd. Phul *the King of Assyria came against the Land, and* Menahem *gave* Phul *a thousand talents of silver that his hand might be with him to confirm the Kingdom in his hand. And* Menahem *exacted the money of Israel, even of all the mighty men of wealth, of each man fifty sheckles of silver to give to the King of Assyria.* There was one burden. And then in the 29. ver. *In the daies of* Pekah *King of Israel, came* Tiglath-Pileser *King of* Assyria, *and took* Jion, *and* Abel-Beth-maachah, *and* Janoah, *and* Kedesh, *and* Hazor, *and* Gilead, *and* Galilee, *all the Land of* Nephtalie, *and carried them captive to* Assyria. There was a further burden. But yet the whol Land was not, it was only the other side of Jordan: at these two times was this Scripture fulfil'd.

2 *Kings*, 15. 19.

Fourthly, *Why doth the holy Ghost say, The burden of the King of Princes?* In speaking of the burden that was upon the people he doth give the *Assyrian* such an Epithite? Why it seems to be a dimunition of their burden rather than any aggravation; for he speaks of sorrowing but a little, as if it should not be so great a burden as afterwards should be upon them, noting thus, That they were burdened a while with Taxations from a great King, but they should afterwards come under the power, to be at the wils & lusts of al kind of base people, of the very dregs of people: And it is not so great an evil to be under the power of men of rank and quality, no not under their oppression, as to be under the oppression of many people, of people that are of very mean quality and condition, the very refuse of a Nation, to come to be under their power it's a great deal worse.

4. *Burden of the King of Princes.*

And by the way this Note it should teach us, even those that are of mean breeding, and whose lives have been very low in the world, of mean condition, if they be put into places of any power and Authority, to take heed how they

behave themſelves, for their oppreſſion will be the moſt grievous to an ingenuous ſpirit that poſſibly can be. And there is a great deal of danger in them to grow more oppreſſing than other men that were born to greatneſs, and their oppreſſion wil be ſo intolerable as wil bring the greateſt confuſion that poſſibly can be if that be not well lookt to. And therefore here when he would leſſen the burden, (ſaith he) you ſhall ſorrow a little for the burden of the King of Princes.

But what is it? You ſhall ſorrow a little. They complained, but ſaith God; what do you complain of this? this is but a little burden to that which you are like to have, there's another manner of burden a coming for you than this; and from hence the Notes are theſe.

Obſ. 1. First, *When ſinners have brought trouble upon themſelves they will complain much, exceedingly troubled*; but when they complain they are to conſider, that what they feel it is but a little to what's coming after. There are burdens upon you, and you are complaining of theſe burdens, as if ſo be that they were the greateſt that ever were upon people,

Uſe. *Admonitio to* Engl. Oh ſinner! conſider of this when you are complaining of your burdens, know, that theſe burdens that are upon you may prove to be but very trifles in compariſon of what's like to come upon you afterwards, for that's the ſcope of the holy Ghoſt here, *They ſhall ſorrow a little for this burden*, as if he ſhould ſay, There is other manner of ſorrow coming after, and ſo it did, for afterwards the *Aſſyrians* carried them all away captives, and the baſeſt of all the people came even to ſet their feet upon them; and therefore ſaith the holy Ghoſt, This is but a little: I ſpeak to thoſe that make not up their peace with God, and do not upon thoſe burdens that are upon them return to God. As the mercies of God to his Saints, that which now they have is but a little, they may be ſaid to rejoyce a little for the mercy that now they have. And ſo the burdens upon the ungodly they are but a little, but if they return not to

God!

God upon what they feel, God hath greater burdens than those are that they so vex and fret under.

Secondly, *Taxes and Impositions upon mens estates are but a little burden in comparison of being brought under the power of the Enemy.* Obs. 2

Though there be sore Taxes upon you, as here there was fifty shekels of silver laid upon every man that was able, but those Taxes are but little burdens in comparison of being given up to the power of the Enemy, they would lay burdens indeed upon us, burdens upon our Consciences, all our Estates, all our Lives, all our Liberties, whatsoever we are or have must be under their mercy; now we are troubled, but then their little finger will be more heavy than the loins that now we find to be upon us; although we dare not say but some may find burdens very sore upon them for the present. Use.

A third Note, is this; *That, as Taxes are a burden, but a little in comparison, so the carrying of our Brethren into captivity:* Obs. 3. Though we enjoy our Estates our selves, yet if God laies his hand upon any of our Brethren though in remote parts of the Kingdom, Oh we should account this to be a burden. As not only their Taxations was a burden, but the carrying away of their Brethren that were beyond the River.

If there were no other sin among us, it were just with God to bring the Enemy upon us, and then we should find that there were other manner of burdens.

But there is another burden that we are not sensible enough of, and that is the captivity of our Brethren in the remote parts of this Land. Oh! how little sensible are we of it because we feel it not our selves?

The fourth Note from hence is this, *That it's Gods mercy when we are running on to our utter ruin, not to suffer us to plung our selves irrecoverably into misery, but to bring lesser evils upon us that by them we may come to bethink our selves, and if it be possible to prevent greater.* Obs. 4 You shall sorrow a little, I will not undo you presently; but return to me, or else you are ut-

terly undone, but this is my Mercy, I wil bring afflictions upon you by piece-meal, and if you do not return to me, then you shall be utterly lost; for so this people were, they were carried away captive and never returned to this very day. Oh! doth God come to you in your family, or person, or estate? Oh! let us consider of this.

[*in that generality that they were carried away*]

Obs. 5

And this is the last note from it: *The consideration of little burdens which is upon us to what might be, should cause us to turn to God*; it should break our hearts, and cause us to seek the face of God, that we may prevent greater evils, that otherwise will certainly come; the Lord in his dealing towards us seems as if he were loth to lose us, and that this Nation should perish, Oh that this might work kindly upon our hearts to prevent greater evils, that we might not be made a spectacle of the wrath of God to all the Nations that are round about us.

And yet further, The words translated, *They shall sorrow a little*, are by some translated, They have *begun* a little for the burden of the King of Princes: And so in *Deut.* 2. 25. there is the word that comes from the same root, That that they have felt, it is but the beginning of what is like to come, my wrath is let out upon them in some degree already, and do not you see it, how it is begun to burn upon them? and that which was lately before your eyes, by that you may come to beleeve my threatnings.

ab וחלו אחל *incipiam à* חלל *exalto signif. Deut.* 2. 25.

Obs. 1

Gods judgments against wicked men, are the beginnings of further judgments. In *Deut.* 32. 42. *I will make my Arrows drunk with blood (and my sword shall devour flesh) and that with the blood of the slain, and of the captives, from the beginning of revenge upon the enemy.* All this is but from the beginning of revenges, when I come so terribly upon them, it is but the beginning of revenges. We are ready to think if there be miserable slaughters, Surely God hath been revenged enough upon this people. No, all this may prove but the begining of revenges. I may say so concerning our selves, Though the Lord many times hath made the sword drunk with

Deut. 32. 42. *illustrated.*

Use for England.

with blood, yet it may prove to be but the beginning of revenges; truly we cannot say that from the time that these Judgments have been upon us, that we have begun scarce to come in to turn to God, yea, the Estate of the Kingdom is far worse than it was at the beginning of this heavy stroke that is upon us. In *Matth.* 24. 7, 8. *Ye shall hear of wars, and rumors of wars, and Nation should rise against Nation, and Kingdom against Kingdom, and there shall be famines and pestilences, and earth-quakes: all these should be but the beginning of sorrows.*

Secondly, *God expects from men, that though they be not sensible of his threats, yet when he begins with them in way of execution of his wrath, they should begin a little.* Obs. 2. Oh! it were well with us if we did prevent Gods heavy wrath by our repentance. *Numbers.* 16. 46. Moses *said unto* Aaron, *Take a Censer, and put fire therein from off the Altar, and put on Incense, and go quickly to the Congregation, and make an atonement for them; for there is wrath gone out from the Lord, the plague is begun.* Oh! how should we all make hast? we cannot say only, the plague is begun (the plague of Civil War, which is the greatest of all kind of plagues) but it hath gone on a great way.

But to proceed.

VER. 11.

Because Ephraim *hath made many Altars to sin, Altars shall be unto him to sin.*

IT was the Charge of God in Scripture, That there should be but one Altar for Sacrifice, and there was another Altar that afterwards was made for Incense, and no further, in *Deut.* 12. 3. and 5. ver. There we have the Charge of God that there should be none other made, *You shall overthrow their Altars, and break their pillars, and burn their groves with fire, and you shall hew down the graven Images of their gods, and destroy the names of them out of that place &c.*

And

And then, *Take heed to thy ſelf that thou offer not thy burnt offering in every place that thou ſeeſt, but in the place which the Lord ſhall chuſe &c.* And in *Deut.* 27. 5. *Thou ſhalt build an Altar to the Lord thy God, an Altar of ſtones: thou ſhalt not lift up an Iron tool upon them.* And according to which *Joſhua* did, in *Joſhua*, 8. 30. and hence in *Joſhua*, 22. 11. Now for the Altar of God, I ſhall firſt ſhew you a little the meaning of them, and then the reaſon why God would have but this one Altar, in *Exod.* 20. 24. there is an injunction of God for the Altar of Sacrifice; *An Altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt offering &c.* Here obſerve that, That when God would have an Altar made for ſacrifice it muſt be but an Altar of earth, but if it ſhould be of ſtone, *Take heed that thou lifteſt not up a tool upon it.* Why, one would think that to carve and paint the ſtones and do any thing to make it brave would do better, than to have the ſtones rough; No ſaith God, whatſoever you may think that to make my Altar brave, by carving of it and painting it, If you do but lift up a tool upon it, you polute my Altar; all mans devices in the worſhip of God though they be never ſo pompous they do but polute Gods Worſhip: And they muſt not go up upon ſteps (quite contrary to our high Altars) that their nakedneſs be not diſcovered therein: Noting that when we come into the preſence of God we ſhould take heed of our ſpiritual nakedneſs, and the pride and vanity of our ſpirits in prayer; God would have them make an Altar ſo as they might not go up upon ſteps, leſt their nakedneſs ſhould be diſcovered. But now in *Exod.* 27. 1, 2. there you ſhall find an Altar of Shittim wood overlaid with Braſs; you will ſay, Why was the firſt with earth and the other with braſs? The reaſon was, becauſe that the one was to be made when they were in an unſetled condition, and the other to be made afterwards when they were in a more ſtated condition than formerly, and that it might endure a long time. But mark, it muſt be according to Gods direction

The Altar 1. *of earth.*

2. *of ſton, no tool on it.*

3. *no ſteps. High Altars.*

Altar of braſs.

rection, except God doth reveal that it should be of Shittim wood and overlaid with brass they were not to do it.

And then, the second Altar was the Altar of *burnt Incense*, and that you have in *Exod.* 30. 1, 2, 3. verses, and that was to be overlaid with pure Gold: that of brass it was, because there was sin offerings to be offered upon it; but now the Altar of Incense it was the Altar that was just before the Vail against the Mercy-seat, where there was only Incense offered, which was to signifie the Intercession of Jesus Christ presenting his Merits, and the Prayers of all his people to the Father: the prayers of the Saints are compar'd to Incense, and there's many things observable about the Altar of God, it is said that there should be four horns, and in *Revel.* chap. 9. ver. 13. *I heard a voice from the four horns of the Golden Altar which is before God.* Now Saint *John* speaks of after-times that should be, he heard a voice from the four horns of the Altar, that is, from all the prayers of the Saints that were in the four corners of the earth, there came a voice from them all and did sound, and did great things in the world. Certainly my Brethren, the prayers of Gods Saints in all the corners of the world is that that makes the world ring. It was a Speech of a learned man, If there be but one sigh come from a gracious heart, it fills the ears of God so that God hears nothing else; nay, that's observable in *Revel.* 8. 3. about this Altar of Incense, *And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne.* Thus we see that in our time we are to make use of this golden Altar that is before the Throne, all our prayers are to be offered up upon that which was a Type of Jesus Christ, and our prayers except they be mingled with the Incense which Christ did offer himself upon the golden Altar, cannot be accepted, and likewise that's very observa-

Altar of Incense.

Rev. 9. 13 opened.

Rev. 8 3.

ble

Exod30.3 ble about it that we reade in *Exod.* 30. 3. that there was a *Crown of Gold round about it*, to typifie the Intercession of Christ, and the prayers of the Saints; you may see by this that Christs Intercession, and the prayers of the Saints that came from faithful hearts, are accounted the very glory of Jesus Christ, Jesus Christ accounts it his dignity and glory, to make Intercession for his People, and to take the poor prayers of his People and present them to his Father; he makes account that his Crown is set upon his head, when you exercise your faith upon Jesus Christ that Christ might present your prayers with his Intercession to the Father, then you set the Crown upon Jesus Christs head; but when you think to be heard your selves, and do not exercise your faith upon Christ, you do (as it were) take off the Crown from the head of Jesus Christ. And that's very observable, the difference between this Altar that was here enjoyn'd to be made by *Moses*, and so was afterwards made, and the Altar that we reade of should be in the times of the Gospel.

1. First, Christ he is our Altar in the Gospel, so it is in
Heb.13. 10. *Heb.* 13. 10. *We have an Altar that those have no right to eat of it, that serve at the Tabernacle*; that is, such men as shall pertinaciously still stick to the Ceremonies of the Law, they have no right to partake of Jesus Christ.

2. And then further, you shall find that in the Gospel there is a prophesie of the Altar that the Church shall have, in *Ezek.* 41. 22. The Altar that was in the Law, the text saith, it was to be a cubit long, and a cubit broad; but that which must be in the time of the Gospel, must be three cubits high, and two cubits long: and this notes thus much, That there shal be a larger extent of the service of God in the time of the Gospel, than in the time of the Law;
Mal.1.11 that place in *Malachi*, doth much open this, 1. 11. *For from the rising of the Sun even unto the going down of the same, my Name shall be great among the Gentiles, and in every place Incense shall be offered unto my Name, and a pure offering: for my*

my Name shall be great among the Heathen, saith the Lord of hosts.

Another thing observable is, *It was set before the Vail by the Ark of the Testimony, before the Mercy-seat.* It was to stand in the holy of holiest, but just before the Vail, right against the Mercy-seat; and by this you must be helped to understand that Scripture in *Heb.* 9. 4. which (as some understand it) seems to have some variety from this, it is said that the holiest of all had the golden Censer, by which they understand the golden Altar, in which the Censer was; but we shall find that the golden Altar did not stand in the holy of holiest, for we reade in *Exod.* 30. 6. *And thou shalt put it before the Vail that is by the Ark of the Testimony, before the Mercy-seat*; that is, over the Testimony. And therefore Interpreters reconcile it thus: it is not said here that the golden Censer or Altar (if we so take it) was in it, but it had it, that is, it was for the use of the holy of holiest, and it stood just before the holy of holiest, and just against the Mercy-seat, so that the high Priest when he was to enter into the holy of holiest he was to take a Censer and Incense from this Altar, and so go into the holiest of all.

3.

Heb. 9. 4.

Calvin.

See Beza, *not* Major.

But this is the Note, in that the Altar of Incense stands just against the Mercy-seat, and yet there is a Vail between the Mercy seat and it. So when we are to offer up our Incense upon the Merits of Christ and his Intercession, though we cannot by the eye of our bodies see the Mercy-seat, yet we must act our faith upon the Mercy-seat; and then that's observable, that the Incense must be burnt upon this Altar at that very time when the Lamps were to be trim'd and lighted, so you shall observe it in *Exod.* 30. 7. and that was to note thus much to us: That we are to joyn the Word with our Prayers, and not to come ignorantly to God, but labor to enlighten our souls with the Lamp of his Word, when we come to offer up our Incense to God.

Further, There is a command that no ſtrange Incenſe ſhall be offered upon it. This is to teach us thus much: That we muſt take heed of bringing any thing to God to offer him in Prayer, but what comes from the Spirit of God, only Gods own Incenſe; Take heed (I ſay) of bringing unſanctified parts, or any thing but that which is from the Spirit of God.

Laſtly, Once a year an atonement was made upon the horns of the Altar, with the blood of the Sin-offering; though the Sin offering was not offered upon it, yet once a year an atonement was made upon it with the blood of the Sin-offering. This is to note thus much: *That even by our Incenſe we defile the Altar what in us lies.* And thus I have a little digreſt, and yet it is ſtill for opening of Scripture to you, to ſhew unto you the meaning of Gods Altars.

Queſt. *Why but one Altar.* Reaſ. 1 1. *The Altar typified Chriſts only ſacrifice.*

But why would God have no other Altars, but accounted it ſo hainous a crime to make any other Altars but thoſe?

The Reaſons are theſe.

Firſt, Becauſe theſe Altars did typifie theſe two things. The Altar of burnt-offerings did typifie this: *That Chriſt was to be the only Sacrifice*; there ſhould be no other ſacrifice to pacifie Gods wrath but only Jeſus Chriſt, who was both the Sacrifice indeed, and the Altar its ſelf, for his human Nature was offered to God upon the Merits, as it were upon the worthineſs of his divine Nature: *Heb. 9. 14. How much more ſhall the blood of Jeſus Chriſt who through the eternal Spirit offered Himſelf without ſpot to God &c.* This Altar did ſignifie the offering of Jeſus Chriſt. As if God ſhould ſay, Know that what endeavors you do or can uſe to ſatisfy my Juſtice, and my wrath it is to no purpoſe, there's nothing but only my Son and that offering that ſhall ſatisfie my wrath: and now for them to make more Altars, it was to deny that great point of Religion that there was only the Sacrifice of Chriſt to ſatisfie God.

2. *No acceptation but by him.*

Secondly, This ſignified, *That in Chriſt only our ſervices which*

which are our spiritual sacrifices are accepted of God; there must be no Altar, but this for the sacrifice, and the other for Incense; God would have this Doctrine kept pure from that time and so ever after, that none of our spiritual sacrifices can be accepted any other way but only as they have reference to Jesus Christ that Altar that the Lord hath appointed.

And then another reason why the Lord would have only this Altar for Sacrifice, and the other for Incense, and that all the people should come to these Altars, it was; *That it might be the bond of the Church*; because the people of the Jews were a National Church, therefore there was to be a National Worship, for that all the Nation was to joyn not only in the same likeness of Worship, but in the very same individual Worship; and this was the bond of their National Church. Now for my part, I know none living that holds a National Church in these daies in this sense, that is to be of Divine Institution, and joyned in one, by Gods commanding any National Worship for them. Where there are in Nations a great many of the Saints of God, that they may be called a National Church we despute not against that; but people when they talk of a National Church, do not conceive the meaning of it; Certainly this was a special end why God would have them come to this one Altar, it was to be the bond of the National Church, that they should have such a worship wherein they were all of them to joyn in one, and this it was that made them a National Church: It is not enough to have the same kind of worship; as now, we al pray, and reade the Word in all Congregations, we have all the same Sacraments, but they must joyn in one individual worship. If the Nation of the Jews had worshiped the same God after the same manner, in divers Temples, and upon divers Altars, this had not been a National bond to them; but by coming up to the same Temple, and offering upon the same Altars, and when the Sacrifice and Incense

Reas. 2.

Vinculum unitatis Ecclesiæ.

No National Church now.

yet in some sense.

cenſe was offered for them all, they were joyned in the very act, all of them in that one thing, this was the thing that did unite them into a Church-union in another manner than any Church-union can be in this world, til we have ſuch a kind of Inſtitution as they had. We have no Inſtitution for worſhip but where people may perſonally joyn together: but for thouſands of Congregations to be bound by Inſtitution to joyn in the very ſame bond of worſhip, in the very ſame individual act, ſuch an union we have not in theſe daies, and without the underſtanding of this aright, we underſtand not the ſcope why they had but one Altar for burnt offerings, and one Altar for Incenſe.

Obj. 1. But now it may be ſaid, *That it doth not ſeem to be ſuch a ſin to erect Altars, for that's the ſin charged upon Ephraim, That they did erect many other Altars; for the Scripture ſpeaks of many Altars that were Gods Altars,* 1 King, 19. *you know it is the complaint of* Elias *that they had caſt down Gods Altars,* They have caſt down thine Altars; *now this was ſpoken after the time of the Law when there was but only two Altars appointed by God, and the Prophet did not mean them, the Altar for burnt offerings and Incenſe.*

1 King. 19

Anſw. 1. *of others.* Therefore the Anſwers that Divines give to this is; That this is ſpoken of thoſe Altars that the Patriarks and others had built for the honor of God to ſacrifice upon, before the time that the Law was given by *Moſes*, for that one only Altar of ſacrifice, (and here he complains they had caſt down thoſe Altars) for it was Lawful before the command was given to build divers Altars, but after the command was given, it was not.

Obj. 2. Yea, but ſtill the Objection will be, *How could it be a ſin to caſt down thoſe Altars when they were of no further Religious uſe? for after the Command of God for that one Altar, then the other were to be demoliſhed; Was it not commended in the godly Kings that they caſt down high Places, and cut down Groves? though ſome of them formerly were for the true Worſhip of God, yet*

after

after God had appointed a peculiar place for His Worship and those other places were abused to superstition, then they were to be cast down; and so there's no question to be made but all other Altars that were built for Religious uses were to be cast down, after Gods own Altars were made.

The Answer to it therefore is this; That the evil that *Elijah* complains of, it was the prophaness of the people, their casting off all fear and reverence of God; because they did not cast down those Altars out of love to God, and his Worship, upon this Principle, that they would not suffer any thing that might be dangerous to superstition, that was not the Principle whereby they were acted in casting them down, but they cast them down as led thereunto by malice and rage against Religion, and to satisfie their lusts; and thus if men oppose that which is indeed superstitious, yet if it be not out of a true love to God and his Honor, if it be not out of a desire to set up and to maintain the true Worship of God, but in a bitterness and rage, meerly out of self-ends to please themselves in a way of revenge, or through any distemper, though (I say) the thing be evil that these men do oppose, yet God will not own it as any service to him, it is a sin in them to cast down that which should be cast down, if they do not cast it down out of a right and gracious Principle; Then what evil is it for men in bitterness of spirit to oppose that which is in its self good, if God account it sin to oppose that which which should be opposed, if it be through bitterness of spirit, and not through gracious Principles.

2. *The Authors* Ans.

A good act in Religion may be evil in the doer.

They have made many Altars.

Whatsoever is made by man in a Religious Worship it is rejected of God, there must be nothing of mans making in Divine Worship; the very spirit and life of the second Commandement it consists in this, *Thou shalt not make to thy self any graven Image;* Thats one instance in the matter of Worship,

Obs. *Mans inventions in the Worship of God rejected,*

Worship, but by that we are to understand any thing in Divine Worship, we must not make to our selves; (I say) there lies the very life, and the very spirit of the second Commandement the *making to our selves*; if God will appoint Ceremonies significant to put us in mind of Heavenly things, and stir up our hearts on high, we are to use them with reverence and respect; but if we will presume to do things as God hath done; that's the ground of all superstitious Ceremonies, because they find God makes some, they think that they may presume to make others to imitate God; now it is a sin against the second Commandement for us to presume to make any thing in matters of Divine Worship.

The 2d Commandement.

Further, *They have made many.*

Obs. 1.

There's no stop (that's the Note) *in superstitious Worship, if men leave the rule they know not where to stay*: hence is the multiplying of things thus among the Papists, five hundred Altars in some one Temple. And *Austin* in his 19th Epistle complains of the multitude of Ceremonies that were in the Church in his time. What complaints would he have now? All things in the Church were full of presumptions, they did multiply one thing after another; and indeed let but the right way once be left and there's no limits. Oh let us take heed how we multiply in Gods Worship; there's much controversie between the Papists and us, about multiplying in the Worship of God.

Aust. Epist. 19. ad Ianuarin omnia in Ecclesiâ presumptionibus plena.

We would have but one MEDIATOR, they would have many; We would have but one rule of Faith, but they will give power to Pope, and Church to make Articles of faith; we would have but one object of Worship, they would have many; we would have but one Sacrifice, they would have many Oblations for the quick and dead; we would have but one Satisfaction, they would have many; we would have but one Merit, they would have

Controversy between us and the Papists about multiplying.

have many: And thus by multiplying, the unity of the Church is divided: but we must keep to the unity that we find in the Scriptures.

And then further, *They have made many Altars.*

In the opening what a sin it was to make any other Altar but that God hath appointed, I shewed out of *Joshua*, how their Progenitors was so provoked when there was made another Altar, they did rise against them and made account to destroy them every one, because of making any other Altar besides Gods; but now they make many Altars. Their Fathers were careful to keep themselves to one Altar, but their successors they make many. *Iosh.* 22. 11.

Hence note that, *We are ready to imitate our forefathers in that which is evil, but not in that which is good.* Their forefathers were great enemies and were mightily incensed against adding but one Altar to Gods Altars, but they will not imitate their forefathers in this good thing, in standing for that one true Worship of God; ordinarily when any thing is evil there we will imitate our forefathers, but we leave them in that which is good. Obser.

If you would ask the reason why it came to pass that their Progenitors were so zealous for Gods own Altar, and yet now their children after them make many Altars, the reason may be this, which will afford a Note of very great use unto us, When their Progenitors came first into the Land af *Canaan*, and *Joshua* assoon as they came in he did according to the Commandement of God by *Moses*, set up an Altar, and they seeing upon their first coming into the Land the goodness of God towards them, they were much taken with this; but now after they had enjoyed the Land a while, after they begun to be setled, to be warm in their nests, and to prosper in the Land, then they ventured upon this way of corrup ing of Gods Worship, and multiplying Altars; and when they had once ventured, and escaped

eſcaped unpuniſhed, then they thought they were ſure: and ſo by degrees they come to this exceſs in ſuperſtitious Worſhip.

Obſer. The Note is this, *We muſt take heed to make any diſtance of time from the Commandement given, or the Threatning denounced to make us to fear the breach of the Commandement leſs:* They were afraid of the breach of the Commandement ſoon after it was given; but when there was a diſtance of time from the Commandementt, and when they were ſetled in a way of proſperity, then they ventured: ſo that (I ſay) from hence our Note is, That we muſt take heed that the diſtance of time, or our ſetling in a proſperous condition doth not make us to fear the commandement leſs than we did fear it at firſt when we were not in ſuch a ſetled way. And for this you have a moſt excellent Scripture in *Deut.* 4. 25. ſaith the text there, *When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the Land, and ſhall corrupt your ſelves, and make a graven image, or the likeneſs of any thing, and ſhall do evil in the ſight of the Lord thy God to provoke him to anger.* When thou ſhalt beget children, and childrens children, and ſhalt remain *long in the Land*, then thou ſhalt make graven images: There was not ſo much fear that when they came *firſt* into the Land, that they ſhould make graven images when they *firſt* were delivered out of their bondage, and God had made known his glorious Word unto them, their hearts were a little warm, but after they had lived *long* in the Land, then they began to forget God and make graven images. Juſt ſo it is with us for all the world, when we are *newly* come out of afflictions, then our hearts are kept a little warm, and then we would ſerve God according to his own way; but after we have continued *long* in the Land, and been a while in a proſperous condition and pretty well neſſel'd, and find all things pretty well about us, Oh! then we begin to be cool and for get the Lord in his way. It hath been alwaies ſo, and it is ſo, not only in particular perſons and

Deut. 4. 25.

Applicat.

and Nations, but Churches too, ordinarily when people are delivered from superstitious vanities and come to worship God in his own way, at first when they come to enjoy the Ordinances of God in the purity of them, Oh! how glad are they, and they bless God, and their hearts are warmed and enlarged, and their hearts do close one with another, and what sweet union is there together at first! but after they have lived a while in the Land, after they have lived a while in the way of God and enjoyed him a little, they begin to grow more cool, and dead, and begin to fall to wrangling and contending, and so all that spiritualness and that heavenly heat that they had before it vanishes and comes to nothing: I beseech you remember this text, *Deut.* 4. 25. Take heed after you have abode a while in such a condition; you thought when you came first into it you would never forget God, Oh you blessed God, and rejoyced in Gods Worship; well, your hearts are taken at first, but look to your selves, for after you have continued any long time it may prove to be otherwise with you.

Deut. 4. 25. *to be remembred.*

Again further, *Ephraim hath made many Altars*: hath *multiplied* Altars, so *Hierom.* So the Seventy hath gone on in way of multiplication. They had some Altars at first, and their fore-fathers made some, and they afterwards made more, and so stil every generation did multiply their Altars.

Multiplicavit. Hierom. πλήθυνεν 70.

From thence the Note is this: *That Idolatry and False-worship doth not only continue in succession, but in every age there will be an addition.* Oh my Brethren! let the True Worship of God then, not only continue, but multiply. Idolaters they will make this no argument, Why should we be wiser than our fore-fathers? No, they will go beyond their fore-fathers in way of false Worship, And yet, how many among us wil be pleading against Reformation with this argument, Why should not we content our selves with what our fore-fathers did? our fore-fathers knew not of

Observ.

ſuch new waies of Worſhip as you tell us of. But now my Brethren, if our fore-fathers reformed a little, let us bleſs God for what they did, but let us add more, to raiſe up the Worſhip of God yet higher and higher, as in *Pſal.* 71. 14. *But I will hope continually, and wil yet praiſe thee more and more.* The words may be read thus: *I will ad unto thy praiſe, O Lord*: Thou haſt had praiſe, indeed formerly thou hadſt praiſe from others; Oh! but I will do ſomething to add to thy praiſe, I will praiſe thee more and more: ſo every generation ſhould ſtrive to praiſe God more & more, to add to Gods praiſe, to find out more of Gods Truths, to add to the purity of Gods Worſhip, and to caſt out ſuperſtition more than our fore-fathers have done: it was an argument of a great deal of praiſe in our fore-fathers to do what they did, and (I ſay) we are to bleſs God for them, that the Lord put ſuch a ſpirit into them, but know that that which was accepted of from our fore-fathers, wil not be accepted of from us, God expects that we ſhould add to the praiſe of God. Men deſires to ad more and more to the States of their Progenitors, and ſo your Children they will add a little to the eſtates that you leave them; and ſo men account it their ambition to raiſe their families. My Brethren, we ſhould have an holy Ambition by practice of Religion more and more in every age, as *Jehu* ſaid in 2. *King.* 10. 18. Ahab *ſerved* Baal *a little, but* Jehu *ſhall ſerve him much*: So others; as he ſaid of falſe worſhip, though in a fained way; we ſhould ſay of the true Worſhip of God, we have ſerved the Lord a little, but we will ſerve him more; we have more mercies than they had, more light than they had, if they ſerved God a little, we will ſerve him more.

Pſ.71.14. illuſtrated.

More expected of us than of our Anceſters.

As in outward eſtates.

Holy Ambition.

And then, *Ephraim hath made many Altars to ſin.*

God ſtill remembers the firſt and the chief Actors in ſin

[*Ephraim*]

[*Ephraim*] he speaks to the ten Tribes, and yet only names *Ephraim*, because the Governors were of that Tribe. The chief in a family, by whom the whol family is corrupted, and the chief in a Town or Country, God hath an eye upon them, and though others escape they shall not, *Ephraim hath multiplied Altars to sin*; they intended not to sin, it was not their intention when they made Altars that they might sin, they thought they pleased God, but God accounts it sin, and a provocation to him: Obs. 1.

And from thence the Note is only this; *That whatsoever names we may give to things, yet (it may be) God will give other names and titles to them*; we may say, that it is devotion, God will say, it is superstition; we may say, it's good intention, but God may say, it is presumption; we may say, it is prudence, and wisdom, but God may give it another name, and say it is temporising, 'tis time-serving, God doth use to give other names to things than we do; in the Scripture they call their Images their, *delectable things*: God calls them *detestable things*. No question if you would ask them why they built Altars they would say, to the honor of God; but saith God, *You built Altars to sin*. Obs. 2. *Isa. 44. 9. Ezek. 37. 23.*

And then, *Altars shall be unto him to sin.*

Shall be to him.] That's thus; Seeing they will have them, they shall have them, they shall have enough of hem, let them go on in their way, let them multiply their sin.

When mens hearts are set upon false waies of worship it's just with God to let them have their desires to the full; They shall have their way that they do contend for: they keep a great deal of stir for it, and have it they must, they refuse to see the light, they are prejudiced against the way of Gods Worship, let them have what they would have; saith God, they shall have Governors to establish what they would have by their Authority, and they shall have Obs. 3. 1. *Governors for it.*

2 *Teachers* their Teachers that ſhall defend by ſubtil Arguments thoſe things to be lawful, they multiply Altars to ſin and they ſhall be to ſin, even to harden them; and ſo the Seventy ἐγένοντο αὐτῷ ἁμαρτήματα ἡγαπημένα. 70. ſeem to take the meaning of theſe words by their tranſlation of them; whereas you have it, *They ſhall be to ſin*, their Altars ſhall be *to love*, their hearts are ſet upon them and they will have them, and love them, and they ſhall be hardened in them: and this is the heavy judgment of God to give unto men their hearts deſires in what is evil; and as it ſhall be to them for ſin, ſo it ſhall be to them for *for ſin* i.e. *for puniſhment for ſin.* their miſery for the fruit of ſin, for ſo ſin is taken very frequently in Scripture for the fruit of ſin, they will have them to ſin, and they ſhall find the fruit of ſin by what they are ſo eagerly ſet upon them. And thus much for the eleventh verſe. It follows.

VER. 12.

I have written to him the great things of my Law, but they were counted as a ſtrange thing.

THIS Verſe in the reading of it appears a greatneſs in the very ſound of it, and there is as much in it as the *This Verſe eſpecially to be conſidered.* ſound doth import, and therefore though we paſs over other things more briefly, yet becauſe there is very much of Gods mind in this, and we ſhould wrong the Scripture if we ſhould paſs over this too ſlightly.

I have written to him the great things of my Law.

This is made an aggravation of their ſin, they multiply Expicat. Altars to ſin, and yet ſaith God, *I have written to them the great things of my Law:* they find no ſuch things in my Law written to them, this was againſt the very written Word of God, and what that written Word of God againſt thoſe many Altars was, that you had the laſt day, but in that from this connexion that theſe are made ſins becauſe they were

were against the written Word of God: from thence the Note is,

That whatsoever is urged to us, or practised by us in matters of Worship, it must have Warrant out of the written Word of God. Obs.

It was sin, Why? because I have written to them (saith he) the great things of my Law, and they counted it a strong thing; though that which they did had a great deal of seeming devotion in it, yet it was otherwise than that they found written in my Law.

This Question should be put to any that tender to us any way of Worship, or Doctrine of Religion under any specious shew whatsoever; Where is it written? *To the Law, and to the Testimonie, (Isaiah. 8. 20.) If they speak not according to this Word, it is, because they have no light in them*; Oh they seem to be very judicious and wise, but if they speak not according to this Word they have no light in them, not only to the Law and Testimonies, but to the written Law and Testimonies, this must be the Standard at which all Doctrines and waies of Worship must be tried: Many may put fair colours upon their waies, that it is for Common Peace, and a great deal of good may be done by it, and the like; But is it written? Did I ever command it saith God? Policy may say it's fit, Reason may say it's comely, and Experience may say it's useful, But doth the written Law say it should be? Nay, it's not enough to say, That we cannot say it is forbidden, But where is it written? In matters of Worship this is a certain rule. Saith *Tertullian* about the Crowning of the Soldier with Baies; If it be said, It is lawful, because the Scripture doth not forbid it; it may equally be retorted, It is therefore not lawful, because the Scripture doth not command it. No matter what the thing be (saith *Luther*) in matters of Religion, but who it is that bids it, who it is that commands it, we must look to that; Never argue thus in any point of Religion (I beseech you consider, it is a point that hath been, is, and may yet further prove to be of great use to us) never

Use.

1. *Policy.*
2. *Reason.*
3. *Experience may be one way; and yet,*
4. *Religion and the written Word another.*

Luther.

never argue thus, Why, what hurt is there in it? is it not very comely? I cannot think but it may do a great deal of good, these arguments are weak arguments in matters of Worship: but to all these Arguments we must answer, Is it written? As Christ answered the Devil and his temptations, it was enough to say, it was written thus and thus: So if you can but bring a word written against it, and if you can put them unto it to shew what they would have you to do, let them shew it where it is written; in *Exod.* 39. we find in that chapter at least ten times it is said, they did according to what the Lord had commanded *Moses*, and in the conclusion of the chapter *Moses* blessed the people; the people are blessed when in the matters of Worship they keep unto what is commanded.

Exod. 39. 43. *explained.*

And again, As we must not make what we think the rule for worship, so neither the *Opinions of Learned men, nor Custom, nor Antiquity, must be the rule of our Worship, but what's written? *I have written to them the great things of my Law*, they must keep to that; whatsoever use we may make now of the Opinions of Antients and the like, yet if the Antients themselves were alive they would abhor the use that many make of their quotations; *Cyprian* in one of his Epistles saith, *We must not look what this man, or that man that were before us* (he speaks of his predecessors) *what he did, or what he taught, but what he that was before all, namely Christ, who alone is the Way, the Truth, and the Life.* And so †*Augustin* hath another Speech to the same effect, speaking of the Antients, of learned men, saving all due respect that is due to them, yet for us to think that we may not cast out, even reject from their writings some things, because they were learned men, this must not be admitted, for (saith he) such a one I'le be in respect of the writings of other men, and such a one would I have those that understand my writings to be to me, I will not think of the writings of any other men before, that there should be nothing cast out nor mended, neither would I have

** Opinions of the Learned, nor Custom nor Antiquity the Rule of Worship, but the written Word only*

† Nobis nō liceat saluâ honorificentia quæ illis debetur, aliquid in eorum Scriptura reprobare atque respuere: talis ego sum in scriptis aliorum tabescq; volo esse intellectores meorum. August.

have any body think so of my writings. And so *Ambrose*, Where the Scripture is silent we must not speak. Thus we see that those men for the maintaining of that which is evil they will make use of Quotations, and Antiquities, yet we see the Antients did abhor this, Christ and his Apostles they quoted none of the Learned men before them, but *Moses* and the Prophets. Ambrose

But you will say, *Though we must not take that which other men write to be the Rule, yet that which other men write may help us to understand the Scripture.* Object.

Now I remember *Luther* hath such a Speech, That Scripture should rather help us to understand mens writings, than mens writings to understand the Scripture; Many men they will make mens writings to be as a judg, and to be the rule of understanding Scriptures, not the Judg of Truth, but the rule of understanding Scripture, whereas (saith he) the Scripture should rather be the rule of understanding them. Answ. Luther.

And so *Hilary*, (saith he) for the sense of Scripture and understanding them, He is the best Interpreter, that rather takes the sense from out of Scripture, and by comparing one Scripture with another, than bring any new sense; therefore the understanding of Scripture is more by Scripture than by the Writings of any man living. And yet still no question we may make use of the gifts of God in others, but so as to keep us close to the written Word for the Rule, yea, and for the meaning of the Rule; they may help us to see whether the Scripture will justifie this Truth, or this sense, for there lies the mistake; Most people in the world will think this indeed, That whatsoever any man writes, if it be contrary to the Word, we may not receive it, but we must understand the Word in what sense they take it; now we must not go so far; For the Scripture written, is not only that we might know what the Rule is, but it is written, that we might understand the meaning of the Rule, and we must fetch out the meaning of Scriptures by Scripture; *The Scripture is both 1 the Rule, 2 the expositor to shew the meaning of the Rule.*

Scripture: Now ſo far as the Writings of men wil help us to fetch out the meaning of Scripture by Scripture, ſo far we may make uſe of them; but we cannot ſay, this is the meaning, becauſe it is the judgment of ſuch and ſuch Learned men; but ſuch and ſuch Learned men will give you Reaſons, and compare one Scripture with another, to ſhew why it is the meaning of it, and they will ſhew you the Hiſtory of the time, and ſhew you how to compare old and new Teſtament one with another; and this is the uſe of Writers for underſtanding the Scriptures. Then you wil ſay, *Why do we make uſe of Writers ſo much?* Why thus, they ſhew how one Scripture looks towards another, and to compare one Scripture with another, and ſhew the coherence of things.

How mens writings may help us to underſtand Scripture.

The ſenſe of things is to be reſolved in the Scripture its ſelf, and therefore we muſt keep our ſelves very cloſe to what is written.

Written: It was not ſo at firſt, it was delivered but from hand to hand, but afterwards when the Church began to multiply, then the Word was written. And this is a mighty bleſſing of God, that we may have the mind of God written, ſo as we may look into it, and ſearch to know the mind of God, by reading it over and over again, and taking it into our hands, when we are lying upon our beds, if we light a Candle in the night, we may be reading and looking into the mind of God; If we ſhould only hear of ſuch a Book that were in the world, that were in *China* in the uttermoſt parts of the habitable world, if we ſhould hear that there were ſuch a Book, that God had written, or that God had uſed men to write by an inſpiration of His own Spirit, a Book that was certainly indited by the holy Ghoſt every word of it, wherein the Lord had revealed the great Counſels of his Will concerning Mans eternal eſtate, if we ſhould hear that there came ſuch a Book down even from Heaven, and this was in the uttermoſt parts of the earth, Oh! what a longing deſire ſhould we have to

The written Word a ſingular bleſſing.

ſee

see that Book? What man or woman but would give their whol estate to have a week, or a fortnights time to see and reade in such a Book as that is; if one could, he would be willing to travel to the end of the world to have the use of such a Book as that is. No man need say, Shall I go to the uttermost parts of the earth? for it is in your hands, it is in your houses, there is the Book wherein the great God hath written his mind, hath written all things unto you which concerns you Eternal Salvation, hath written there whatsoever he would have you to know and beleeve to Eternal Life; this it is that you have in your hands: however we prize it now, heretofore it hath been prized at an high rate; How many of the Martyrs would venture their lives to keep but a few Leaves of Scripture in their houses? But how vile is it then for us to neglect the reading of this written Word? I have read of one *Theodorus* a Physitian at *Constantinople*, that he sent to *Gregory* the great, a great sum of money for the redeeming of Captives, and *Gregory* he commends his Liberality; but though he was so liberal and bountiful to redeem Captives, yet he writ back again to him in way of reprehending him for not reading Scripture, and uses this expression to him, *The Emperor of Heaven, the Lord of the Angels and Men, hath sent to you, that which concerns your life, and will you neglect to reade them with a fervent, with a zealous spirit?* He would not but blame him even at that time when he sent such gifts to him, it did grieve him to think that such a one so bountiful to the poor should so neglect the reading of Scripture. Many men and women that have excellent parts and yet for all that they find but little favor in the Scripture. There's no books that are written that should take us off from this written Word; although we have cause to bless God abundantly for what is written, for those excellent helps which we have written, yet we must take heed that there be no written book in the world take us off from this written Word of God. *Luther* therefore hath such a speech, *I even*

Theodores *a Physitian.*

Luther

hate mine own Books, and I often times even wiſh that they were burnt, that they might periſh, Why? *becauſe I fear leſt they ſhould be any way of hinderance to men, or withdraw them from reading the Scriptures:* and ſo he fals a comending the Scriptures: *It is the only fountain of all wiſdom*; and further ſaith he, *I am even terrified, I tremble at the example of the former age, upon this, Becauſe* (ſaith he) *many Divines ſpent ſo much time in reading of* Ariſtotle *and* Averres *and other Writers and ſpent ſo little time in reading Scripture.* And the truth is it was that which brought ſo much ignorance into the world in the time of the School-men which was a time of great learning and yet the time of the greateſt ignorance in the Myſteries, of godlines, becauſe they minded Scripture very little, but only turn'd things into Queſtions, and Diſputes that tended not according to Scripture; though we may make uſe of the labors and gifts of other men, yet look we eſpecially to the written Word, and let not other writings take us off from them, hence we ſay, *the Scripture* in way of excellency we muſt keep our ſelves to the written Word, and therefore take heed of being led aſide by any traditions of men; that's a moſt deteſtable derrogation from the written Word: but we find in the *Counſel of Trent*, ſpeaking of the Scriptures, ſaith one of the Cannons of the *Counſel of Trent*, *We* (ſaith he) *do receive Scripture, and reverence Scripture, but* (*ſaith he*) *moreover we receive and reverence traditions with the ſame affection of piety and reverence as we do the Scripture.* Thoſe are the very words that all Papiſts are bound to hold, and for them to deny any counſel there were death unto them; It argues men to be in the dark, to mind Traditions ſo: As the Jews, that's the reaſon that they vaniſh ſo in their thoughts, and underſtand the Scripture ſo little, becauſe they mind traditions as much as Scripture, and more; for ſo they ſay, that divide a mans life into three parts, one part muſt be ſpent in reading Scripture, and two parts more in the two ſeveral parts of their Talmond, which is

Schoolmen.

Synodus pari pietatis affectu & reverentia recipit ac reveratur. Concil. Trid. ſeſſ. 4. decret prim.

is their traditions; and some of them say that this is one tradition among them, that *Moses* did study the Scripture in the day time, and those Talmodaical traditions that they have they were studied in the night; and indeed it is night-work, and it is a sign that the world is so much in darkness because they look so much at Traditions; the written Word of God which we must look at more than if one came from the dead, or if an Angel from Heaven came and preached to us:

But you will say, *That we must not look to it more than if God should reveal any thing to us, suppose it were a voice of God from Heaven.* Quest.

We have warrant to have regard to the written Word of God more than the voice of God from Heaven, 2 *Peter*, 1. 19. there it's spoken of the voice that came down upon the transfiguration at the Mountain, but saith the Apostle there, *We have a more sure word of Prophesie*, more, more even than that was; that is, it is more sure to us, and there is not so easie a way to be deceived by resting upon the written Word, as if we look for Revelations from God, we have a more sure word of Prophesie, therefore it is not so much after Revelations that we are to look (especially in such times as these are) but to the written Word of God. There is a Generation of men rising now, if not risen, that begin to have vile thoughts of the written Word of God, and think to understand the mind of God otherwise, they finding the written Word of God to keep their hearts too close and lay too strong bonds upon them, but because they would fain be loose they would feign and imagin to themselves other waies of Gods mind, but when they are rotten, and it may be when their souls are perished eternally in Hell, the written Word of God shall stand and be honorable in the eyes of his Saints.

Answ.

2 *Pet.* 1. 19. *illustrated.*

βεβαιότερον λόγον. *more sure than revelation.*

The danger of revelations beside the Word.

I have written.

The Prophet doth not ſay, he hath written; but he brings in God, ſaying *I have written.* And that firſt upon theſe two reaſons.

Firſt, To put the greater emphaſis upon it, for it is more for God himſelf to come and ſay, *I have written*; as if a Father or Maſter ſay to his Child or Servant, I command you to do ſuch a thing, it is more than if a Brother or fellow-Servant ſhould ſay, my Father hath bidden, or my Maſter hath bidden you to do ſuch a thing.

Secondly, Whoſoever were the Pen-men of the Word, it is *I that write it, I take it upon my ſelf.* The Word is ſo much his that God claims not only the truths that are in the Word, but the very ordering for the words; and in 2 *Pet.* 1. 21. it is ſaid of holy men, they ſpake as they were *moved by the holy Ghoſt*: they were carried on with a kind of violence as the word ſignifies, and not only moved, but carried on with a kind of violence to write what they did, both in their ſpeaking and in their writing, *I have written.*

ὑπὸ πνεύματος φερόμενοι.

And I have written to him the great things of my Law.

From this manner of Phraſe, firſt we are to note this, *That we ſhould look upon the Scripture as concerning our ſelves.* Here's a letter written to you, and you, and you, every man and woman, therefore it is in the ſingular number, every man & woman muſt look upon the Scripture as written to him, or her particularly; God writes to thee, he hath written a letter to thee that thou ſhouldeſt not commit Adultry, nor ſwear, nor ſteal, and that thou ſhouldeſt keep the Sabbath, and that thou ſhouldeſt not lye, and that thou ſhouldeſt reverence him, and love him, and fear him, and all ſuch kind of rules that God from Heaven hath written to thee, and it is a mervailous help to obedience and

Obſ. 1.

and to awaken mens consciences when they apprehend them written to them. *Psal.* 119. 105. *Thy Word is a Lamp unto my feet, and a light unto my paths.* It is not a light that I see at a distanc a great way off, but as a light that is held to my feet that I make use of for the ordering of mine own steps. *Psal.* 119. 105. *illustrated.*

Many there are that seem to rejoyce in the Word of God as a light to reveal Truths unto them for matter of discourse, but they make it not as a light to their feet, and a lanthorn to their steps, as applying it to themselves, and it follows, *I have sworn and will perform it, That I will keep thy righteous judgments:* I have look'd upon thy Word as a Lanthorn to my feet, as a thing meerly concerning me; and then I have sworn and I will perform, I have sworn that I will keep thy righteous judgments. It's a mighty means to stir up a mans spirit, and quicken him up to obedience, to look upon the Word as written to himself: As thus, when you come to hear out of Gods Word and God directs the Minister so that you apprehend it as spoken to you, it will stir and awaken you, Oh me thought this day every word the Minister spake it was to me. And so every word in the Scripture that concerns thee, God writes to thee and conceive it so and it will be a mighty means to stir thee up to obedience. As if a man be asleep a great noise will not waken him so soon, as if you call him by his name, *John, Thomas &c.* So when the Word of God comes as to our selves in particular it's a mighty means to stir the heart. Use. *And Vers.* 106. *An apt simile.*

Again, *I have written to him:*

To those that were the People of God, though the Word concerns all men, yet it is written to the Church in a more especial manner. As you find in the *Revelations* all the Epistles were written to the Churches, and indeed all the Word of God is in a more peculiar manner written Expos.

to

to the Church, there are ſome things concerning all mankind, but that which God Aims at in a more eſpecial manner it is to the Church, firſt to the Church of the Jews, they had that great priviledg that the Orracles of God were committed to them in *Rom.* 3. 2. when the Apoſtle had taken them off from reſting in many of their outward priviledges, he brings an Objection: But then may ſome ſay, *What advantage hath the Jew?* He anſwers, *much every way*, chiefly, becauſe *to them were committed the Oracles of God:* in this thing they had much advantage of all people in the world, that to them were committed the Oracles of God, God gave *Jacob* his Law, it was the Inheritance of his people; it is written to them, to them is committed the Oracles of God: and this is a great honor which God puts upon his Saints, God makes his Church to be the Keeper of his Records, the Court of Rolls as it were, the Church is as it were the Court of Rolls, and the great Records of Heaven, God commits to his Church, and therfore they ſhould look to it that it be kept faithfully, that there be no corrupting it, for then they do falſifie their truſt, Shee hath the keeping of Scripture but gives no Authority to Scripture; in *John*, 5. 47. ſaith Chriſt there, *If ye beleeve not* Moſes *writings, how can ye beleeve my words?* Mark, Chriſt would have the Authority of his words much to be ſtrengthened by the writings that were before in Scripture, If ye beleeve not his writings, how can ye beleeve my words? But now the Papiſts will ſay, If ye beleeve not our words, how can ye beleeve their writings? quite the other way, they will take upon them more than Chriſt; Chriſt ſaith, *If ye beleeve not his writings, how can ye beleeve my words?* Say they, *If ye beleeve not our words, how can ye beleeve their writings?* For they take the Authority of the writing of Scripture to depend upon their words; It is written to the Church, and committed to the Church, but the Authority comes not from the Church. It follows.

I have

I have written the great things of my Law.

By *Law* here we are to understand the whol *Word of God*, and not in way of distinction of *Law* and *Gospel*, but the whol Word of God, and so the word signifies, it comes from one signifying teaching; the Law is a Doctrine that is taught, and so though sometimes it may be distinguished from some other parts of Scripture, yet now we are to understand the whol mind of God in his Word; when you reade in *Psal.* 119. how *David* loved Gods Law, it is not the ten Commandements, but the mind of God revealed in his Word.

Law, what 1. *the whol word, of* תורה ירה *docuit.*

The great things of my Law] The Old Latin hath it the *many Laws*, and the words in the Hebrew seems a little to favor, the *multiplicity of my Laws*. And then it should argue these two things.

Multiplices Leges. Scribitur רבו *Legitur,* רבי.

First, *That the Word is full and perfect*; that we have rules for every thing that concerns the ordination of our lives to God in his Word, there's a multiplicity of Laws and Rules for all our waies.

Secondly, *That there are manifold excellencies in Gods Law*; as the manifold wisdom of God is in Christ, so the manifold excellencies of God are kept up together in the Word of God. The Seventy translates the word, the *Fulness*, or *Multitude*, and according to that *Tertullian* hath an expression, *I adore the fulness of the Scripture; Oh the multitude of excellent things there are there! and the fulness that there is there!* I find divers turn this word by many words that have excellent significations in them, and indeed the Hebrew word wil bear many expressions of it. Some the *Precious thing*, the *Magnificent thing*; the *Excellent thing*; the *Honorable things of my Law*; as in *Acts*, 2. 11. they spake the *wonderful things of God*, it is more than the great things, the magnificent great things of God. Now the things of the Word they are glorious and honorable and very great, they

πλῆθος. 70. *Adoro plenitudinem scripturarũ* Tertul.

τὰ μεγαλεῖα τοῦ θεοῦ.

they are to be look'd upon as great things, the things of Gods Word; That's the first.

And then especially, *The things that concern Gods Worship are to be look'd upon as great things*, for so it hath reference to them, but the expression aims at that which is more general, the *great things of my Law*, the honorable, magnificent, and glorious things. Now the things of the Law are great things.

First, Because they are from the great God, and they have the stamp of the Authority of the great God upon them, there is a dreadful Authority in every Truth, in every thing that is written in Gods Law, (I say) there is a dreadful Authority of the great God, that binds Kings and Princes in chains, that laies bonds upon the conscience that no created power can, yet this doth; when we come to hear the Word, we come either as to a Soveraign to receive Laws from, or as to a Judg to receive the sentence of death, it hath the dreadful Authority of the great God in it, and therefore every thing that is in the Word is to be look'd upon as a great thing; a piece of Parchment and a little Wax, and a few Lines in it what are they? but having the Authority of the great Seal of *England*, such a piece is to be look'd upon as a great thing: The things of Gods Law are great things, for they have great Authority which goes along with them.

simile

2. And Secondly, *They are great things because of the lustre of the great God that shines in them.* Take all the Creatures that ever God made in Heaven and Earth, and (I say) there is not so much glory of God in Sun, Moon, Stars, Sea, and Plants, and al things in the world, as there is in some few sentences of holy Scripture, therfore they are great things: *Psal.* 138.2. *Thou hast magnified thy Word above all thy Name.* The Name of God appears in his great work of Creation, and of Providence. We are to look upon Gods Name as very great; yet thou hast magnified thy Word above all thy Name; it's more than al Gods Names besides: It may be

Ps. 138.2 *illustrated.*

be when there are some extraordinary works of God in the world, Thundring, and Lightning &c. we are ready to be affraid, and oh! the great God that doth appear in these great works! Were our hearts as they ought to be when we reade the WORD, we would tremble at that more than at any manifestation of God since the world began in all his Works; and if so be thou dost not see more glory of God in his Word than in his Works, it is because thou hast little light in thee; and therfore let the world think of the things of Gods Law that are written, as they wil, yet they are the *great things of his Law.*

Thirdly, *They are the great Mysteries of Gods Will*, the great Counsels of God about the Souls of men, about his way to honor Himself, and to bring Mankind to Himself, to Eternal life; the great Counsels, great Mysteries that are contained in the Word of God, such as the Angels themselves do desire to pry into; as in *Prov.* 8. 6. it is said of Wisdom, *Hear, and I will speak of excellent things.* The Word of God speaks of excellent things, right excellent things, such great Mysteries of Gods Wisdom as should take up our thoughts, yea, and doth take up the Angels, and shall take up the Angels and Saints to all Eternity, to be prying into the great things which are revealed in Gods Word: *Psal.* 119. 27. *Make me to understand the way of thy precepts, so shall I talk of thy wondrous Works.* Mark how these are joyned together: Make me to understand the way of thy precepts, so shall I talk of thy wonderous works: Why *David*, couldest not thou see the wonderous works of God in the book of the creature, in Heaven and Earth? Oh no, *Make me to understand the way of thy precepts, and then shall I talk of thy wonderous Works.* We many times talk about vain and slight things, because we have nothing else to talk of; but did we understand the way of Gods precepts, we should be furnished with discourse of the wondrous works of God. 3. *Psal.* 119. 27. *opened*

And then, *It's a great WORD, because that they are of* 4.

great concernment; The things of Gods Law are of great concernment for all our preſent good or evil depends upon the things of Gods Law, *Prov.* 3. 22. *They are life unto thy ſoul, and grace unto thy neck.* So ſaith *Moſes* in *Deut.* 32. 46. *Set your hearts unto all the words which I teſtifie unto you this day, for it is not a vain thing, it is your life,* they are of great concernment there's a curſe annexed to the breach of every thing in Gods Law, *Curſed be every one that abideth not in every thing that is written in the book of the Law:* Is it not a great matter then? Certainly there is nothing in the Law that is to be look'd upon as a little matter, becauſe the Curſe of God is annexed to the breath of every thing that is written in Gods Law, and there we have the caſting of our ſouls for eternity, and is not that a great matter? Did we come to hear the Word, or did we reade the Word as the Word by which we muſt be caſt for our eternal eſtates, we would look upon it as a great Word.

5. Again, *The things are great things in Gods Law, in regard of the great power and efficacy that they have upon the hearts and conſciences of men*; when God ſets home the things of his Law they will bring down the proudeſt heart and the ſtouteſt ſtomach that is, they will enlighten the blindeſt mind, and convert the hardeſt heart that is in the world, the Law hath a mighty power upon the ſoul, and therefore it is great.

6. Further, *They are great things, becauſe they make all thoſe great that do receive them*; they make them great even becauſe they have but the keeping of them, much more than if they receive them; in *Deut.* 4. 8. *What Nation is there ſo great, that hath Statutes and Judgments ſo righteous as all this Law that I ſet before you this day?* What Nation ſo great as you are? why, wherein are we greater than other people? Wherein? In this: *What Nation is ſo great that hath Statutes and Judgments ſo righteous as all this Law which I ſet before you this day?* This was that which made the People of Iſrael a great Nation beyond all the Nations in the world; they were

Deut. 4. 8. *applyed.*

were not great in multitude, but in that they had the *Law* of God, and the great things of his *Law* revealed to them, in this they became a great Nation. The Lord honors a Nation highly but to reveal the things of His Law to them; But how great then doth a soul come to be, that doth imbrace those things, that hath all those great and good things reveal'd in the Law made to it as its own priviledg? Surely that soul is in an high and honorable condition indeed.

Further, *The things of Gods Law are great in Gods esteem*; they are great because the great God thinks them so: That is to be accounted great that the most judicious and wise men in the world judg so to be; indeed that which a child thinks to be a great thing is no great thing, a child may think a bauble to be a great thing; so we may think things great indeed, we think the things of the world are great; for a man to have an estate, it's a great matter; to have riches, and honors, and to be some-body in the world, we think these to be great things; But what are these in Gods eyes? God despises all these things: But that which the great God will think to be a great thing, certainly that's great indeed. Now mark what a high esteem God hath of his Word in that place where Christ saith, *Heaven and Earth shall pass away, but not one jot or tittle of my Word shall pass away.* As if Christ should say, The Lord will rather withdraw his power from the upholding of Heaven and Earth, than from making good any one jot or tittle of his Law; you may think it a little matter to break Gods Law, but God thinks it a great matter, and God would have us to make a great matter of every thing that is written in Gods Law. I am the willinger to enlarge my self in this, because I know it is the ground of all the wickedness in mens hearts and lives, because they look upon the Law as a little matter, well though they dare sin against Gods Law for the getting of a groat or six pence, but God saith I will rather lose Heaven and Earth than one jot or tittle of

7.

Mat.5.18 *explained.*

my Law ſhall fall, and he will make it appear one day that the things of his Law are great things, in *Iſa.* 42. 21. *He will magnifie the Law and make it honorable.* You may vilifie it; a company of wanton ſpirits we have that conſider not what they ſay, or what they do, running away with the very word of the Law, they think to vilifie it, What have we to do with the Law? and under that word (not underſtanding what they mean) they think to caſt a vile eſteem upon the Law; let them do what they will, yet God will magnifie his Law; and as it is great in the thoughts of God, ſo it is and ſhall be for ever great in the thoughts of the Saints, the Lord will have his people to the end of the world have high thoughts of his Law; the Saints they look upon the Law of God ſo great, as they had rather ſuffer all the miſeries and torments that any man in the world, any Tyrant can deviſe, than willingly to break the Law in any one thing; ſurely they account it a great matter, when a man ſhal be willing rather to loſe his eſtate, and liberty, yea, and life, to ſuffer tortures and torments, and all becauſe he will not offend the Law of God in any one thing, though he might eſcape all if he would; nay, ſaith a gracious heart, Let all go rather than I will venture to break the Law of God in any one thing, ſurely he looks upon the Law of God as very great. Men of the world think them to be fools, and why will you be content to ſuffer ſo much, loſe all your friends? what, venture to loſe your eſtates which have ſuch a fair way of living as you have? what venture a priſon, and venture your life? the world thinks they are but little things and trifles, and men are more preciſe than wiſe, and they need not trouble themſelves ſo much. If God would but ſhew to you how great a thing his Law is, and all the threatnings which are revealed therein, you would account your eſtates, and lives and all your comforts as little and poor in compariſon of that Law; hence in *Revel.* 6. 9. *I ſaw under the Altar the ſouls of them that were ſlain for the Word of God, and for*

Iſa. 42. 21 *noted.*

Contemners of the Law Antinomians

Saints prize the Law.

Apoc. 6. 9.

for the testimony which they held. Wherefore were they slain? Surely it was for some great matter that they would venture their lives, it was for the *Word of God*, and for the *Testimony* which they held. And thus the Saints of God have ever accounted the Law of God a great thing. *I have written unto them the great things of my Law.*

Hence from what hath been said we may have these Notes for Observation.

Here are Objects in the Word for men of the greatest spirits to exercise themselves about. Many mens spirits are raised up and cannot endure to spend their thoughts and time about small matters; and you shall have some mens spirits are so low that they think it happiness enough if they can be imployed in a gutter and get six pence or twelve pence a day to find them bread at night; but others have great spirits: Oh! let all those who have aspiring spirits, and great spirits, let them exercise themselves much in the Law of God, here are objects fit for great spirits, that will greaten our spirits: And indeed there are no men in the world have great spirits, but the Saints they have great spirits, for they exercise themselves in the great counsels of God. We account those men to be men of the greatest spirits that are imployed in State-affairs: now the Saints they are lifted up above all things in the world, and they look at all these things as little and mean, and they are exercised in the great affairs of the Kingdom of Jesus Christ; hence it is that the Lord would have Kings to have the book of the Law written, and the Judges; and it is reported of *Alphonsus* King of Arragon that in the midst of all his great affairs of his Kingdom, he read over the Scriptures fourteen times with Commentaries upon them. How many have we, men of great estates, and seem to be of great spirits that scarce mind the Law of God, they look upon the Law of God as under them; it may be if they can have a book of History and Wars, they will be reading over that, but for the Scripture it is a thing that hath little in it.

Obs. 1.

Deut. 17. 18. 19. *illustrated.* Alphonsus *King of Aragon.*

Another

Obſ. 2. Another Note, *It is a ſpecial means of obedience to have high thoughts of Gods Law, to convince and humble them for their diſobedience*: for that's the reaſon why the Prophet here ſpeaks thus: *I have written to him the great things of my Law, but they were accounted as a ſtrange thing.* As if he ſhould ſay, If they had had the things of my Law to have been high in their thoughts, they would never have done as they have done, *Pſal.* 119. 129. *Thy Teſtimonies are wonderful, therefore doth my ſoul keep them*: I have high thoughts of thy Teſtimonies, I look upon them as glorious things, I ſee much of thy ſelf in thy Teſtimonies, and therefore doth my ſoul keep them. He doth not ſay, therefore do I keep them; but therefore doth *my ſoul* keep them, Oh my very ſoul is in this, in keeping thy Teſtimonies, for I look upon them as wonderful things. It's a good ſign of the Spirit of the great God in a man when it doth raiſe him above other things, to look upon the things of his Word as the only great things that are in the world. *All fleſh is graſs* (ſaith the Scripture) *but the Word of God endures for ever*; there is a vanity in all things of the world, but in that which the Word reveals, Oh! there is an eternity there; we ſhould therefore admire at nothing ſo as at the Word, and we ſhould greatly delight in Gods Commandements, an ordinary admiration is not ſufficient for the Commands of God, for the Law of God, nor an ordinary delight is not ſufficient, but great admiration, and great dedelight there ſhould be in the Law of God: And all things that are taken from Gods Law ſhould be great arguments to prevail with you: It may be there comes ſuch and ſuch temptations to draw you to ſuch and ſuch evils, and you ſay, they are ſtrong temptations; But that which is in the Law, that ſhould be a greater argument, there is that which is greater in Gods Law than there can be in any temptation whatſoever; Therefore know, it is a dangerous thing for men and women to look at any thing in Gods Law as a little thing, ſo as to deſpiſe it, and to think it is no great matter

Pſa. 119. 129. *illuſtrated.*

Iſa. 40. 6. *illuſtrated.*

matter though we do such and such things, though we should go from the rule of the Word a little, what great matter is it? are we not all sinners? *Prov.* 13. 13. *Who so despiseth the Word, shall be destroyed.* That is: looks upon any thing in Gods Word as a light thing. It was a speech of one that should say when he was convinc'd of a thing that was evil, That he must make bold with God Almighty sometimes. Do not you make bold with Gods Word and secretly jeer at those that are so nice they cannot venture a little? remember this text in *Prov.* 13. 13. *Who so despiseth the Word shall be destroyed*; take the least thing that you think so despicable in Gods Law, and you will veture upon it, but God will make it a great matter, for when you have broke the Law in the least thing all the Angels in Heaven and Men in the World cannot satisfie God for that wrong; if they should come and say, Lord, here's a poor creature that hath broken thy Law but in this one thing that he thought to be a little matter, we are content to be ten thousand yeers in torments to satisfie for thy Law. Nay saith God, this will not do it. Therefore take heed of despising Gods Law, or despising any thing that is reveal'd by him, for certainly it will prove a great matter, and when the Law hath been broken let us not think it is a little matter, that it is but a *Lord have mercy upon me* at the last.

Prov.13. 13. enlightened.

Again, The Prophet is convincing them of false worship, and upon this ground, *Because they would venture to make Altars to worship God in another way than God revealed in his Law:* from thence note,

That the Worship of God is a great matter; every thing in Gods Worship is to be look'd at as a great matter: They may think it a matter of indifferency whether they do it or no, at least in some things; My Brethren, let us learn to know that every thing in the Worship of God is a great matter, God looks much upon it, God doth not say, that he is jealous for any thing, but for his Worship. *Uzzah*

Obs.3.

he

Uzza a Levite.

he thought it a little matter for him to go and catch the Ark, and eſpecially having a good intention: It's true, the Law of God is, that it ſhould be carried upon mens ſhoulders, but may it not as well be carried in a cart? he thought it but a little matter, but it proved a great matter. So, that which we think little in Gods Worſhip is a great matter. So *Uzziah* in 2 *Chron* 26. No queſtion he thought it no great matter to go into the Temple and offer ſacrifice, Is it not as good that a King offer it as a Prieſt? it was in the Temple, and the true Worſhip, and *Uzziah* becauſe he was a great man he thought he might venture, for there you find that he had an Army of three hundred thouſand and ſeven thouſand and five hundred Soldiers; A great Captain. And *Nadab* and *Abihu* no queſtion they thought it no great matter to go and offer ſtrange fire, and it hath not been forbidden in Gods Word, this fire; but it was a great matter before God, for God came with fire from Heaven to deſtroy them. Hence it is that God in his Word would ſet out the glory of his Worſhip, to that end that he might take off mens hearts from all falſe worſhip, he would have them to think the matters of his Worſhip great things that ſo they might not have their hearts taken with any falſe worſhip, *Ezek.* 7. 20. *The beauty of his Ornament he ſet in Majeſtie,* (and hereby God aggravates their ſin of Idolatry, Oh my Worſhip and Service I made it as beautiful and glorious as could be) *but they worſhiped their Images, their deteſtable things.* So in *Jer.* 17. 12. *A glorious high Throne from the beginning of our Sanctuary.* Mark what follows, *All that forſake thee, ſhall be aſhamed, and they that depart from thee ſhall be written in the Earth: becauſe they have forſaken the Lord, the Fountain of living Waters.* As if God ſhould ſay, Oh vile hearts of men when there is ſuch a glorious Worſhip of mine that I preſent unto them, yet they turn even to their own vile Inventions, and not regard that glorious Worſhip of mine. I beſeech you Brethren labor to look upon Gods Worſhip as a glorious thing

Uzziah a King.

Nadab & Abihu.

Ezek. 7. 20. enlightened.

Jer. 17. 12 illuſtrated.

thing. But now the Reprehension that follows. *The Reprehension.*

But they were accounted as a strange thing.

Here's the wickedness of people, that though God shews forth his Glory in his Word, yet they look upon it as a *strange thing*, as a thing that they shall get little good by if they do obey, or little hurt by if they do disobey. We should now have shewed wherein this people did account Gods Worship a strange thing, and what particulars of Gods Law they accounted strange things: But especially this one among the rest they did count strange, *viz. That God should so stand upon it, that He must needs be worshiped in* Jerusalem *at the Temple, and at no other Altar whatsoever came of it.* Now because they thought that if the people went to *Jerusalem* to worship it would be very prejudicial to the State, this was a *strange thing*, & that which we can see no reason for. So, people are ready to think, if any thing be propounded for the Worship of God out of the Word, Yea, but how can it be with peace? it wil cause contention now to stand upon such things that they conceive may breed some trouble, they account it a strange thing that God should require such things as may produce such troubles: first men will frame troubles in their own thoughts, and put them upon Gods Worship, whereas indeed they do not bring such trouble, but if they be examined they may stand well enough with the peace of States. I make no question but this is one especial thing aim'd at by the holy Ghost here, That they accounted Gods Law, that very Law of God that reduired them to worship at *Jerusalem* as a strang thing, that they could not see such reason for why they might not venture, and especially when it was for the peace of the Civil State...

Now they accounted this (and the other particular of Gods Law) as a strange thing in Four regards. *The Word accounted strange.*

First. *As a thing that had little or no reference to them, as a thing that did not much concern them*: They took not to heart *1. As not concerning them.*

the breaches of Gods Law, neither did they much regard the keeping of it, it was no great matter to them, they made account that it was [*ad libitum*] what they did that way, much did not depend upon it, either good or evil: As a ſtranger accounts it not to concern him what the Maſter commands: or as we account it no great matter what ſtrangers do, what cloaths they wear, or what courſe they take, we let them paſs by and not mind them.

2. *Strange in their apprehenſions*

Secondly, They accounted them as a ſtrange thing; that is: *They were ſtrange things in their apprehenſion*, they could ſee no reaſon: as we ſay of a thing that we do not underſtand that we ſee no reaſon of it, it is ſtrange (we ſay:) ſo they in the text, that God ſhould ſay thus and thus when we cannot ſee that any account can be given for it, they are *ſtrange things*. Strange things that they did not apprehend the reaſon of, and eſpecially among other things of Gods Law (as was ſaid before) the way of Gods Worſhip was a very ſtrange thing to them, that God ſhould ſtand ſo much upon it that he muſt be worſhiped no where in the way of publick worſhip but at *Jeruſalem*, at the Temple, no ſacrifices muſt be offered but there, yea, that whatſoever come of it though people dwelt a great way off, though as they thought it would bring a great deal of diſturbance unto the Kingdom of *Iſrael* for to go to *Jeruſalem* to worſhip, yet that God ſhould ſtand ſo upon it that they muſt go, and that the Prophets ſhould urge it with that fervencie as they did, that they muſt go to *Jeruſalem* come of it what will, they muſt venture their peace; they accounted this a ſtrange thing. And indeed it is very ſtrange unto people to think, that we muſt look to the exact way of Gods Worſhip whatſoever comes of it, whatſoever trouble or diſturbance comes of it, we muſt not go a hair againſt the way that God hath ſet for his right Worſhip: this is a ſtrange thing to carnal hearts. And *Luther* upon the place ſeems to interpret it thus, as if this Text had eſpecial reference to this Note that I am now ſpeaking of, ſaith

Luther

he,

he, They did condemn, and contemn the Prophets Sermons, as a Doctrine that did hurt the Common-wealth, the Sermons that the Prophets taught had in them much anxiety, specially this Doctrine, *against going up to* Jerusalem *to worship*, and they thought it was hurtful to the Common-wealth, and upon that they contemn'd it and damn'd it. What strange thoughts have carnal hearts of many parts of Gods Law? they think them foolishness, even those very things wherein the Wisdom of God is revealed to the children of men, those things wherein the deep Connsels of God concerning mans eternal estate is revealed, even those are the things which they acount foolishness.

Thirdly, They accounted them a strange thing; that is, *There was no sutableness between their hearts and the things that the Law did reveal unto them*; they did not make the Law of God familiar to them as that which had a sutableness to their spirits. As if a man that goes into strange company, company which are altogether unsutable to him, yea, perhaps they speak another language, and have altogether other customs, and diet than we have, we are weary of them, and we turn from them and are tired in the society, for they are strange things unto us that our hearts are not sutable unto: So when the Law of God is look'd upon as unsutable to the dispositions of our hearts, to our ends, to our waies, our hearts turn from those things as from strange things, whereas indeed our hearts should be familiar with the Word of God, Gods Word and the things therein should not be as strrnge things to our souls, but as the holy Ghost saith, it should be as *our Kinswoman*, and as *our Delight continually*, *Prov. 6. 21. Bind them continually about thy heart, and tie them about thy neck. When thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee*; there should be a familiarity between our hearts and the Commandements of God, to talk with us when we awake, and when we are in

3. No sutableness between their hearts and the doctrine.

Prov. 6. 21. applied

our journy, we ſhould take the Law of God as our companion in our journies, we ſhould awake with it in the night time, and meditate on it day and night; therefore God would have his people in the Law when they roſe, to talk of thoſe things; when they go to bed, when they roſe up, when they walked in the way, they ſhould be conferring about the things of Gods Law to make them familiar to them, that they might not be eſtranged from them; God ſees that mens hearts would quickly grow ſtrange from his Law, therefore Commanded that by all ſnch means and waies they ſhould endeavor to make the Law to be familiar to them.

4. *Vſe the Word as a ſtranger*, i. e. *for our own ends only.*

Fourthly, *They uſe the Law as a ſtranger*, that is, they uſe the Law *ſlightly*, only for their own turns: As uſually men when ſtrangers comes into their Country, (thoſe that have been ſtrangers in other Countries know it) that the Natives of the Country they uſe them ſlightly, but if they do ſeem to ſhew any reſpect unto them it is meerly for their own turns: As they may have any advantage by them ſo far they ſhew reſpect to them and no further. So they accounted the Law a ſtrange thing, that is, they made uſe of the Law but meerly to ſerve their own turns; ſo far as obedience to the Law ſutes to their own ends, ſo far they yeelded to it, and no further. Now it's very obſervable, that thoſe who are ſo forward in their falſe worſhip, that the text ſaith, they did *multiply Altars*, and had ſpecial regard to their Altars; yet for the Law they accounted that as a *ſtrange thing*.

Obſ. 1.

From whence the Note is: *That ſuperſtitious people who are forward and zealous in their own way of Worſhip, yet they are very ſlight and negligent in Gods way of Worſhip, little regard that.* Indeed their own Altars they were accounted *great things*, that way which they appointed themſelves, they did not care what coſt they were at in that way; but as for Gods way, that was as a *ſtrange thing* unto them. We have ſeen it very evident, and do ſee it in great part to this day,

day, how those that are very zealous in superstitious worship, are the most negligent in Gods way of Worship; to instance: you know in late times, what a deal of stir did men make with their own forms of Worship, with their own Ceremonies and Waies of Worship which they appointed? how zealous were they in them, and devout were they in them? when they came in publick Congregations to bow and cring, and for other Ceremonies that they said were only for the decency of Gods Worship, how stiff were they in them, that the mouths of the most Godly Ministers must be stop'd if they would not conform to them? But even these men would scorn and jeer at strictness in Gods Waies, and slight any man that would be consciencious in the Waies of God, and they were Rebels that should not yeild to a Ceremony, because it was disobedience to Magistracy. For men to be consciencious for *little things* (as they thought) in *Gods Law*, *seemed strange*, when as they would urge men to obey to the *uttermost* in little things in *their own*. & so in another point that fals out as full and reasonable for the time, as in the point of their own Feastivals and Holy daies, those that would persecute to the uttermost men that should work but to get bread for their families on a *Holy-day*, yet they could publish *Books of Sports* for the prophanation of the *Lords Day*: And thus the great things of Gods Law they were *strange things*, but their own things (Holy-daies) were *great matters*: Surely if it were such a great matter to keep the Festival of Christs Nativity we should have some hint of it from the beginning of *Matthew* to the end of the *Revelations*. but when God gives not the least hint of any such time. And mark it, those people that stand most upon such Festivals, they stand least upon Gods Sabbaths; and indeed you shall have many people which think it a strange thing for men not to have regard to such Festivals, Why may not we keep the birth of our Savior! Now that you might not think it a strange thing do but consider of this, that when God hath

Confirmed from the late times in England

Holy-daies

Sabbaths.

Christmass

hath ſet apart any thing for a holy uſe it is no ſtrange thing, but it ſhould be ſtrange in man to venture to imitate God in the things of his Worſhip, to do that in Gods worſhip which God himſelf hath done before; thus God hath ſet apart a holy time, *viz.* the Sabbath; it is ſet apart for to ſolemnize all the work of Redemption, both the Nativity of Chriſt, and his Life, and Death, and Reſurrection, and Aſcention, and the coming of the Holy Ghoſt, all the things about mans Redemption, (I ſay) God hath ſet the Sabbath apart to that end that we might have a Holy day to keep the remembrance of them. Now when God hath ſet one day apart, for man to dare to venture to ſet another apart, this is preſumption. So becauſe Chriſt hath ſet outward Elements and Sacraments to be a remembrance for his body and blood; for man to ſay, Chriſt hath ſet apart, a piece of Bread and Wine, why may not I ſet ſome other thing apart? This you would all ſay were a great preſumption. Certainly the preſumption is the ſame in the former.

God not to be imitated in his worſhip.

The Sabbath is for commemoration of al the particulars of our redemption.

Obj. 2. Again it is obſervable in this expreſſion, [*They counted it as a ſtrange thing.*] It is a dangerous thing for men to have their hearts eſtranged from Gods Law, and from the other Spiritual Truths that are in Gods Word, from the knowledg of that Law which we have been educated in, and that heretofore we have made profeſſion of; for thus it was with this people, they had been educated in Gods Law, and made profeſſion of it, and whatſoever God ſhould reveal, they would obey; but now their hearts were eſtranged from what they were educated in and made profeſſion of. Oh! let men take heed of this for ever.

Ut. *of Admonition.* You that have had good education, you have been brought up in the knowledg of Gods Law, you have had gracious principles of Gods Law dropt into you in your youth, you have made fair profeſſion of Gods Law, of obedience to it, take heed now of being eſtranged from thoſe truths

truths that heretofore have been familiar to you, that you have made profession of, and therefore take heed of the several degrees of the estrangement of the heart from the Law of God. I will but only name them, to shew how the hearts of men do grow strangers from Gods Law.

The degrees of the hearts estrangment from God.

First, It fares with his heart, as it doth with a man that grows to be a stranger from his friends, A man that hath a familiar friend he doth not estrange himself suddenly, but by degrees, it may be visit one another less than they were wont to do, and yet there is no contention between them, but by degrees they grow to be strange, and then at length they grow to be very enemies. And thus it is with mens hearts, when men grow strange from the Word, that he was acquainted withal before, first he begins to call things in question whether things be so or no, and especially those things which most concern the mortifying of sin, and the strictness of holiness.

1. Less frequent.

Secondly, He begins upon this, (or rather I think that's the first) he begins to abate his delight in the truths of God, he was wont to take abundance of delight to meditate in the Word, Oh how sweet it was when he awaked in the night season, he was wont to take a great deal of delight about conferring in Gods Word, and when he came into any company; but now it is abated, that's the first: Secondly, he calls those things into question that he was very confident in before whether they be so or no.

2. His delight abats which is also the first degree

Thirdly, He begins to have some hard thoughts of Gods Word: Many men that heretofore did prize the Word, and those Truths that were the joy of their hearts, yet now they begin to have hard thoughts of them.

3. Takes up hard thoughts of spiritual truths.

Yea fourthly, He begins to wish that those things which are in the Word were otherwise than they are, he cannot see enough to perswade him that the things are true, but his heart coming to be estranged from the Word he doth desire they were not true; as a man that comes to be estranged from another, he could wish he were further off from him.

4. Wisheth the things in the word were other wise.

similo.

Fiftly,

5. Harkens to contrary doctrine.

Fifthly, He begins to listen to those things which are against the Word; there was a time that he would never regard any things that were said against the strictest way of holiness; but now he can be ready to listen to Objections: As a man when he was intimate with his friend, he could not endure to hear any thing that was said against him, but now being estranged from him, he can drink in any thing which is said against him.

simile.

6. Will not search throughly into truths

Sixthly, When the heart is estranged from the Word it wil put off thoughts, and through examination of truths, it will not search into things as it was wont to do, but is willing to put off and shut his eyes, and will rather search into any thing that may make against the Truth than that which will work for it. (I beseech you observe these workings of your hearts)

7. An Engagement in som unlawful practice.

Seventhly, There will be an engagement in some practice not allowed by the Word. Then a man grows further estranged from his Friend, when he doth not only refrain coming into his company, but he will engage himself into some others that are against him.

8. Former weighty arguments now weak.

Eighthly, It comes to have a slight esteem of what before they thought had great weight in it; there was a time when such & such things were thought to have very great weight in them, but now they are nothing, they are of another Judgment: Just as when a man is estranged from his friend; he thought before he had a great deal of excellency in him, but now he esteems him not; and this is the argument of the estrangement of his heart from him.

simile,

9. Become open enemies.

Lastly, If men take not heed when they are by these degrees grown to be estranged from the Truth, they will at length violently reject the Truths of the Word, they will grow to be open enemies to the Truth: Men that have bin familiar with Gods Word, and Truth, and made profession of them, and seem'd to love them most, by several degrees they have grown to be strangers from them, and at length to be enemies to them. Apostates have proved to be the

the most desperate enemies to the truths of God of any in the world; take heed therefore of the strangeness of your hearts from the Truths of God lest you afterwards prove to be an enemy to God; it's an evil thing to account the Law of God a strange thing, but much more to account it an enemy to us, and our hearts to be an enemy to it. *Isa.* 5. 24. *Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as dust:* why? *because they have cast away the Law of the Lord of Hosts, and despised the Word of the holy One of Israel.* Oh! let us for ever take heed of this, and therefore let our prayer be that of the Prophet *David* in *Psal.* 119.18, 19. *Open thou mine eyes that I may behold wondrous things out of thy Law.* And then it follows, *I am a stranger in the earth, hide not thy Commandements from me.* Lord I account my self a stranger here in the world, Oh! let not thy Word be a stranger to me. I beseech you observe this; Those men and women that account themselves strangers in the world, will never account the Law of God a strang thing to them; but such men as account themselves to be the inhabitants of the world, they will have Gods Law to be a stranger to them. Observe it, and you shall find this to be a Note: When your hearts begin to close with the things of the world you do not meditate in Gods Word so much as you did before, nor delight to reade it; but now, if you can keep your heart from the things of the world, to use them as if you used them not, then this will be your prayer, *Lord, hide not thy Commandements from me; Oh thy Word is sweet unto me as honey and the honey comb.*

Isa. 5. 24.

Psal. 119. 18, 19.

One Note more about this; They accounted this as a strange thing; Men they have a strange way now a daies to estrange the Law from them and themselves from the Law; *That which their corrupt hearts will not close withal, as for a rule of holiness, that they will put upon Christ as if Christ had delivered them from it.* This is a strange way indeed of estran-

Obs. 3.

Vs. against Antinomians.

estranging themselves from Gods Law, many men will estrange themselves from the Law of God by too much familiarity in the world, but for people to have this way by their familiarity with Jesus Christ, because they come now to know Christ more therefore they should be greater strangers from the Law than they were before, this is a strange way of estranging mens hearts from Gods Law; The holy Ghost foreseeing such a generation which would be in the times of the Gospel, that would boldly assert, that whosoever the people of God were bound to under the old Testament, yet in the new Testament they have nothing to do with the Law of *Moses*, (it is very observable) In *Malac.* 4. 2. 4. the very close of the old Testament, even then when there is a Prophesie of Christ to annex the old Testament and the new together, saith the text there, *Unto you that fear my Name shall the Sun of righteousness arise with healing in his wings*; to you that fear my Name shall Christ arise, (what then?) then you shall have nothing to with the Law when Christ arises. Mark then in the 4th vers. *Remember ye the Law of Moses*; almost the last words in the old Testament, and the Conclusion; as if the holy Ghost should say, now I have done revealing all my mind about the old Testament, and you must never expect any more Prophets nor any further Revelations of my mind till the time of the new Testament, but instead of the Prophets you shall have the Sun of righteousness arise.

The Spirit of God foresaw this generation.

Mal. 4.24 *interpreted.*

Object. Well then, I hope they shall never have any thing to do with the Law of *Moses* more:

Answ. Nay but (saith the holy Ghost) *Remember ye the Law of Moses my servant &c.*

VER.

VER. 13.

They sacrifice flesh for the sacrifice of mine offering.

THE Jews might object: Why, how do we account the Law of God a strange thing? do not we continue in sacrificing, do not we offer our sacrifices to God? why do you say, we account the Law a strange thing? From the connexion therefore this Note may be observed.

That men may continue in outward profession and performances of duties of Religion, and yet the great things of Gods Law may be a strange thing to them. They do offer sacrifices still, and yet they accounted Gods Law as a strange thing to them. Do not think that sufficient, that you continue in outward profession of Religion; Nay, shall I say more? I make no qustion but a man may continue in outward duties, and yet Apostatize from God so far as to commit the sin against the holy Ghost, and that's evident from the example of the *Scribes* and *Pharisees*, that Christ charges for commission of the sin against the holy Ghost, and yet they did not forsake the *Jews* Religion, they continued in a great deal of outward strictness in Religion, and yet had committed that unpardonable sin; therefore you may Apostatize far from God, though you do not forsake the publick Ordinances of God. Obs. 1.

A man may continue strict in duties, and yet have committed the sin against the holy Ghost.

They sacrifice flesh for the sacrifice of mine offering.

Expos.

God calls all their sacrifices flesh: that is, in contempt; as if he should say, you sacrifice, indeed I have a little flesh from you, But do you think that is the thing that I intend in my offering? I expect Faith and Obedience, I expect the Work of Faith relying upon him that is Typified by all the sacrifices that you offer; but you wanting that inward spiritual worship in your souls, I account all your sacrifices but flesh.

Obſ. 2. *Moſt people offer nothing up unto God in all their ſacrifices, but fleſh*; their offerings are fleſh; That's thus: even in your prayers, in your hearing, in your receiving you offer ſacrifice, but all is but fleſh, God hath the outward man, and it may be you have fleſhly ends in what you do, and fleſhly carnal hearts, you offer the fleſh; many a man that hath excellent gifts in Prayer, and ſeems to offer up an excellent ſacrifice to God, but it's nothing but fleſh, there's little of the Spirit of God, (of the ſanctifying Spirit nothing it may be) a man that perhaps may preach excellently, yet in fleſhly wiſdom, nothing but fleſhly excellency; Oh my Brethren! what are our ſacrifices, if they be nothing but fleſhly excellencies? you know what the Scripture ſaith, *All fleſh is graſs, and as the flower of the field, but the Word of God abides for ever*; all a mans parts, all things are but fleſh that are not ſpiritual & the ſanctifying Work of the Spirit of God by the Word; but the Word of God abides; that is, the impreſſion of the Word of God upon the ſoul by the ſanctifying Work of Gods Spirit abides for ever, but all fleſh is graſs. You have got a great deal of fleſhly excellency in parts, ſo as others admire your gifts; but this fleſh is as graſs, it will come to nothing, and all your eſteem will come to nothing. Oh let us take heed (my Brethren) that our ſacrifices be not fleſh, for though they may glitter a while in the world, within a few years all will be as graſs and will come to nothing.

Prayer.

Preaching.

Iſa. 40. 3. interpreted

Gifts and Parts.

Expol. 1. But further: *They ſacrifice fleſh for the ſacrifice of mine offering.*

Why God commanded them to ſacrifice fleſh, [*For the ſacrifice of mine offering*] here ſeems to be an accuſation, not that they ſacrificed, but that they ſacrificed nothing but the outward part, *fleſh*; do not think that that's the main meaning, but this rather: In the burnt offering all the whol ſacrifice was tendered up to God; but now there

was

was another offering that was the peace offering, and there that which was offered, some part of it did belong to the offerer, so as they should eat part of the offering, when they came to offer that they came with their friends, because they were to have some of it; now saith God, *They sacrifice flesh for the sacrifice of mine offering:* that is: They change mine Ordinance, when as that I look'd for burnt offerings from from them (the whol offering) they will rather offer peace offerings wherein they shall have part of the flesh for themselves, and that they can take content in. Thus I find Interpreters carry it, and I verily think it to be the meaning of the holy Ghost. 2 *The Authors* Exp.

So that from hence the Note is: *That if there be any thing in Gods Worship, wherein any self respects may come in, there we are content to be forward; but yet in that we rather aim at serving our selves then serving the Lord, and this usually doth eat out all true devotion.* When there is a duty to be done, and part of that duty God requires and we shew respect to God in it, and there's another part wherein we enjoy our selves; now such kind of duties as these are, men can be content well enough withal: but the truth is, that part which concerns themselves doth eat out all the true devotion unto God, although the Worship of God be pretended, yet self-respects they are that the heart is most upon; as for instance: In keeping of Festivals, they lik'd them well enough, and we do not reade so much charge for the keeping of them because there was something agreeable to the flesh: but now for the day of their Fasts saith God, *whosoever afflicts not his soul, that soul shall be cut off:* they had not so much mind to that, in the tenth day of the seventh month, therefore God threatens, that whosoever did not afflict his soul that day, it should be cut off; and so you shall find it. That's the reason indeed why men are so much set upon their Feastivals, they pretend Gods Worship, and honor to their blessed Savior and the like, but the truth is, it's the *Belly* that is the thing, and their *Sports*, and the *licence* Obs. 3. *Instance in Feastivals and Fasts.*

Why Christmass is so zealously kept.

cence to the flesh that they aim at; I warrant you let the time (as now it falls out) be the time of a Fast, it will not be so much regarded, and for any man to keep a Feastival when God by his providence calls to fast, certainly that man regards his own *belly* rather than *God*. And that by which all these Feastivals are upheld it is, because that together with a seeming kind of Religion the belly gets so much; but now, such duties where God is served, and Nature denied, they are great testimonies that the Spirit of God is in our hearts in the performance of them; when we can offer up our burnt offerings wholly to God, and our selves denied, they are testimonies that the Spirit of God is in us, as I'le give you an instance in the Story of the first of Kings the 13. you reade of the Lyon that did slay the Prophet that went contrary to Gods Commandement, now it was a special end of God that sent the Lyon to slay him, and that God would give a testimony that the Lyon did not come of a chance to fall upon the Prophet and kill him, Therfore the text observes that the Lyon stood by the carcass and did not meddle with it after it was once slain; it was the nature of the Lyon to have fed upon the carcass, but here was an argument that it was meerly from God what the Lyon did. So, when any man shall perform a duty meerly for God, and in that duty shall deny himself, shall be content to part with honors or preferment, that's a sign God is in it: and so in this publick service, Oh! who would not venture himself for the publick Cause? I but there is a publick Pay too as well as the publick Cause? but now if a man can venture to the uttermost though he hath not that which he expects, yet he is content to venture himself as much as he did before, God is in this man certainly, when he can do a work, and deny himself in that work: And truly we should be willing so to do; Why? because God doth not require of us self-denial that shall do us any hurt, God would never have us deny our selves in things that immediately concern

An apt simile.

1 King 13

In the present War: The Cause

The Pay.

cern our communion with himself, and our eternal good, God expects self-denial but it is only in those things that concern this present life; now when God is so propitious to us in requiring duty, that he will let us sometimes enjoy our selves, and when he requires self-denial it is in things that are more inferior, we should not much stand upon in denying our selves in them. It follows.

God expects Self-denial in temporal, not in spiritual things.

But the Lord accepteth them not.

As if he said: I would not have them, I was not pleased with them: Whatsoever our services be, *If self be regarded, all is rejected*, not only if sin be regarded, If I regard iniquity in my heart the Lord will not hear my prayer, but if *self* be regarded, our services may please our selves but not please God; and for this you have a famous Scripture in *Amos*, 5. 22. *I will not regard the peace offerings of your fat beasts*; and this text in *Amos* hath a special reference to this very thing, and *Amos* was contemporary with *Hosea*, and so met with the very same thing that here *Hosea* did, this text in *Amos* may help us to understand this in Hosea, *I will not accept the offering of your fat beasts*; but observe it, they are their *peace offerings*; he doth not say, I will not accept the burnt offerings of your fat beasts: but of your *peace offerings*, because in their peace offerings they eat part of it themselves, and saith God, let your offerings be never such fat beasts, yet I will not accept of them: so let your duties be never so zealous and abundant, yet if they be only in respect of your selves, God accepts them not. It follows.

Obs. 4

Amos 5. 22.

Amos & Hosea *contemporaries, consent in Doctrine.*

Now will I remember their iniquities.

Why they did offer their sacrifices to the end that their sins might be done away, and had they excercised faith upon Christ the true sacrifice, their sin should have been done away,

away, yea but they offering in regard of themſelves, he ſaith: *I will remember your ſins for all this.*

Obſ. 5 From thence the Note is, *That many men may perform great ſervices, may exerciſe themſelves much in holy duties, and yet have their ſins as much upon the file before God as before they began all their ſervices:* And this is a ſad thing for a man to kneel down and pray with woful guiltineſs upon his ſpirit, and riſe up with the ſame guiltineſs that he kneel'd down withal, and perhaps he hath gone on and prayed, and received the Sacrament for theſe many yeers together, and every ſin that was upon him when he firſt began is upon him now; whereas thoſe that in holy duties exerciſe their faith upon Chriſt their Mediator, and with the act of faith tender up him to the father, whatſoever ſins were upon them before, are now done away

How to exerciſe Faith for Pardon in holy Duties

The ſecond thing is obſervable, *viz. That God will remember them, and he will remember them now.*

Obſ. 6. Hence note: That, *however God may forbear to come upon wicked men for their ſins for a time, yet God hath his time to remember them all*; to remember, that is; by his Judgments to make it appear to them that he doth remember them, when they think that God hath forgotten them. 1 *Sam.* 15. 20. *Thus ſaith the Lord of hoſts, I remember that which* Amaleck *did to Iſrael, how he laid wait for him in the way when he came up from Egypt:* I remember what he did; why this was four hundred yeers ago that he ſpoke of. We may commit a ſin when we are young and feel nothing of it till we come to be old and then God may remember it againſt us; as many a man or woman takes a ſurfet when they are young and they feel nothing when their bones are full of marrow and their veins with blood, they feel it not for the preſent, but when they come to be old, Oh! then it aches in their fleſh and bones, and then they remember their licentiouſneſs and careleſneſs in their youth: and ſo many young people they commit ſin and conſcience never troubles them for it, and they they think all is forgot-

1 *Sam.* 15 20.

Sins of youth puniſhed in age

Simile.

ten,

ten, Oh! but many yeers after the sin is committed God remembers it and makes them remember it too; *Joseph's* brethren had committed that sin against their brother, and it was 22. years before we reade of any remembring of that sin. Many things might be said to this point which I cannot now insist upon, only this thing take with you; Let all you that are young ones, yea and others too take heed what you do in sinning against God, for that which you do now may be remembred against you many yeers after, perhaps tweney, thirty, fourty yeers hence, God may come upon you for what you do at this present; me thinks this should be unto young men a mighty strong motive to take heed of wicked lives, *Youths sins may prove to be ages terrors.*

Use to young ones and others.

youth sins ages terror

Oh! is it not a great deal better that God should remember the kindness of thy youth, than the sins of thy youth? *Jer.*2.2. Oh you that are young, begin to be godly betimes, that God may remember the kindness of your youth. And oh the blessed condition the Saints are in, in comparison of the wicked: You have so many expressions, that *God will remember their sins no more, that he will bury them in the bottom of the Sea*; there are at least a dozen expressions in Scripture, and I had some thoughts to speak of them all, but I see it will be too long to speak of them now, *Of Gods casting away their sins* (the sin of his People.)

Ier. 2. 2.

But further:

Now will I remember them.] That is, in the time of their *Holy Duties.* Now this is a sad thing, that God should not only remember a mans sin, but even then when he is about to offer sacrifices to God, as in *Heb.*10.3. it is said, *that the sacrifices of the Law did bring sins into remembrance*: that is, It was a note of their guiltiness every time they came to offer sacrifice, and their sacrifices did not do away their sins fully, *Now I will remember them.* Then when they offered sacrifices in in a careless and ungodly way, surely these sacrifices would bring their sins into remembrance indeed. Hence observe:

*Heb.*10.3 *illustrated.*

Obs. 7. *God remembers the sins of wicked men in the performance of Holy Duties in a special manner*: and that upon these two grounds.

Reasons. 1. First, *Because we come into Gods presence.* There we come before his eyes in a more especial manner; we are in Gods eyes alwaies, but in Holy Duties the Scripture speaks of it as a more especial drawing nigh to God. If a Malefactor that hath committed a fact a long time since, and he thinks it is forgotten, if he should presume to come into the Kings or Judges eye, this brings into remembrance what such a man is. So wicked men, when they come into Gods eyes, are bold to draw nigh to God in an impudent way although their consciences tels them that they have not sought to do away their sins by faith and repentance, this puts God into remembrance (to speak of God after the manner of Men.)

Similie

2. Secondly, *Because their Holy duties are aggravations of their sin, therfore God wil remember them then rather than at any other time*; as thus: for the Jews (in the text) here to come to sacrifice for their sins: certainly the language of which was this: Lord, I acknowledg I do deserve death my self for the sins which I have committed, and I can only have peace with thee through the sacrifice of thy Son that I beleeve is to come; now for them to come and say so and yet continue in their sin still, this ads impudence unto their sin; it was a sin of infirmity before, it is a sin of presumption now. So, when men shall presume to come before God in prayer, they have lived wickedly heretofore, and now they come before God to testifie their respect that they profess they ow to God, and yet their consciences tells them that they do wickedly depart from God in their lives; when they come in prayer certainly they come to confess and name their sins before God, and to tell God what sinners they are, and yet still their hearts do close with their sins, yea what an aggravation is this? yea they came to judg themselves

themselves for their sins and yet still to continue in them, Oh my brethren if you did but think of the aggravation that such prayer causes of our sins it would make our hearts quake and tremble. But I speak only to those that are Hypocrites and live in their sins stil, their Holy duties do but aggravate their sins, and therefore no mervail though then God remember their sins in a more special manner. We have cause to wonder that God doth not come upon some of us in his wrath while we are in the midst of our Holy duties, as *Pilat* came upon the *Galileans* and mingled their blood with their sacrifices, and so while we compare the lives of men with their prayers (I say) it is a mervail that God doth not mingle their blood with their sacrifice; Oh take heed any of you that are conscious to your selves, or your hearts closing with any known sin, take heed the next time you go into Gods presence in prayer and confess your sins, and judg your selves, take heed that God doth not then remember your sins; *Now will I remember them*, even in the time of their holy duties; you think that's the time of our greatest pleasing of God, but it may prove to be the time of Gods remembring your iniquities against you.

And visit their sins.

God visits either in Mercies or Judgments, and in the godly visiting, it is to be understood concerning those things that seem'd before to be neglected, as in the 21. of *Genesis*, God *visited Sarah* when God seem'd to have neglected her: and so in *Exod.* 4. he *visited* the children of Israel, that is, when he seem'd wholly to have neglected them: and so, I will visit their sins, though they may think I have neglected them yet I will visit their sins. Whence observe, *Gen.* 21. *Exod.* 4.

God visits mens sins when they think they are most neglected by God; God hath his time to make diligent enquiry for Obs. 8.

all their ſins, in *Exod.* 32. 34. *In the day when I viſit, I will viſit their ſins upon them*, then all their ſins ſhall come up together, and that's the reaſon that God is content to bear with wicked men and wink at their ſins for the preſent, why? becauſe God hath a day for to viſit them, this ſin which they commit now, they ſhall not hear of it till a great while hence, but I have a day to viſit, and then this and the other ſins ſhall come. Daies of *viſitation* heretofore were wont to be cal'd daies of *vexation*, but the day of Gods *viſitation* will be a day of *vexation* indeed to ungodly men. *Micah.* 7. 4. *The beſt of them is a bryar, the moſt upright is ſharper than a thorn, the day of the Watchmen and thy Viſitation cometh, now ſhall be their perplexity.* In *Iſa.* 10. 3. *And what will you do in the day of Viſitation, and the Diſſolution which ſhall come from far? To whom will you flee for help? and where will you leave your glory?* So I may ſay to many guilt-conſciences, Oh thou poor wretched ſinful creature, what wilt thou do in the day of Viſitation? thou canſt tell now, thou canſt go home and be merry and do what thou liſt, but what wilt thou do in the day of viſitation?

Exod. 32. 34.

Micah 7. 4

Iſa. 10. 3.

It follows: *They ſhall return* (or as ſome tranſlate) *they will return to Egypt.*

1. *It notes their ſin.*

And ſo it notes their ſin for which God will viſit them, and the courſe that they would take when God was about to viſit them, *They will return to Egypt.* Whither will ye flee in the day of viſitation? We will fly into Egypt ſay they, if the *Aſſyrians* power grow too great, we will go into *Egypt* for help, and this may ſeem to have reference to that ſtory in the 2. of *Kings*, 17. 4. The King of Aſſyria found conſpiracy in *Hoſhea*, for he had ſent meſſengers to *So* King of *Egypt.*

2. *King.* 17. 4.

Obſ. 9. The Note from hence is this; *Carnal hearts when God is viſiting them for their ſins they have plots in their heads to ſhift this way and that way for themſelves.* Vain deluded ſoul! thy thoughts ſhould be, how ſhould I make up my peace with God? how ſhould I ſeek the face of God? thou art thinking

thinking of this and the other shift, whereas thou shouldest only be thinking of making up thy peace with God. And thus it is with Kingdoms, when God is visiting Kingdoms you shall have many that sit at the Stern, that all their thoughts are about carnal helps, whereas their great thoughts should be, how they might fall down before God, & seek to make peace wth God & the Kingdom: thus it was here, I will visit them, and they think to return to Egypt. And if you take it as a Judgment, it is threatned that they should return to Egypt, in *Deut.* 28. at the latter end, there it is put in the close of all the former Judgments, *That they should return to Egypt.* 2. *Their judgment.* *Deut.* 28.

The Note is, *That it is one of the most dreadful Judgments upon a Nation, after God hath delivered them from a bondage, to deliver them to the same bondage again:* And as it was grievous to be delivered into the bondage of Egypt, so more to deliver us into a spiritual Egypt: If we should again come under the power of those that have persecuted us and those that have oppressed us, that they should have their full power over us again, oh our bondage would be seven fold more than it is: And yet what cause have we to have our hearts tremble and shake when we think of our abuse of the beginning of Deliverance that we had? but of all judgments let us pray to be delivered from that judgment, that we may never go back again to our prisons. Obs. 10. Applicat. *to* Engl.

But just with God it is that those who inherit their progenitors sins, they should inherit their progenitors judgments. You continue in their sins, you shall have their Judgements also. Obs. 11.

But were they ever carried into Egypt, *was this threat ever fulfilled?* Quest.

No, They were not carried captive into Egypt, but they fled into Egypt for Refuge, and there they lived and died miserably. *Answ.* *Ier.* 44

Hence observe, *All places are places of misery when God forsakes a people, As all places are comfortable when God is with a people.* Obs. 12.

people. Many men take their courſe to ſeek to refuge themſelves, to help themſelves, and perhaps they have what they would have in part, but when they have had what they would have, even the having of what they deſire proves to be the executiõ of the wrath of God upon them: you have a mind to go to Egypt, you ſhall return to Egypt ſaith God. It follows in the laſt verſe.

the anſwering our deſires, is the execution of Godswrath oftimes.

VER. 14.

For Iſrael hath forgotten his Maker.

THEY have forgotten their Maker, but I'le remember them ſaith God.

Obſ. 1. *When men think leaſt of God, then is Gods time to come upon them for their ſins, when they are in the greateſt ſecurity of all:* whereas if you would remember your ſins God might forget them, or if you would remember God your ſins ſhould not be remembred, but you forgetting God, your ſins are remembred. It is an abominable thing for us to forget God by whom we had our memory, by whom we are remembred, we ſhould never have been thought of if God had not given us what we have, and therefore for us not to think of God it is a vile ſin. Now God is forgotten when he is not honored, minded as our confidence, help, refuge, our only good, when he is not obeyed; if we do but remember ſin, we cannot but honor him. How many forget what manifeſtations once they had of God? they are paſſed by from them, and other things take up their thoughts; Oh! what an appearing was there of God to many of your ſouls heretofore, and what conference between God and your ſouls? what luſtre of Gods Spirit upon you? and you thought you ſhould never forget thoſe things; but now other things are in your hearts, Oh! ſuch men and women have cauſe to fear that they are under much wrath that they ſhould forget their Maker. God challenges remembrance under this title: *Remember thy Creator in the*

A ſign of much wrath.

Eccleſ. 12. 1.

the daies of thy youth. There's no creature but the rational creature that can reflect upon the cause of their being, the first cause, and therefore God would not lose the honor from this creature; Indeed the Ox knows his owner, and the Ass his Masters crib, the beasts can take notice of those that bring them good things; but to reflect upon the cause of their first being, (I say) that's proper to the rational creature, and therefore it is an honor that God expects from you, and will not lose it.

The word here *Creator*, their Maker, it is not now meant for Gods giving them their being, but Gods advancing and blessing of them so as to bring them to that happy condition that now they were in, *They have forgotten their Maker*, Oh they have forgotten that God that hath advanced them. So I find the words used in 1 *Sam.* 12. 6. *The Lord that advanced* Moses *and* Aaron; but the words in the Original are, the Lord that *made Moses* and *Aaron*: that is, when God call'd them to the publick work, God made them. Indeed for a man to be call'd to publick service is a great honor that God puts upon a man, God makes a man then; as many times we use that Phrase our selves, if a man be raised to any preferment we say, such a man is made for ever. Oh that man which God casts his favor upon, and delights to use in publick service, that man is a made-man; *But they have forgotten the Lord that made them.*

1 *Sam.* 12.6.

To be imployed in publick service is the making of a man.

That's the Note from hence. *It's Gods favor that makes a man.* You have an excellent Scripture for this in *Isa.* 43. 7. *I have created him* (saith God) *for my glory, I have formed him, yea I have made him.* Here's these three words together. God doth not satisfie himself in this, I have given him his being, or all that he hath, but he makes use of of these three several words to signifie how all our good comes from God; I do not know such an expression we have in Scripture, I have brought him out of nothing, then secondly I have formed him, I have put beauty and glory

Obs. 2

Isa. 43.7.

glory upon him, yea and thirdly I have *made* him, I have raised him to the height of all; God hath *created* us all, but hath he *formed* us? We are to look at Gods forming as well as at his creation, how God forms and fashions us unto his own will.

They have forgotten God their Maker.

Obs. 2. That should have been the other Note, *That the greater height of excellency God raises any man to, the more vile and wicked is the sin of forgetting God when they are advanced.* Many men will remember God when they are low, but when God hath advanced them, then they forget him, and that's worse. But it follows.

And have built Temples.

How is God forgotten, and they build Temples to the honor of God? You accuse us of forgetting God our Maker; What People in the world doth rememember God so as we do, when we are at such charges as we are at.

והיכלות *the Church is Gods palace.* The word that is translated *Temples*, it signifies *Palaces.* The Church is indeed Gods Palace: but note from hence, Obs. 3. *That when God is worshiped in any way but his own, then God is forgotten.* Papists they set up Images, and they say it is to put them in mind of God; but the truth is, they forget God in it.

Obs. 4. Again, *When mens hearts depart most desperatly and furthest off from God, they are many times very forward in superstitious worship.* As we know it in the primitive times, the hearts of men did close most with the power of godliness, and were more sincere in their worship; but afterwards when they came to have peace, in, and after *Constantines* time when they had Temples, then they forgot God most and grew superstitious. When the Christians worshiped God

God in Dens and Caves of the earth, they remembred God more than when they had glorious Temples built for them. Men that have departed from God and have guilty consciences, they must have something to satisfie their consciences. Of late our Kingdom, how desperatly was it departing from God, and setting its self against all the power of godlinesse? But never more for building of Temples, that is, more for an outward pompous and glorious Worship; but they forsook the Temples of God and persecuted them, and the Saints of God that were the Temples of the holy Ghost, they were neglected.

Instanced in the late times in England.

But what was their reason here (you will say) *Why is it a sin to build Temples?*

Quest.

I answer: first, It was in them a sin of *Hypocrisie*.

Answ.

Secondly, A sin of *Superstition*.

A sin of Hypocrisie in this, In that they would persecute those that would go to worship at the true Temple, and yet that they would bestow so much cost in building Temples of their own. And many of the Antients have many large invectives against al such as shal bestow a great deal of outward buildings, and yet let the poor Saints want.

Their sin in building Temples. 1. 2.

2. It was Superstition in them, they would not go to *Jerusalem*, to the Temple that God had appointed, yet they would set up Temples of their own. There are many that hate the true Temple, and the true Church, that is, the Communion of Saints, yet magnifie the outward buildings, as if there were no other Church but only that. So the Jews, when God would have them build his own Temple there they were slack enough: in *Hag.* 2.2. & 4.9. vers. What a deal of stir had God by his Prophet to get them to build his Temple, but their own Temples they would build.

Hag. 2. 2. *and* 4. 9.

But wherein was the superstition for them to build Temples?

How superstition in them to build Temples.

Thus: It is superstition for any men to put holinesse in any buildings of their own. There were Three things

that made the Temple at *Jeruſalem* an holy Temple; and none of them can be attributed to any other place in the world.

what made the Temple at Jeruſalem *Holy, and Peculiar to it.*

Firſt, It was ſet apart by God, ſo as it was a ſin to make any other uſe of it but holy.

Secondly, It did ſanctifie the very duties that were performed.

Thirdly, It was a type of Jeſus Chriſt. There were Theſe three things that were proper to the Temple at *Jeruſalem.* And therefore you muſt learn for ever from hence, that there can be no argument drawn from the Temple at *Jeruſalem* for the holineſs of Temples now.

No argument therefore from thence for the holineſs of Churches

1. It is a ſuperſtition in any man to ſet apart a place ſo as it ſhould be a ſin to make uſe of it for any common thing.

2. Which is worſe, and that is, For any man to ſet apart a place ſo as to think that the very place ſhould ſanctifie the duty, becauſe the Temple of *Jeruſalem* did ſo: Now for a man to think that his prayers are ſanctified, becauſe they are within ſuch a building as this is, is ſuperſtition: hence a company of poor ignorant people they muſt go behind a piller and pray, as if they were accepted the more becauſe of the place. It's true, when we come and joyn with the Church, then our prayers are accepted, becauſe it is in a way of Ordinance. So *Chryſoſtom* cries out of this ſuperſtition, ſaith he, *Jeremiah* when he ſtuck in the mud could pray, and *Job* when he was upon the dunghil, and *Jonah* when he was in the belly of the Whale, and therefore why ſhould we tie Gods hearing of of prayer to ſuch and ſuch places? Beſides dedication, they had inchantments: *Ab auguribus in augurabantur, ſuis augariis ſanctiorum reddebantur, hoc niſi fieret, Templa eſſe non poterant* (*teſte* Varrone) *ſed ædes ſacræ dicebantur.* Men have been very profuſe in this, both Heathens and Chriſtians, and yet I find in ſome ſtories that ſome of the Heathens were againſt, they thought God too great to be worſhiped in

Praying in Churches no more accepted, unleſs with the holy Congregation.

Chryſoſt. Hom. 79. ad Populum.

Some Heathens againſt it.

any

any place, the principle it self (that God was great) was true, but that therefore he might not be worshiped in any place that had a cover over the head they thought it too much; so it was reported of *Zeno* the Phylosopher, he thought that Temples must not be built. And the *Persians* that worshiped the *Sun*, they thought that the whol world was the Temple of the *Sun*, and would have no other Temple. And *Xerxes*, the wise men perswaded him to burn all the Temples of *Greece*, because they would shut up God within walls, so some of the Heathens had such thoughts of God, though ordinarily the Heathens were very abundant in building of Temples to their false gods: And *Josephus* reports of *Herod* that he would seem to honor God by building a glorious Temple, in the fifteenth Book of his Antiquity and the fourteenth Chapter, the Temple that was in Christs time it was of *Herods* building, saith *Herod*, this Temple wanteth sixty cubits in height of that which *Solomon* first built. And you know the Scripture tels, that those which saw his Temple did weep when they saw the second Temple which was built, and saith *Herod* because it was not so glorious as the Tem- of *Solomon* was, therefore he would build it and make it as glorious as that was, and so he laid out a great sum of money upon it in building it with white Marble stones, twenty five cubits long, and eight cubits high, and about some twelve cubits broad, Thus superstitious he was. And so many have been in this way, many if they be set upon a way of their own they care not what charge they lay out, but as for those things that concern God they are slack enough.

ἱερὰ θεῶν μὴ οἰκοδομεῖν. *dogm. Zen*

The Persians.

Xerxes *magi.*

Josephus *l.15. c.14*

Pauls-work.

And Judah hath multiplied fenced Cities.

Judah seeing Gods Judgments upon *Israel*, doth not make that use of the Judgments of God upon their brethren, so as to consider their own sins, and fall down be-

fore the Lord and be humbled in his ſight, but when they ſaw that Gods hand was againſt the ten Tribes, all their care was to fortifie themſelves; let us build ſtrong Cities that we may be delivered from the miſeries that are come upon our brethren; This is that which carnal hearts do, when God expects that they ſhould be put upon humiliation and repentance, and look to it and conſider whether they have not the ſame ſins among them that were among their brethren, they regarded nothing but carnal means; It's lawful to build ſtrong Cities, to fence our ſelves againſt enemies, yea but we had need lay the foundation of them in humiliation and reformation, and when they are built they may not be reſted in, for ſaith God, *I will ſend a fire and devour them*; we muſt not bleſs our ſelves in any ſtrong places as if that could deliver us from the wrath of God. I have read of a City that fearing their enemies, they ſent to a neighbor Prince to come and help them, and charged their Embaſſadors to tell him their ſtrength they had. I but ſaith the Prince, have you got a cover to defend you from Heaven, and if not, I will not meddle with you, for you muſt have ſomething to award Gods wrath from you, becauſe you are ſo wicked a People, and except you have ſomething to deliver you from that I will not aſſiſt you. So though we have ſtrong walls, yet we muſt look for a cover from Heaven, which is our peace with God through Jeſus Chriſt.

Strong places to be dedicated by prayer and reformation.

A notable ſtory.

Obſ. 1. Again, *They have multiplied fenced Cities.*] For outward ſafety men think they have never enough, to ſecure themſelves from poverty and from their enemies, but to ſecure themſelves from Gods wrath they think they have enough. In ſpiritual things we are content with a little, but when it comes to our outward ſecurity we think we can never be too ſafe; and indeed this will be an argument what it is that your hearts are moſt upon, that that you endeavor to ſecure your ſelves moſt in, that's your chiefeſt good, that that you would make moſt ſure of, and if any thing in the world

world could make you more sure you endeavor to do it: a gracious heart will never say, May I not go to Heaven though I do no more? but can there any thing more be done? doth God require any thing more of his creature? God that knows all things knows my heart is ready to do all thingt that he hath reveal'd to me, and if there were any thing more to do, Oh that I knew it that I might fulfill *even all righteousness*.

But I'le send a fire.

Saith the text, *They multiplied Cities, but I will send a fire.* Obs. 2. When we bless our selves most in our own thoughts we should consider, but what are Gods thoughts? we think we will do thus and thus, and I'le save my self this way or the other way; poor wretch! thou saiest thou wilt do thus and thus, yea but think, what if Gods thoughts be otherwise at the same time? thou art plotting to save thy self, but God is plotting to destroy thee: What if there prove to be a disjunction between Gods thoughts and my thoughts? Wicked men have plots and devices for themselves, but God comes with his disjunctions, I'le do thus and thus. And this we are to hope that God will deal graciously with us in regard our enemies they are full of plots, but God hath been pleased to come in with his disjunctions, Gods thoughts hath not been as their thoughts blessed be his Name. Englands *enemies should have considerd this.*

But I'le send a fire, it may be that they think that their Forts are so strong that they cannot be beaten down, but I'le send a fire to burn them down. Expos. 1.

But I rather think this fire is meant metaphorically, I'le send their enemies which shall be as a fire; and so enemies are call'd a fire many times in Scripture. Expos. 2.

And I'le send a fire. By whatsoever means fire comes, Obs. 3. Gods hand is to be look'd upon in all fires; If there hath been a fire in your streets or houses, you will enquire by

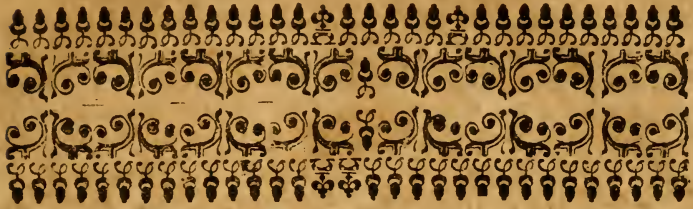
what

what means it came: look up to God whatſoever the means was, it is God that ſends the fire.

And it ſhall devour their Palaces.

Obſ. 4 Brave things they are ſubject to Gods devouring fire, Oh let us as when the Diſciples look'd upon the fair buildings of the Temple and wept, ſaith Chriſt, *There ſhall not be a ſtone left upon a ſtone*; ſo when we look upon our brave Palaces, Oh let us conſider how quickly the fire of Gods wrath may come and not leave a ſtone upon a ſtone. Let us look up to that place where Chriſt is gone to prepare mantions for us, and to that building that is eternal in the Heavens, made without hands. And thus through Gods mercy and aſſiſtance we have gone through this Eighth Chapter.

CHAP.



CHAP. IX.

VERS. 1.

Rejoyce not, O Israel *for joy as other people; for thou hast gone a whoring from thy God, thou hast loved a reward upon every corn-flour.*

HERE begins another Sermon of the Prophets. *Gualter* thinks this to be the sixt Sermon that the Prophet HOSEA preached to these ten Tribes, wherein he yet goes on in the way as he did before, convincing of sin, and threatning of wrath against *Israel*; and this Sermon was preached in a prosperous time, when *Israel* (the ten Tribes) seemed to be in their greatest ruff of pride & jolity. It refers according to Interpreters to one of these two times: Either to some special time when when they prevailed against their Enemies, or to the time when they made their League with the *Assyrians*.

Gualt.

The time of this Prophesie.

The time when they prevailed against their Enemies, and so it's thought to refer either to the time that we reade of in 2 *King*. 13. 15. the time of *Jeboash* when he beat *Benhadad*

hadad three times, and recovered the Cities of Iſrael!

Or that time in 1 *King.* 14.13. *And* Jehoaſh *King of Iſrael, took* Amaziah *King of* Judah, *and came to* Jeruſalem, *and brake down the wall of* Jeruſalem; *and took all the Gold and Silver, and all the veſſels that were found in the houſe of the Lord, and in the treaſures of the Kings houſe, and hoſtages, and returned to* Samaria. This certainly was a time of great jolity and mirth among the ten Tribes, or in the time of *Jeroboam* 2 *King.* 14. 28. and ſo in the time of *Pekah* 2 of *Chronicles*, the 28. that was a time of great jolity and mirth to the ten Tribes becauſe of their prevailing, the text ſaith, *They ſlew in* Judah *an hundred and twenty thouſand in one day, all valiant men: and the children of* Iſrael *carried away captive of their brethren two hundred thouſand, women, ſons, and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to* Samaria. Now in this time their hearts did ſwell much, for in verſ. 10. the Prophet *Obed* came to them and ſaith, *Behold, becauſe the Lord God of your fathers was wrath with* Judah *he hath delivered them into your hands, and ye have ſlain him in a rage that reached up unto Heaven. And now ye purpoſe to keep under the children of* Judah *and* Jeruſalem *for bond-men and bond women unto you. But are there not with you, even with you ſins againſt the Lord your God?* It ſeems to be almoſt the ſame expreſſion as we have here in the text, as if he ſhould ſay, Now you purpoſe to keep the children of *Judah* and *Jeruſalem* for bond men and bond-women, and you inſult and rejoyce, and you think you have gotten the day and you have prevailed; but are there not ſins among you? juſt as he ſaith here, *Rejoyce not, O Iſrael, for you are gone a whoring from the Lord*, as if he ſhould have ſaid, though God hath given you a victory and you think you have matter of much joy, yet *rejoyce not O Iſrael as other people.*

Expe I. *As other people.* Why?

Firſt, Becauſe the conqueſt you have gotten it is over your

your Brethren, therefore rejoyce not as other people, do not rejoyce in your slaying your Brethren as other people (the Nations about you) would rejoyce in the slaying of them.

That's a sad War when the Conquerer hath cause to be sad at the very Conquest. It were no great matter though if other people had gotten the victory they should triumph, why not? though you have gotten the day, yet these Wars are Wars that you should not triumph in, for by this means the Nation of the *Jews* is grown weaker and is in more danger to be made a prey to the common enemies, and therefore do not you rejoyce as other people might rejoyce in such a Conquest. And indeed such are our Wars and Victories at this day, we must not rejoyce in our Conquests as other people, not so rejoyce as if French or Spaniards came among us, or as if we were in a forreign Nation, for our Conquests weakens our own Nation, it is the destruction of our Brethren, and therefore in this we are not to rejoyce as other people in their conquests.

Observ.

Use *for* England.

Or secondly: according to others it doth refer to that time when *Menahem* made a League wth the *Assyrian*, 2 *King.* 15. 9. (for there's no such way to understand the meaning of the Prophets than the reference to the time that they preached in, and that they aim at) we reade that *Menahem* made a League (that was the King of the ten Tribes of Israel) made a League with the *Assyrian* that great King, that he might be with him to confirm the Kingdom in his hand.

A 3d time

The time helps to understand the Prophesie.

Now people use when Leagues of pacification, and association are confirmed between them and others, to triumph and rejoyce by outward expressions, to manifest their great content in them, Oh! now there is a peace made, now we shall grow stronger than ever we were, and be delivered from many troubles that were heretofore upon us. *Israel* blessed themselves in the *Assyrian*, in that they had got such a rich and mighty Prince to be on their side, that now they had made their peace with him, they

 thought

thought they were ſafe enough, now they were ſecure, and contemn'd all threats, and derided all that the Prophets ſhould ſay againſt them, now the Malignants they lift up their heads and inſult over them that would ſay, Gods Judgments would follow them if they did not joyn with Gods people in the true Worſhip of God, they ſung away care, and none thought of any danger in regard of their ſin, they could not endure to hear of any complaining of any thing that might diſturb their jolity and conceipted happineſs, that they promiſed to themſelves the continuance of. But now ſaith the Lord by the Prophet, *Rejoyce not wieh joy as other people*, be not too confident with whom you have made ſuch a ſure League, for they may prove to be your undoing, it may prove to be the inſtrument of the greateſt wrath of God againſt you that ever you had, and indeed he was ſo, the Aſſyrians that they made their peace withal, and joyned in League with, and rejoyced much in he proved to be the greateſt inſtrument of wrath that ever the people theſe ten Tribes had; you have made your peace with him, and now you rejoyce; but you have not made your Peace with God ſaith the Prophet. What good can Paſſifications, can Leagues made with men, peace ſtruck with them do, ſo long as ſtill ye go a whoring from your God, and break your peace and covenant with him daily, Oh rejoyce not therefore!

Iſraels malignants.

Obſ. *Leagues and peace wherin we much rejoyce, may prove occaſions of ſorrow.*

For obſerve, *Though Leagues and peace made with ſuch as have been enemies are matter of rejoycing, but they may likewiſe be ſuch as we may have little cauſe to rejoyce in*; they have the names of peace and union a while, but ſuddenly they may change their names, and be call'd a maſſacre, and ruin, and deſtruction to a Nation, eſpecially if the foundation of our peace be not laid in reformation; and ſtill a people goes a whoring from their God, rejoyce in no peace that you can make with any whatſoever ſo long as you go a whoring from the Lord.

Uſ. *Be not greedy of peace before the time,*

That's the Note from thence, if it hath reference to the time

time when people have been worn out with Wars, they are greedy of any kind of peace, they care not with whom they make it, Oh nothing but peace, let us have that, and if there be but a peace concluded once, upon never such unsafe terms, Oh! the Bells must ring, and Bonfires must be made. This seem'd to be the condition of the people at this time, but saith God, you are deceived, this peace you have made will prove your undoing, *Rejoyce not therefore as other people, for you have gone a whoring from your God.*

But those Observations that we may take from either of these two times, from the time that they got conquests over their enemies, or secondly from the time of their peace, put them both together are such as these. Obs. 1.

First, Carnal hearts rejoyce and bless themselves in their outward present prosperity, in their Health, Strength, Friends, as if all were wel with them, although they be under much guiltiness, though there be fearful breaches between God and their souls, and how things are between God and them they care not, so be it all may be well with them for outward things; this is the guize for carnal hearts, they are presently upon the merry pin, and rejoyce and delight much if so be that thy may have but any prosperity, though but for a while, if there be no punishment of sin upon them the guilt and polution of sin never troubles them. Saith *Augustin* in his twelfth Tract. upon *John*, *The joy of the world is nothing else but their wickedness unpunished*; if God do not punish them presently then they have a great deal of joy. And in *Amos*, 6. 4. there you have the discription of the people of Israel more at large (for *Amos* prophesied in the same time that *Hosea* did) *They lie upon beds of Ivory, and stretch themselves upon their couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall, that chaunt to the sound of the Viol, and invent to themselves instruments of musick like* David, *that drink Wine in bowls, and anoint themselves with the chief oyntments; but they are not*

Seculi lætitia, est impunita nequitia. Aug. *in* John. tract. 12.

Amos 6. 4.

grieved for the afflictions of Joseph. Well; have not you more reason, you afflicted and distressed Saints, to rejoyce in God without the world, than they have to rejoyce in the world without God? shall not all the wrath of God that hangs over the heads of wicked men, and all the guilt there is upon them damp their joy when they have but meat, and drink, and cloath, and a little outward prosperity, and shall the loss of a few creature comforts, such as many Reprobates have to the full, damp your joy, when you have an interest in all there is in God, in Christ, in the World, in Heaven, in Eternity? when all this is the matter of your joy, what an unreasonable thing is this?

Obs. 2 A second Observation from the words;

Rejoyce not O Israel.] When men are jolly and merry, they should consider, Well, but would God have us to rejoyce? They were jolly and frolick, I but the Prophet comes in the Name of God and saith, Oh! but God is of another opinion. When therefore we find our selves jocund and merry, we should consider, but is God of the same mind that we are of? Many mens rejoycing is so disagreeing to Gods mind, as they dare not so much as consult with God or their own consciences to know what God and conscience will tell them concerning their rejoycing; the more men can prevail with their own consciences to be silent, the more joy they have, yea some there are that have so much guiltinese upon their spirits, as they can have no joy, but at such time when they can take advantge of their own consciences, they are fain to take a time when their consciences are asleep or else they can have no joy; Now cursed be that joy that cannot stand with a free working of a true enlightened conscience.

Obs. 3. *We may prosper, & yet have no cause of joy.* Thirdly, *Men may be in an outward prosperous condition, and yet have little cause to joy in it*; all outward prosperity may stand with the heavy wrath of God hanging over the sinners head, he may be upon the very brink of destruction and yet prosper outwardly, outward prosperity may come

come in wrath, the curse of God, the poyson of Gods curse may be in the Wine as well as in the Water, wicked men that are poor have their Water poysoned, and wicked men that are rich and prosperous have their Wine poisoned, and what difference is there between drinking poisoned Water and poisoned Wine? the swelling of carnal hearts in their prosperity it is a sign that it is poisoned to them. Outward prosperity as it may come in wrath, so it may stand wi.h wrath, and make way to wrath, by it the vessels of wrath may be fitted to destruction; God many times hath a further reach in suffering wicked men to prosper than they are aware of; as *Ester*, when she invited *Hamon* to a banquet, he drew such a connexion that he was honored above all the Nobles in the land, and he goes away rejoycing and tells his friends of the great honor that was put upon him; but *Ester* had another design in it than *Hamon* thought of, it was not to honor him but to destroy him. So many people whose estates God raises, they make other manner of connexions from Gods dealing with them than ever God intended, they think God hath blessed them, when the truth is God is working their ruin and destruction; *As a painted face is no argument of a good complexion, so a prosperous estate is no argument of a good condition.* *An apt* simile.

Rejoyce not for Joy.

Carnal hearts in their joy are set upon jolity, their spirits insult and they think of nothing that should moderate their joy, so the words import, *Rejoyce not for joy*; if you will rejoyce, let there not be meer joy, but some kind of mixture in it; there should be a mixture of reverence and fear in our rejoycing, we should rejoyce with trembling here in this world. Obs. 1.

Whatsoever blessings we have from God, yet (I say) we should rejoyce with trembling here, remembring first our unwor-

unworthineſs of any good we have, there ſhould be that put into our joy.

Secondly, Remember the afflictions of our brethren.

Thirdly, Remember the uncertain and the vaniſhing nature of all theſe things we rejoyce in.

Put theſe three things alwaies into the Cup of our Joy, elſe it will be too ſweet, and will clog the ſtomach.

Mix the Cup of your Joy with theſe three Meditations.

Firſt, Your Unworthineſs of that Mercy.

Secondly, The Meditation of the Affliction of your Brethren, of yours that have done God more ſervice than ever you have done, or are like to do.

Thirdly, That Meditation of the Uncertainty of al theſe things that your hearts are ſo taken withal.

Theſe three Ingredients will make a good Mixture, that we ſhall not ſurfeit with our condition.

Do not rejoyce : that is, Let there not be pure Joy. But the ſtrength of this expreſſion lies in the other.

Expoſ. 1. *Rejoyce not with joy as other people.*

1. *Be not taken with the worlds jolity.*

Firſt, *Be not taken with the bravery and jolity of other people, to think them happy*; Oh! It's a fine life to live as they do. The jolity of other people that are in a different way from us, is many times a great temptation to draw the heart to them, becauſe we ſee they live merrily and bravely. But that doth not reach yet to the main ſcope of the Prophet.

Rejoyce not with joy as other people.

2. *Imitate them not in waies of rejoycing.*

Secondly, *Therefore do not rejoyce as they do in their Idolatrous Feſtivities.* Dancing and many waies of jolity that they had in their Idolatrous feaſts; we muſt not imitate Idolaters in their Triumphs. This was the ſin of many in the primitive times, becauſe they were come new out of Heatheniſm, they would turn the Heatheniſh feaſts into Chriſtian feaſts, and Heatheniſh cuſtoms whereby they were wont before to honor their Idol gods, into the cuſtom

of

of Christians, to honor Christ in the same way, and they thought this was very good, that whereas before they did honor Idol gods, now they thought if they did but turn this to honor Jesus Christ they thought this would be acceptable. No, this was a great sin, and brought a great deal of evil into the Christian world, and we do to this day suffer in that way; if do tender our respects to God, though it be in the same way that Idolaters do to their Idols, we think we do well: and indeed, here's the original of keeping this time, both of your *Christmass* and *New-years-day*, it is but the changing of them from the keeping of the Heathenish time, to the honor of Christ, and of the Saints. I remember this * time two years, through meer providence that Scripture came in our way, *I will take away their solemn feasts.* And there I shewed how these came instead of the Heathenish times. Now saith the holy Ghost here, *Rejoyce not as other people do*, do not you imitate them, they have their Idolatrous Feasts, but do not you as they do. We must not take liberty to imitate Heathens and Idolaters in their worship, though we think to tender our respects to God thereby.

**Preached in Christmass*

Rejoyce not as other people.

Not as A people, for the word *other* is not in the Hebrew: Do not you rejoyce as if you were to continue a people still, for you are to be carried captive and not to continue as a people, do not you therefore rejoyce as if you were in a setled condition; you have brought your selves into such a condition as you are not to look upon your selves as a people, Do not *Rejoyce*, no not as a people. It's a miserable spectacle to see those who are ready to be destroyed to be jolly and merry as if there were no such matter. It is said of the Dolphin, that it sports most when a storm comes: So, when the storm of Gods wrath is arising upon a people then they are most jolly and merry.

3. *Not as a people.*

The Dolphin.

Again. *Rejoyce not in that manner as others do*: others rejoyce & scorn at the threats of God: So *Ephraim* had mixt himself

4. *Not prophanely.*

himſelf amongſt the Nations, and ſo did ſcorn at what was ſaid by the Prophet. Do not rejoyce prophanely, do not rejoyce ſlightly, vainely, do not rejoyce preſumptuouſly, promiſing to your ſelves continuance in your proſperity.

5. *not having ſo much cauſe as others.* But that which I think is eſpecially aim'd at, is this: *Rejoyce not as other people*, for, *you have not ſuch cauſe to rejoyce as other people.* Why? *Iſrael!* Though you be *Iſrael*, yet there is not ſo much cauſe for you to rejoyce as other Nations have. *Iſrael* (the ten Tribes) prides themſelves in their Priviledges above other people, they deſpiſed all people in compariſon of themſelves. But now God tels them, that their ſins had brought them into a worſe condition than other people were in, and they muſt not rejoyce ſo much as they. And from thence this profitable Note may be raiſed.

Obſer. *Many who look upon others as mean and low, with ſcorn and contempt in compariſon of themſelves, yet even theſe may be in a worſe eſtate than thoſe are whom they look upon ſo much beneath them.* For inſtance: It may be you may be a man of parts and of eſteem, and a man employed in high employments for Church and Common-wealth: Another is in a mean low condition, is of little uſe, a weak-parted man, and yet that guilt may be upon you, that you have not ſuch cauſe to rejoyce as this poor man hath which you ſo contemn as one laid by and not worth any thing: It may be you have excellent gifts in Prayer, and are an eminent profeſſor; another man or woman is no-body in your eyes, they are no profeſſors at all; I, but if all were known, you have not cauſe to rejoyce as they have that you contemn.

Inſtanced in this Nation.

Secondly. *Rejoyce not as other people.*

Obſer. *Although we enjoy the ſame bleſſings that others do, yet we have not alwaies the ſame cauſe to rejoyce as others have, though we enjoy the ſame bleſſings*: I ſay, it may be others have more cauſe to rejoyce in a little than we have to rejoyce in abundance: Do not ſay in your hearts, Others are merry and chearful,

chearful, Why ſhould not I be ſo too? I have as good an eſtate as ſuch a one hath, & as fair a dwelling as he hath, & as comly children as he hath, why ſhould not I be merry? But it may be ther's not that breach between God & ſuch a one as between God & thee, it may be there is not ſo much guilt upon the ſpirits of ſuch men as upon thy ſpirit, therefore thou muſt not rejoyce as they do; though thou haſt the ſame outward bleſſings that ſuch and ſuch have, yet it doth not follow that thou ſhouldeſt rejoye as ſuch do; you have cauſe rather to have your thoughts work thus, ſuch and ſuch men are chearful indeed, yea they may, for they have not provoked God as I have done, I am conſcious of thoſe ſins that I beleeve they are free from: A man that hath a ſore diſeaſe about him in his body, when he ſees others that are merry he thinks with himſelf, yea indeed you may be merry, but if you felt that that I do you would have little cauſe to be merry. *An ape ſimile.*

3. The third Note is this: *Rejoyce not as others.*

When men have brought miſery upon themſelves, this is one great argument of their miſery, *That they ſhall ſee others rejoycing, but all matter of joy ſhall be taken from themſelves.* It's not for them to rejoyce as others do, that which is the cauſe of the rejoycing to others you have had and abuſed it, you have abuſed thoſe mercies of God, and now you muſt not rejoyce as other people do: That place is very notable for this in *Luke*, 13. 28. *There ſhall be weeping and gnaſhing of teeth: When ye ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets in the Kingdom of God, and you your ſelves thruſt out.* This is the aggravation of our miſery to ſee others in happineſs and in a rejoycing condition, and you your ſelves caſt out, you muſt not rejoice as others do. As if a man were caſt into a dungeon neer the ſtreet, and there ſhould be a day of triumph, and feaſtivitie and jolitie, there ſhould be much rejoycing, muſick, and bravery without in the Citie, and he lying in a dark dungeon and hears the jolitie of the Citie: this would be a great ag- *Luk. 13. 28.* *A fit ſimilitude.*

gravation to his miſery, yes, would he think, ſuch that have their liberty may rejoyce, but I muſt not rejoyce as they do; and this will be the aggravation of the miſery of the damned hereafter, when they ſhall ſee *Abraham*, *Iſaac*, and *Jacob*, and all the Prophets in the Kingdom of God, and themſelves caſt out; it may be the Father ſhall ſee his Child in the Kingdom of God, and himſelf in Hell being caſt out; they ſhal rejoice eternally when I muſt be in everlaſting torments.

The reaſon follows: *Rejoyce not as other people: for thou haſt gone a whoring from thy God.*

The ground of joy or ſorrow is the terms that are between God and us; ſin hath an evil in it to damp all our joy, if we would have joy in any thing let us take heed of defiling it by ſin; of all ſins, the ſin of forſaking God, forſaking or corrupting Gods Worſhip, that's ſuch an evil as is enough to take away the joy of a Nation, whatſoever a Nation hath; if it hath forſaken God in matter of worſhip it hath little cauſe of joy, though we ſhould have peace and outward proſperitie, yet if there be not making up of our peace for our going a whoring from God, let there be all the peace that can be made, yet we have little cauſe to rejoice in it; but a people retaining the true Worſhip of God, whatſoever it be in other reſpects, that people hath cauſe to rejoice. Yea and as a whol Nation, ſo any particular ſoul, particular men or women, Chriſtians that live in a Nation if their conſciences can tell them that they have not complied with the times and gone a whoring from God in waies of falſe worſhip as others have done, they have cauſe to rejoyce whatſoever befals a Nation; whereas the others that have had complying ſpirits, though the Nation ſhould proſper never ſo much, yet they have little cauſe to rejoyce in that joy: let us therefore be ſolicitous about nothing ſo much as about the true Worſhip of God.

Yea

Yea but this people might say, *Suppose we have some corruptions in the Worship of God, yet we do retain more than other Nations do.* Nay saith God, *you have gone a whoring*; and so, you are more guilty than other Nations. From whence the Notes are:

First, *That which we may think a little matter in corrupting Gods Worship, God may call it a going a whoring from Him:* it's true (might they say) we may fail in some Circumstances, we go not up to *Jerusalem* to worship, but still we worship the true God, and we observe the Law of *Moses.* No (saith the Lord) *You have gone a whoring from Me.* Obs. 1.

But still, "Why may not we rejoyce as other people, "to be sure we are not worse Idolaters than they, there-"fore though we may not rejoyce more than others, yet "why not as others? they make Idols to be their gods, "there is nothing so vile among us as among the Nations "about us? From whence therefore the Observation is this, that God charges them more than others,

First, *That a people may be free from the gross evils that there are in other people, and may have many good things that other people have not, and yet may be in a worse condition than other people.* Obs. 2.

You will say, *How can this be?* Object.

Thus, There may be some sins that they have among them that may have greater aggravations than any sins that other people have, that may make their condition (all things considered) worse. We here in this Land have much rejoyced heretofore in this, that we have had the Doctrine of Religion so pure among us as no people more, and certainly except it hath been through some few that of late daies have sought to corrupt it, certainly that must be said, that the Doctrine hath been kept very pure, as the main things of Religion, and in some things we have gone beyond other reformed Churches, as in the point of the Sabbath a great deal beyond them; and so there hath been here in *England* for Family Duties, never had God more Answ.

honor from any people in the world than he hath had from us in many reſpects; but yet for all this it ſeems by Gods dealings with us at this day, that God is more provoked with us than with other people, and the truth is, take theſe one or two things and I think that no people upon the face of the earth can paralel our guilt, not only no people that are now, but never any people ſince the world began, as that bitterneſs of ſpirit in the hatred of the power of godlineſs and the oppoſing of it, and perſecuting of it, never was any people ſo guilty as we have been; in other reformed Churches men may be as forward and zealous as they will and they are not perſecuted as they are here, & though they kept the Sabbath more looſly, yet they never perſecuted men that kept it ſtrictly, & there was never heard that ſtopping of the mouth of the faithful Miniſtry ſo generally as here in *England*, if there were but any ſtirring Miniſtry in any place, preſently fly upon them; and ſo it may well be ſaid to us at this day, *Rejoyce not as other people.* God hath ſpit in our faces, to tell us that our condition is worſe than the condition of other people.

Object. Yea but ſtill, *If we be Idolaters* (would the ten Tribes ſay) *they are ſo too.*

Anſw, No Nation but Iſrael *forſook their gods; Jer. 2. 10. explained.* Here was one particular aggravation upon Iſrael that was not among other people, and that was this, There was no other people would forſake their gods as Iſrael had forſaken theirs, *Jer.* 2. 10. there was never ſuch a thing as for a Land to change their god, (the worſt people, for *Kedar* was the worſt ſort of people, they were a vile people, and yet) go to *Kedar* and ſee and ſearch diligently whether any Nation hath ever forſaken their Gods, *But you have forſaken Me.* And from thence there may be this Note.

Obſ. 3. *That to be conſtant to ill principles is not ſo great an evil, as to be falſe againſt good principles.* (I ſay) God accounts it not to be ſo great an evil for men to be conſtant to their principles though they be evil principles as for men to forſake

good principles; as now if a man hath been brought up all his daies in superstition and thinks verily this is the right, certainly this man is not so guilty before God as another that hath been educated in the true worship of God, and hath made profession of the contrary and yet afterward doth apostatize, and backslide: God had rather that men should keep to their principles though they be evil, than entertain good principles and forsake them: There are none so vile in Gods eyes as Apostates, there is not so much sordidness and basenes of spirit in those men that will keep constant to their principles though they be evil as in such as will betray their principles that are good. *A special note.*

And then the Principal Observation is this; *That the sins of Gods People are the greatest sins of all:* the sins of the Saints are the greatest sins of all, and they are to mourn more than any. In *Amos*, 3. 2. *You only have I known of all the families of the earth, therefore will I visit you for your iniquities*; your sins are greater. And that in *Rom.* 2. 9. *Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also the Gentile.* And we have these two excellent texts in *Jer.* 18. 13. *Ask ye now among the Heathen, who hath heard such things? the Virgin of Israel hath done a very horrible thing*; that's the aggravation that it is the *Virgin of Israel* that hath done such a horrible thing. But especially that text in *Jer.* 32. 30. *For the children of Israel, and the children of Judah have only done evil from their youth.* Now *Hierom* hath such a Note upon this. What, the children of Israel (saith he) and Judah only done evil from their youth? What, hath none done evil but they? he gives this answer, *He that hath the knowledg of God and goes from it, he alone sins in the eyes of God*, as for unbeleevers they sin too but it is as if God saw it not, and as if God minded it not, as he saith in the *Acts*, that he winks at the daies of their ignorance; but they only sin that have had the knowledg of God. We reade of the Philistims that they ventured to carry

Obs. 4.

Amos 3. 2

Rom. 2. 9.

Ier. 18. 13. *expounded*

Ier. 32. 30 *opened.*

Act. 17.

1 *Sam.* 6. 7. *with* 2 *Sam.* 6. 3. *noted.*

carry the Ark upon Carts; God did not manifest himself provoked against them that carried the Ark so, but when the Levites would presume to carry it upon carts, the Lord makes a breach upon them and strikes *Uzzah* with death; he did bear with it in the Philistins, which was a little before, and it may be they presumed and thought the Philistins carried the Ark upon a cart, why may not we? That which God will beare from others he will not bear from his own, their sins are against Covenant, and that's a special thing, there hath not been that solemn Covenant between me and other people as between you and me: This is a mighty aggravation against the sins of Gods people, more than against any people in the world, that they are against Covenant.

Oh! remember this, you that do often covenant with God, when you are in Prayer, Oh! how do you renew your Covenant with God? What promises do you make with God in Prayer, and yet you grow again loose, and false, and vile afterwards? Oh! you must not rejoyce as other people; you look upon a Drunkard that reels in the streets, and hear a Swearer blaspheme the Name of God, yea, but that may not be so great an evil as the vanity of thy spirit, And why? The loosness of thy heart, and those secret sins thou art guilty of, because thou hast so covenanted and bound thy self to God: the Drunkard was never made sensible of his sin and wrath of God upon his conscience; but the wrath of God hath been upon thy conscience, and thou hast engaged thy self to God, if he would shew mercy, Oh! thou would'st walk holily and strictly before him: Now doest thou think that thy sins are as the sins of other people? They never had such Soul-quickning Ordinances, but go up and down to Taverns and Alehouses, and never know what a powerful Sermon meant upon their hearts, and had they such means as thou hast, then it's like it would be with them far better than now; and the Name of God is not so much polluted by them as by thee;

thee; thou that art a Professor of Religion the eyes of all men are upon thee, and in thy sin thou doest not only disobey God, but thou doest pollute the Name of God, thou art a stumbling-block unto others, and the cause of the hardning of many hundreds in their sins, and therfore thy sin certainly is worse than others. This would be a great Point to shew how the sins of the Professors of Religion are worse than others, and therefore it is not enough for you to say, We are all sinners: No, we must not excuse our selves in this, that others are guilty as well as we, Oh! but consider what aggravations there is of thy sin more than there is of the sins of others; It is a sign of a very carnal heart to think to go away thus, it's true, I sin, and others sin as well as I do; yea, but a true penitent heart wil not only consider that he is a sinner, but what aggravations are there upon his sin more than upon the sins of others? and so will lay it upon their hearts, It's true, such and such sin, but had they what I have had, it would not be so with them; my sin that hath broken through so many terrors of conscience, and that God hath sought by such means to keep me from my sin, it is a sign of the violence of my spirit indeed that hath broken through so much as I have done: it is therefore an abominable thing to make our profession in holy Duties a Medium to make our sins less, Doest thou think that this is a means to make thee escape that wrath? Certainly this is a great aggravation of thy sins.

Some Antinomians noted.

Saints should sorrow most for sin.

We have a generation of men among us, that because they are Beleevers, therefore they need no sorrow for their sin, they must have only joy. Now certainly thy being a Beleever may aggravate thy sin so much the more, and may make it so much the more vile, and may pierce thy heart so much the more; for if thou beest a Beleever thou knowest what the pardon of thy sins cost; therefore, certainly Gods mercies towards thee are the aggravation of thy sins: The truth is, suppose our sins were not so great as the sins

of

of some other people are, yet it is not alwaies an argument that we may rejoyce as other people.

Quest. *Why so?* (you will say.)

Answ. *God hath liberty to damn one for a lesser sin, and save one that is guilty of a greater. Instanced in the examples of* Saul *and* David.

Thus: Suppose our sins be but equal, or less than the sins of other people, yet it is more than we know whether God will pass by our sins so much as by the sins of others, What if God out of his Prerogative damn thee for a little sin, and save others that have committed great sins? We have such examples in Scripture, as in the example of *Saul*, the thing that God cast away *Saul* for, in its selfe it was not so much as that which *David* had been guilty of, he had been guilty of groser sins than that which God cast away *Saul* for, *Saul* might have said, this is an offence, but is this like Murder and Adultry? What if it be not, God will pardon *David*, and cast away *Saul*. Oh! do not you think to rejoice as other people do; Why, may not God do with his mercie as he pleases, it is his own; God may pardon one, and damn thee eternally: And therefore let no sinner please himself with what others do, for he is not to do as others do. Now it follows.

Thou hast loved a reward upon every corn-flour.

Expicat. *Israel* saw the Nations have a great deal of plentie upon their Corn flours, which they attributed to the serving of their Idol gods, therefore *Israel* thought to comply with them out of the love to the plentie they had, and since the time that she had complied with the Nations about her, she prospered more she thought, and this she loved, by this she was exceeding hardned in her waies of Idolatry, and blessed her self in them. This is the scope. God made many Promises for provision for *Israel* in his service, but they made accompt to get more in following the waies of the Gentiles, than in following Gods waies: Like Harlots, though they have liberal provision from their husbands, yet they hoping to get more by others, they love braverie, and

and jolitie, and they see that other Harlots they live more merrilie, and go finer in cloaths, and can be whol nights in chambering and wantonness, and have good cheer, and they love this, and though they have allowance enough at home, yet they leave their hu bands and follow whore-masters. Just thus it was with *Israel*, though she might have Gods care over her, and provision for her in the waies of his Worship, yet she beholding the Gentiles living more bravely she would follow after them: At first (as you heard) she hired Lovers her self, but now she loves a reward upon everie Corn-flour, now she expects greater advantage; this indeed was the matter that put her on, *the loving a reward upon every corn flour*; she might have many pretences, Why she did not see but that she might do such and such things, and they were not directly contrary to Gods Word, but whatsoever she did pretend in the altering the way of Gods Worship, yet this was the great matter that prevailed with her heart, it was, *The loving a reward upon every corn flour*: And thus it is with very many that are superstitious, come and speak to them of their waies, they will have very many fair pretences, they think that they have this and that warrant out of the Scripture for it, but all the the while there is a pad in the straw, there is their living, and trading, and estates, and friends that they have an eye upon, and it is that which byasses their hearts and spirits. But divers things have been spoken to the same purpose of this, that we met withal before, only this one Note, Applicat.

Idolaters do love their Corn and outward prosperity, because it is a reward of their service to their Idols: So the sweetness of our comfort should be in this, because they come from God as a reward of our faithfulness. Shall Idolaters when they look upon their plenty and attribute it to their Idol gods, shall it be so much the sweeter to them? let all our comforts be so much the sweeter to us when we look upon them as coming from God as a reward of our Observ.

faithfulneſs. In *Pſal.* 119. 56. (ſaith *David*) *This I had, becauſe I kept thy Statutes.* You will ſay, Can we look upon any thing as a reward of our righteouſneſs? Free-Grace, and the Goſpel reward may ſtand together, God may reward according to our works, though not for our works, and God is pleaſed to call it ſo for the encouragement of his people. It is very ſweet to thoſe that keep cloſe with God when they proſper outwardly, that outward proſperity if it follow our keeping cloſe with God
Simile is very ſweet, as the Cypher when it doth follow the figure it doth ad to the Number though it be nothing in its ſelf.

But now we come to the ſecond Verſe.

VER. 2.

The flour and the wine preſs ſhall not feed them, and the new Wine ſhall fail in her.

Simile. AS when a Father ſees his admonitions not regarded by a ſtubborn Child he doth withdraw his allowance from him; and ſometimes you will deal ſo with your little children as they ſhall go to bed without their ſuppers, to ſhew your diſpleaſure againſt them; ſo God deals here, you have had many admonitions, now I will withdraw your allowance.

Explic. *The flour and the Wine-preſs*] He doth not ſay, the *Field* but the *Flour*, I will let them bring their Corn to the flour; and he doth not ſay, the *Vine*, but the *Wine-preſs*; the Notes are theſe.

Obſ. 1. *God often lets wicked men come neer the enjoyment of a mercy, and them cuts it off:* as many times the Saints comes neer afflictions, and when they are at the very brink of afflictions then deliverance comes to them.

Obſ. 2 Secondly, *God doth uſe to ſtrike wicked men in thoſe things that their hearts are moſt ſet upon.* They would have their flour and Wine-preſs to afford unto them plenty, in that thing;

thing God strikes them. Now observe it, whether in Gods waies that are against you God doth not strike you especially in that which your hearts are most set upon, if he doth, know there's the finger of God, and God would have you take special notice of it.

The new Wine shall fail.

The words are in the Hebrew, *It shall lie unto them.* The like word we have in *Hab.* 3. 17. *The labor of the Olive shall fail:* in the Hebrew *shall lie*, (that is) it shall not perform what it seems to promise to you;

We are ready to promise to our selves great matters from the creature, or rather think that the creature promises much to us, but we shall find all but a lye; let us learn to promise nothing to us but from the Word that will never lye. Whatsoever you promise to your selves (I say) let it be grounded upon the Word, but if you promise to your selves great matters from any creature, you will find a lye in the Conclusion. We often lye to God in not answering our good beginnings, and it's just with God that the creature should even lye to us, and not accomplish what they seem to promise to us. Obs. 3.

Lastly, *That which men think to get in a way of sin, they shall fail in at last*; The way of the wicked shall deceive them, they shall not find what they expected in the waies of sin. The Saints they shall find more than ever they expected from God, but the wicked shall find less than that which they expected from the Creature. But there is not much difficulty in this Verse, therefore we pass it over briefly. Obs. 4

VER. 3.
They ſhall not dwell in the Lords Land.

BEfore God was to them as a father taking maintainance away from them, leaving them to ſuffer want; but here his anger encreaſes, & here he puts them out of his houſe; as a Father, firſt he withdraws allowance from his ſtout Son, and when that will not do, then he thruſts him out of his houſe: So doth God here, *The wine-preſs & the flour ſhall not feed them.* And not only ſo, ſaith God, but, *They ſhall not dwell in the Lords Land.* I will caſt them out of my houſe, caſt them out of my Land, I will not ſuffer *Ephraim* to dwell any longer there.

ſimile

1. Firſt, God would make them to know that it was his Land, and that they were but Tenants at will, and that they did enjoy the Land upon conditions of obedience, as appears in *Levit.* 18. 26. as if he had ſaid, you are Tenants and hold the Land by this Tenure, we reade in *Levit.* 25. 23. of an Ordinance that God made there that no Land in *Canaan* ſhould be ſold for ever, but only to the yeer of Jubile, the richeſt man that was that bought never ſo much Land they could not buy it for ever, he could not have ſuch a Tenure as runs amongſt us, *To have and to hold for ever.* But you will ſay, what is the reaſon? it is given in the 23. verſ. *The Land ſhall not be ſold for ever:* Why? *For the Land is mine: for ye are ſtrangers and ſojourners with me*; I have brought you to the Land, and ye are but ſojourners with me in my Land. God may diſpoſe of all as he pleaſes. It's a good meditation for us to work upon our hearts thus, That we are Gods Stewards, the Lord is the great Land-Lord of all the world. When you go abroad into the fields, now you that are godly you may ſee more Land than is your own, but you cannot ſee more Land than is your Fathers.

Levit. 18. 26.

Levit. 25. 23.

A meditation in our walking into the Fields.

Thee

The Lords Land.

It may be said of all the Land in the world, he that is thy Father is the great Land-Lord of the world; howsoever men respect their Land-Lords and are afraid to displease them, but how little respect is given to this great Land-Lord of the world! *The earth is the Lords and the fulness thereof*; well, but though all the world be the Lords Land, yet this Land was the Lords Land in a peculiar manner, the Land of *Canaan* it was the Lords Land more peculiarly in many respects:

Canaan *the Lords Land in a special manner.*

First, It was a Land that God had espied out for his People. In *Ezek.* 20. 6. as a special place. God was over looking all the world; where should I have a good Land (or Country) to set my People, and the text saith, *God had espied it out.* Reas. 1.

Secondly, It was the Land of Promise, therefore the Lords Land, in *Heb.* 11. 9. *By faith he sojourned in the Land of Promise as in a strange Country.* No Land in Scripture is called the Land of Promise but only this. 2.

Thirdly, *The Lords Land*, it was a Land given by Oath in *Gen.* 24. 7. 3.

Fourthly, It was a Land which the Lord brought His People into by a strong hand and outstretched arm: Many Scriptures you have for that, as *Ezek.* 20. 6. &c. 4.

Fifthly, It was a Land divided by Lot, and so the Lords Land; not only all the Land, but every piece in it, and the possession that any man had it was ordered by God himself, by Lot. 5.

Sixthly, It was a Land wherein God dwelt himself, a Land that God call'd his own rest, *Here will I rest for ever*, *Psal.* 132. and God sware unto them that hardened their hearts in the wilderness, that they should not enter into 6.

his

his *Reſt*, that is, that they ſhould not enter into the Land of *Canaan*. It was the Land wherein there was the Ordinances of God, and the Worſhip of God, and his Honor dwelt there, and ſo it had a peculiar bleſſing upon it above all the Land that was upon the face of the earth.

7. Seventhly, It was a Land over which Gods eye was in a more ſpecial manner; there's a moſt excellent Scripture for that in *Deut.* 11. 12. *A Land which the Lord thy God careth for, the eyes of the Lord thy God are alwaies upon it, from the beginning of the yeer even to the end thereof.*

8. Yea further, This Land, it was a Typical Land of the Church, and a Typical Land of Heaven, for ſo the Apoſtle ſpeaking of that place in the *Pſalms*, *That he ſwore in his wrath, that they ſhould not enter in his Reſt.* The Apoſtle in *Heb.* 3. 7. ſeems to apply it unto the Reſt of the Church of Heaven, and in 1 *Chron.* 16. 15. *Be ye mindful alwaies of his Covenant, the word which he commanded to a thouſand generations, even of the Covenant which he made with* Abraham, *and of his Oath unto* Iſaac, *and hath confirmed the ſame to* Jacob *for a Law, and to Iſrael for an everlaſting Covenant; ſaying, Unto thee wil I give the land of Canaan, the lot of your inheritance.* Mark; that he would give unto them the Land of *Canaan*: This muſt be remembred to a thouſand generations, and it muſt be a Law to Iſrael afterwards. Certainly this notes that God aim'd at more by the Land of *Canaan* than meerly to poſſeſs them of ſo much ground.

Pſa. 95. 7. *Heb.* 3. 7. & c. 4. 1. 1 *Chron.* 16. 15.

9. Further, Yet there are divers Titles that are given to this Land; it is called an *Holy Land* in *Zach.* 2. 12. and it is called a *good Land* in *Numb.* 14. 7. that which is tranſlated in your books *exceeding good*, is, *very very good:* it's a pleaſant Land in *Ezek.* 7. *ult.* a *garden of Eden* in *Joel*, 2. 3. a *glorious Land* in *Dan.* 11. 16. & 41. verſes. and the *glory of all Lands*, *Ezek.* 20. 15. and a *goodly heritage Jer.* 3. 19. Now (ſaith my text) *They ſhall not abide in the Lords Land.* Now from all theſe Titles we are not only to take notice of this:

That

That it should be a great Judgment of God to drive them out of such a good Land.

And observe, *It is a great judgment of God, for God through the sins of a people, to drive them out of a good Land.* Truly some times, I suppose when you travel abroad where there are fair prospects, you cannot but have such a meditation, Oh! how vile are the sins of this Land, that should provoke God to cast us out of such a good Land as this is? And most of the Titles, though not all, they may be given to our Land that was given to the Land of *Canaan*; and certainly if God should proceed in his wrath to cast us out, it would be a heavy judgment to consider of, *They laid the pleasant Land desolate.* Howsoever wicked men may cry out of Gods servants that they are the cause of the trouble of the Land, yet certainly it is the wicked and ungodly that are false in the Worship of God, they are wicked men that lay the Land desolate. Also we might here observe that, To be cast out of those mercies that God by an extraordinary providence hath brought to us, is a sore and a grievous evil.

Obser. England another Canaan. Corruptors of Gods worship the ruin of the Land.

But now the main end that I name all these Epithites, it is this: *To shew unto you, the Excellency of the state of the Church of God.* The Rest of *Canaan* was a type of the Rest that God hath in his Church, and all those that are Members of the true Church of God they have a share in it, to rejoyce in; to enjoy God in his Ordinances, it is to enjoy that which is typified by all this.

Obser.

Thou who art a Beleever, hast a good Land, the Garden of *Eden*, a glorious Land, and that Land which is the glory of all Lands, there are abundance of excellent priviledges that do belong to the Church of God; and as it is a jugment to be cast out of such a Land as this was, so it sets out the great judgment to be cast out from the Church of God, or for God to deny to give unto us the blessing of his Church; you know what a great affliction it was to *Moses* to think that he should not come into that good Land, Oh! how

Use. 1. *The happiness of Beleevers.* Use. 2.

how did he pray to God that he might come into *Canaan?* Certainly it is that which we ſhould pray for, that we might live to come into *Canaan* that God is a bringing his People into: now let us not murmur as they did in the Wilderneſs, and their carcaſſes did fall in it, but let us go on and be as *Caleb* and *Joſhua*, of another ſpirit, and not fear our Adverſaries, but go on in Gods way, and the Lord will bring us into the good Land; it's true, we have deſerved to be cut off in the wilderneſs, but certainly God hath a *Canaan* for his People, a *Canaan* yet to come for his People, the Lord hath great things to do for his Church, and there are many expreſſions upon which ſome think that God even will make uſe of this *Canaan* yet for to be the place of his chief Majeſtie and glory that ſhall appear in this world; but however that be, yet the Lord hath a *Canaan* for his people that we may confide in. It follows.

But they ſhall Return to Egypt, *and they ſhall eat unclean things in* Aſſyria.

For the returning to that we have had before. But beſides that, they ſhall be brought to that poverty and miſery to eat unclean poluted bread, whereas before they had abundance: *Peter* would eat nothing that was unclean till God warned him, but the *Aſſyrians* would bring them unclean meat and bid them eat, they would ſay, We cannot, this is againſt our Religion, and againſt our Conſciences. Your Conſciences! what do we care for them, eat it or ſtarve, ſo they were forced to eat. Whence obſerve,

That it is a great miſery to be brought under thoſe men that will have no care, no regard of the conſciences of men.

But that which is eſpecially aimed at here, God would take away all notes of diſtinction between them and the Heathen, this was a means to keep them from mixing with the Heathen, but now ſaith God, All is gone, let them

go

go (saith God) and eat unclean things, as for the Covenant with me it is wholly abolished, I will own them no more than the very impure Heathen, they would make Leagues with the *Assyrians*, wel, they shal partake wth them and be filthy and unclean as he; and they defiled Gods Worship by mixing heathenish polutions with it, now God gives them up to all Heathenish uncleanness, as they were like the Heathens in inward uncleanness, so let them be (saith God) in outward uncleanness. There is these two Notes.

First, *Those that will make Leagues with wicked men, it is just with God that afterwards they should come and be inthrall'd in all the wickedness and abominations of those wicked men.* They were indeed at a distance from them before, but when once the peace is made, they come now to be all one with them. Obs. 1.

But the main is this, *That, when men are inwardly unclean, God doth not care for their outward cleanness.* Thus many professors of Religion defiling their consciences, and becomiug like the wicked in inward sins, at length God leaves them up to themselves that there should be no difference between them and the wicked in their outward abominations. Have you not known some examples in this kind? Obs. 2.

Lastly, If it be such a judgment to eat unclean things with the Gentiles, even meat to satisfie thier hunger, *Certainly then it is a fearful evil for any of the Saints to partake with ungodly men in unclean wicked worship.* There might be as much excuse for this as one could imagin, why Lord (they might say) shall we starve? True, they might no question eat that which was unclean rather than starve, but yet it was a great misery that they were in, that they oould have nothing to eat but that which was unclean: but now the other is, not only an affliction, but sin, and indeed the moral of it is to shew the great evil that there is in joyning with any way of false worship; to joyn false worship it is a Obs. 3.

great evil, and an argument that when God leaves us to this, he disclaimes us. *Cyprian* dehorts Christians from communicating with wicked Ministers, from this place: *Ne sibi plebs in hoc blandiatur, & cum pro* Hoseam *Prophetam comminuetur & dicat censura Divina, &c.* I do not speak of not joyning in Worship, if there be unclean ones there, Ministers, or People. And I am perswaded if it be throughly weighed, there will no body be found to be of that mind; for it is impossible that any Church in the world but in time there will be some that are wicked which will be present: but this is not that that causes many to forbear, (not the presence of wicked men) but find the uncleanness of the Worship, some things that was done actually there, that their consciences told them to be sin.

Secondly, Because they could not do their duty as they should, but if they can have liberty to do their duty, and the Worship be not polluted, I think upon serious consideration there can be no question made: although there should be some that are unclean admitted, yet if there be in the Church any order and government, that the unclean may be cast out, and libertie that every one may discharge his duty, as to go and admonish, and take two or three and then tell the Church, and so to deliver his own soul, no doubt but they may communicate.

VER. 4.

They shall not offer Wine-offerings to the Lord; neither shal they be pleasing unto him.

THE Prophet in the Name of God proceeds to further threatning of *Israel*; and this in the 4th verse is a very dreadful one: *They shall not offer Wine offerings to the Lord; neither shall they be pleasing unto him.*

Wine and Oyl in sacrifice, what it signified.

In their offerings there was wont to be Wine and Oyl; to note cheerfulness in Gods service: thus in *Numb.* 15. 5. *The fourth part of an Hyn of Wine for a drink offering shalt thou prepare,*

prepare, and for a meat offering thou shalt prepare two deals of flowr mingled with the third part of an hyn of Oyl. But now al joy shal be taken away, there shal be nothing but sadnes and sinking of spirit under their misery, no Wine offering.

Hence note, That, *those who abuse their joy to their lusts when they have it, it's just with God it should be taken from them, that they should have none to give to God though they would never so fain.* Obs.1.

Secondly, This makes an affliction to be bitter and grievous indeed, *That all joy and comfort in Gods service is gone*; for that's the scope, *They shall offer no Wine offerings*, all their joy in the service of God shall be gone; they shall not only have sorrow in their outward afflictions that are upon them, but every time they come to think of any service of God their hearts shall be dejected, all their joy in the service of God shall be taken away: there was a time when some of you were wont to offer Wine offerings to the Lord, that is, to have much joy and comfort in the service of God, but is not all gone? where's your Wine offerings to the Lord? you can now perform duties, but your hearts are heavy and dul in the performance of them, there's no sweetness, there's no enlargement of spirit in holy duties, all the Worship of God is a burden now unto you. Now there is no burden of affliction so great a burden as when the duties of Gods Worship comes to be a burden. The Saints, so long as they have a Wine offering for the Lord in holy duties, so long as their spirits in holy duties can be free and joyful, their afflictions are not very burdensom, they are well enough, this is more delightful to them than all the Wine in the world, for they can say of Gods love, *They love is better than Wine*; so they can say of their love to God again, *That our love unto him is more comfortable to us than any Wine in the world*; Now though they be in afflictions, their estates are gone, that they have no Wine to drink themselves; yet they have a Wine offering to offer unto the Lord. It's no great matter though we Obs.2.

have not Wine as we were wont to have at our Tables, but when we go to worſhip God, we have a Wine offering for him at any time; and this makes glad the hearts of the Saints more than the hearts of all the men in the world can be glad when their Corn, and Wine, and Oyl encreaſes.

They ſhall offer no Wine offerings; neither ſhall they be pleaſing unto him; they ſhall not be ſweet to him, whatſoever their offerings be. Now that they offer to the Lord, God will take no delight in them, they will be but ſowre things unto the palate of God, the offerings of the Saints in Gods way they do cheer the very heart of God; And hence is the reaſon of that phraſe that we have, *That Wine doth cheer the heart of God and man*, it cheer'd Gods heart to have offerings offered in a holy manner to him, the greateſt joy that God hath in the world is in the offerings of the Saints, which ſhould be the greateſt encouragement to them; men by their Wine and good Cheer may make themſelves merry, may make their friends merry, but by their holy offerings they do cheer the heart of God, they are as ſweet-meats to God, all the Wine and delightful things in the world they are as ſweet (I ſay) to God, as all the Wine and delightful things in the world are for men. Thou haſt a cup of Wine for thy friend to cheer him, but haſt thou a cup of Wine for God to cheer his heart? that is a gracious holy offering unto God: Surely that which is moſt ſweet to the Soul of God ſhould be moſt ſweet to our ſouls: You would wonder to hear a man ſay that he takes as much delight, and he can recreate himſelf as much in reading, in praying, in hearing Sermons, in holy conference as you can do in all your good cheer, in playing and drinking of Wine in bowls; you think that men are mad to ſay, that they have as much pleaſure in thoſe things, as playing at Cards, and merriment, and muſick, and good cheer: you call upon them to play at Cards with you, or be merry, you ſay to them, why ſhould you be dumpiſh and

Iudg. 9. 13 enlightned.

Duties of Religion, a Saints recreation.

and never be merry? they tell you again, That they can be as merry and as cheerful in hearing the Word, and praying, and reading, as you in all your playing, and all that that you account delightful. You say to them, That they have no recreation. They tell you, That those things that are your burdens, are their recreation; you think it strange. Why should you wonder? Surely that that sweetens and joyes the heart of God, that must needs be the rejoycing of the hearts of those that have the Spirit of God in them; you have joy and mirth in such and such things, these are sweet to you, yea, but do these things rejoyce God, are they sweet to God?

But now, this is the threatning here, *They shall not be sweet now to him:* nothing that is tendered to God from them shall be pleasing to him; no saith God, now I will have other waies to glorifie my self in upon you, not by your offerings, I'le rather glorifie my self in your miseries, and they shall be sweet and delightful to me. If an Hypocrite hath never so great enlargements in duties, these would not be pleasing to God, Gods palate is more delicate than to tast such sowre and saplefs things, than those are that comes from them. Saith *Tertullian*, The Spirit of God is a most delicate thing, it hath a delicate palat, and such swill that hath such mixtures of filth as your services have, how can they be sweet to the delicate palat of the Spirit of God? you are Hypocrites, your lives are naught and filthy and unclean, therefore none of your offerings can be sweet, they are but swill unto that palat of mine.

Delicata res est spiritus sanctus. Tert.

It follows.

Their sacrifices shall be unto them as the bread of mourners.

The Hebrew may be taken substantively, or adjectively, as thus: For the *bread of mourning*, or the *bread of mourners*, either of both two may be taken according to the original, Now by the bread of mourners is here meant *unclean bread*, for

for ſo it is interpreted afterwards, *It ſhall be unclean.*

But why the bread of mourners unclean? This Text hath reference to what you reade in *Numb.* 19.11. and 14.verſes, you may reade there, that the dead body of a man it did defile whatſoever touch'd it, yea, whatſoever came neer it, and all thoſe that were at Funerals that did mourn for the dead, that came to the place where the dead body was, to mourn with the friends for the dead, they became unclean by the dead body: And that's obſervable, that the dead body of a beaſt did not make men ſo unclean (by legal uncleanneſs) as the dead body of a man did. The dead body of a beaſt made one unclean but only till the evening, in *Numb.* 11.31. but the dead body of a man made a man unclean ſeven daies. So you ſhall find in the former chap. of *Numbers*, that they muſt be ſeven daies before they could be clenſed; and this was to note: That there were more remarkable expreſſions of the anger of God upon the ſin of man in the dead body of a man, than in the dead body of a beaſt; one made unclean but till evening, and the other ſeven daies. But the reaſon why there was this uncleanneſs from the dead body, was:

Num 19. 11,14.

The dead carcaſs of a beaſt did not ſomuch defile, as the carcaſs of a dead man.

Numb. 11.31.

What this ſignified.

Why a dead body defiled.

1. Firſt, To note the uncleanneſs that there is in ſin, in dead works, that thoſe that did meddle with them they were polluted, yea, the uncleanneſs that there is in coming near unto ſinners; the coming but near to them, all that was in the tent was polluted.

Funeral mournings

Secondly, It was to ſhew, *how little pleaſing to God Funeral mournings are*, for they were made unclean by them: they were made unclean by their Funeral mournings, for this *bread of mourners* is the bread that they eat in their Funerals. The Gentils did mourn for their dead in an inordinate manner, exceedingly; and God would have a difference between his peoples mourning for the dead, and their mourning, becauſe that he would keep up his peopls faith, and the hope of reſurection from the dead, whereas had they had liberty to mourn ſo exceſſively as the Heathens

Why, if imōderate, not pleaſing to God

thens did, by this means the very faith and hope of resurrection from the dead might in time even almost have been extinguished, therefore God would have them take heed of that, and therefore he did so ordain in the Ceremonial Law, that al the mourners for the dead they should be unclean for so long a time. As for any that doth give liberty in their natural affections, and doth not hold the reins of them in their mourning for the dead, I would apply to them that Scripture, in *Jer.* 31. 15, 16. *Thus saith the Lord, A voice was heard in* Ramah, *Lamentation, and bitter weeping,* RACHEL *weeping for her* CHILDREN, *refused to be comforted for her children, because they were not.* But now, *Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, thy work shall be rewarded, and thy children shall come back again.* So it followed afterwards. Do not weep as others, let us not mourn as others that have no hope, remember that the mourners for the dead in the Law they were to be unclean for seven daies.

Why they were to be so long unclean that mourned for the dead.

Thirdly, it was to note this, *That God would have cheerfulness in his service*, and therefore the bread of mourners is accounted polluted. *Levit.* 10. 19. we reade of *Aaron* when there was such an occasion of mourning as ever was (almost) for a man, for the death of his children that were so eminent in office, and were destroyed so with such a visible hand of God (*fire from Heaven*) when *Moses* was angry that the Priests had not eat of the sin offering, saith *Aaron, If I had eaten of the sin offering to day, should it have been accepted? It would have been but as the bread of mourners.* I that have bin struck this day, and am in such a dreadful condition, Would God have regarded the sin offering? God required joy in his services in *Deut.* 12. 7. 18. verses, and hence that profession was required in *Deut.* 26. 13, 14. verses, *Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the Stranger, to the Fatherless, and to the Widdow, according to all the Commandements which thou hast commanded*

3.

Levit. 10. 19.

enlightned

Deut. 12. 7. 18. *Chap.* 26. 13, 14.

illuſtrated.

commanded me, I have not tranſgreſſed thy Commandements, neither have I forgotten them. And then in the 14. verſ. *I have not eaten thereof in my mourning &c.*

They were to profeſs this to God, That they had not eaten thereof in their mourning; this was to ſhew, that ſacrifices offered with a ſinking heart in ſorrow, is not pleaſing to God, God loves a cheerful giver. We muſt not pine away in our iniquities, ſullenneſs and dumpiſhneſs even in ſorrow for ſin it ſowres our ſpirits and ſervices, and makes them unacceptable to God; (I ſay) a ſullen, dumpiſhneſs of ſpirit, though it be in ſorrow for ſin, it ſowres our ſpirits and makes our ſervices unacceptable to God. There is a groaning and a ſighing one to another, or rather, againſt one another: that is condemn'd in Scripture in *Jam.* 5. 9. the words in your books are thus, *Grudge not one againſt another*, but in the Original, *Sigh not*, or *groan not one againſt another*; you ſhall have many that in company with others have a penſive dumpiſh ſpirit, ſighing and groaning, and making their ſociety to be burdenſom to others. Saith the holy Ghoſt, do not ſigh and groan one unto another, there is a ſullen dumpiſh ſighing of ſpirit and dejection of ſoul that is as unpleaſing to God as it is unto men, it polutes the heart, and pollutes duty.

Even ſorrow for ſin muſt not dumpiſh.

Iam. 5. 9. μὴ στενάζετε κατ' ἀλλήλων.

A cheerful ſpirit in company.

But (you will ſay) *Is all mourning forbidden? that here the holy Ghoſt ſhould ſay*, Their offerings ſhould be as the bread of Mourners. *Chriſt ſaith, bleſſed are the Mourners, and the Sacrifice of God is a contrite heart.*

It's true, an evangelical ſorrow is accepted, but that hath ſweetneſs in it, it is not bitter, that's not a dejected ſpirit, it's not a mourning that cauſes dejection or ſullenneſs, or ſtraightneſs of ſpirit, but that mourning doth enlarge the heart and makes it active for God; hence in *Ezra*, 9. 5. although we reade before that *Ezra* was aſtoniſhed at the ſin of the people, yet ſaith he, at the 5. verſe, *I aroſe from my heavineſs at the evening ſacrifice*, when the time came that I ſhould ſacrifice unto God my heavineſs did not hinder

Ezra. 9. 5.

der me in holy duties. But how many are there that sink down in their heavinesse, and when God calls upon them for any duty, they cannot arise, they are so over-burdened with heavy spirits? There they sink down in a sullen way, and shall God accept of such a service as this is? You may please your selves in it and think it is humiliation, but there may be much pride in dejection; there is none so proud a spirit as the Devil is, and yet no spirit so dejected as the Devil is. Lead we know it melts soonest, but it consumes in the melting: and many times there may be such a spirit that may be ready to sorrow upon any occasion, and to melt, but it's such a melting as consumes the strength of it that it is unfit for any service that God calls for, now such services as you in such a mourning way tender up to God are not accepted of him, Remember this text, *Their offering shall be as the bread of mourning.*

much pride oftimes in dejection. as in Satan

simile.

Gualter hath a Note from this: God would not accept of the offering of Mourners, they were unclean, yet (saith he) there are many that seek to get their greatest gain from Funeral mournings, and fall of enveighing against them that get gain that way; as their Priests and Officers that use to tend upon Funerals for gain, he calls them Vulturs and Crows that do flock to dead bodies, and *Sepulchers Dogs*, (those are his words) that seek to get advantage by Funerals. And we know heretofore what abundance of advantage there was gotten by Funerals, scarce could you bury a child under three or four pounds, such kind of fees there were, and made them even rejoyce when others did mourn, and getting a great part of of their livelihood from the bread of Mourners.

The gain of funerals formerly, made some rejoyce, whē others mourned.

And *Theophylact* hath another Note from this place, *The bread of Mourners.* That is, those things offered to God gotten by oppression, as thus; suppose a man or woman gets an estate, and gets it in an oppressing way, it may be they are at home and merry, but it may be the poor children or widdow is mourning for those morsels that thou

Theophylact. *in loc.*

art rejoycing in, but it is the firſt Note that is the moſt according to the mind of the holy Ghoſt, the mourning that hath reſpect to the funerals, and ſo eſpecially at the dejection of ſpirit in holy duties. It follows,

Expoſ. 1. *The bread for their ſoul ſhall not come into the Houſe of the Lord.*

The bread for their ſoul.] That is; When they are ſeeking God even for their very lives. By *Bread*, is to be underſtood, their oblations more generally, not only *Bread*, but their *Oblations*, As *Malac* 1. 7. *Ye offer polluted bread upon mine Altar:* it's taken generally for all kind of offerings upon Gods Altar. So, *The bread for their ſouls*, that is, thoſe offerings that they did offer for their very lives.

Mal. 1. 7.

Obſerv. Now from thence the Note is this: *That it's a ſad thing when a creature would ſeek to God for his very life, yet then God rejects him and his offering too.* Before theſe people they did reject the voice of the Lord at the Temple, and they kept others from going to the Houſe of the Lord, they thought ſacrifices elſewhere would ſerve the turn as well; but now they ſhall be far enough from bringing any ſacrifices to the Houſe of the Lord though they ſhould deſire to do it for their very ſouls. Thus many who in the time of their proſperity do neglect the Worſhip of God and ſlight it, and think there is no great matter in it, but afterwards when they ſee their very lives, their ſouls lie at the mercy of God, then they would fain ſeek God for their lives, they ſee they are undone if God be not merciful to them, yet then God rejects them, their offerings then for their ſouls ſhall not come into the Houſe of the Lord, that is; will not be accepted of God. When a man is crying for an Alms, but for a piece of bread, to be rejected is ſomething; but when a man is crying for his ſoul, then to be rejected, and by God himſelf, this is more grievous.

Applicat.

Secondly, *The bread for their ſoul*, that is, The bread they have

have to maintain their lives withal, if they would offer that to the Lord, it should not come into the house of the Lord to be accepted; for by *bread for their souls*, may be meant, the bread that they have to maintain their lives, for so we find the Scripture cals the soul, the life of a man, in *Mat. 6. 24. Is not the life more worth than meat?* the words in the original are, Is not the *Soul* of man? It is here the bread for the soul, that is, the very bread that they have to maintain their lives, their necessary bread that they have to live on; although they should be willing to offer that to the Lord, it shall not come unto him. Now this is as if the Prophet should say to them, Now you cannot be brought to them to offer your superfluity to God, but your condition shall be such as if you would offer the necessary bread you have to preserve your lives, if you would offer that to God, God will not accept of it: As if a man were so poor that he were ready to starve, and yet for all that such a man would say, Wel, though I starve, yet I wil offer this I have to live on, and I would offer this to God rather than have it my self, now you would think this should be an argument of a great deal of devotion. But the case shall be now, that though you would seek God with such earnestness, yet the heart of God shall be so hardened against you as they will not be accepted.

Soul put for Life. Mat. 6. 24. ψυχὴ.

Expos. 2.

Those who in time of prosperity are loth to deny their ease, and loth to lay out any thing of their superfluity for God, but time may come that though they should be willing to bite off their very nails, and pluck out their eyes, and tear their very flesh in indignation for their sin in respect unto God any way, yet this God shall not vouchsafe to have regard unto. Therefore this learn by it, to seek God while he may be found, and not to stand upon your own terms with God in the day of your prosperity, and to say, I cannot spare this and that for him; but if we deny God now what is his due, though we would give to him hereafter that that our lives lay upon, yet it shall not be accepted.

Obser.

Use.

Expoſ.3. 3. *Bread for their ſouls:* that is, they ſhall have no more bread than will ſerve for their very life from hand to mouth, they ſhall have nothing to bring to the Houſe of the Lord, they ſhall be ſo put to it, when they are in captivity, they ſhall be kept ſo ſtrictly, as to have nothing but bread and water, nothing but from hand to mouth; they ſhall be far enough from having any thing to offer to the Lord, to be accepted of him; if they ſhould think of bringing any thing to the Houſe of the Lord, alas! what have they? nothing but a little bread for their ſoul.

Obſer. From whence the Note is this, *To have no eſtate to offer to God in his ſervice, in the waies of his publick worſhip is a great affliction.* It follows.

VER. 5.

What will ye do in the ſolemn day, and in the day of the feaſt of the Lord?

NOW they ſhall remember their ſolemn daies, their feaſts, and ſee themſelves cut off from any further enjoying of them, it muſt needs be a great ſadning unto their ſpirits to think what daies once they had, Oh what ſolemn times and feaſts that they did keep to God; for any to ſit down in times of affliction and ſay, I remember what daies of joy in the ſervice of God I once had, but now they are gone, Oh! the daies that I was wont to have, how ſweet were they? but all is now paſt and we muſt ſit down in ſorrow and affliction. There was a time (ſaith God by the Prophet) that you would not ſuffer any to go up to the feaſt, but now you ſhall be far enough from *Jeruſalem* or any other place of Worſhip, and the very remembrance of thoſe ſolemn daies ſhall be grievous to you, *Oh! what will you do in thoſe ſolemn daies?* Thoſe ſolemn daies were daies of joy, in *Numb.* 10. 10. Thus I think ſome carry it, they make thoſe feaſts to be the feaſts that they ſhould have gone

Explic. 1

gone up to *Jerusalem* in; but I take not this to be the scope of the holy Ghost here, but rather thus; by the solemn Daies and Feasts of the Lord is here meant, the solemn day of Gods wrath and vengeance upon them; now for the making out of that I shall shew first, that in Scripture the day of Gods wrath is call'd the solemn day, and the day of Gods feast is the day of his wrath, a day wherein God feasts. Explic.2.

First, The *solemn day* it is the day of Gods wrath, in *Lament.* 2.22. *Thou hast call'd as in a solemn day, my terrors round about, so that in the day of the Lords Anger none escaped.* So that the solemn day is the day of the Lords anger there. Lam.2.22

And Secondly, The day of Gods *Feast*, that time when God doth execute his wrath upon wicked men is the day of a feast to God. In *Revel.* 19. 17, 18. verses, (besides other texts) *An Angel cried with a loud voice to all the fowls that fly in the Heavens, Come, and gather your selves together to the supper of the great God, that ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of Mighty men, and the flesh of Horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great: it is the day of the Lords feast.* Revel.12. 17,18.

Now 'tis a solemn day, a day of the execution of Gods wrath, because now God executes wrath publickly and brings much wrath together. *Thou* hast call'd as in a solemn day my terrors round about. You know that in the day of a petty Sessions there may be some justice done, but more privatly: But in a day of solemn Assizes, when there is a full Goal delivery, then judgment is done publickly; so God executes justice sometimes upon men particularly, but God hath his solemn day to execute his judgments publickly before all, and then the Lord feasts. *Why so called.*

The day of execution of Gods wrath upon wicked men is a day of feast, upon this ground. *Why a day of Feast to God.*

First, Because the day of their feasts were daies of slaying sacrifices, so they should now be slain, and God would account even their bodies that were slain to be as sacrifices 1.

for

Iſa. 34.6. *Zeph.*1.7.

for this great feaſt of his, *In Iſa* 34. 6. *The Lord hath a ſacrifice in* Bozrah, *and a great ſlaughter in the Land of* Idumea. And in *Zeph.* 1. 7. *The day of the Lord is at hand, the Lord hath prepared a ſacrifice, he hath bid his gueſts. And then it ſhall come to paſs in the day of the Lords ſacrifice, that I will puniſh the Princes, and the Kings Children &c.* He hath bid his gueſts; ſo here's the feaſt of God, and the ſlaughter of great men are here, the diſhes as it were of ſacrifice that God would have at this his feaſt, the Executioners of Gods wrath are now his Prieſts to kill his ſacrifices. Soldiers and Executioners they are turned the Prieſts of God for to kill his ſacrifice for this his feaſt. Hence in *Jer.* 6. 4. *Prepare ye War againſt her*, it is in the Original, *Sanctifie the War*; and in another Scripture, thoſe that were the executioners of Gods wrath, were call'd Gods *Sanctified ones.*

*Souldiers Gods Prieſts. Ier.*6.4.

קדשי עליה מלחמה

Sanctificate ſuper eā bellum.

And then further, A day of *Feaſting* is, a day of *Rejoycing*; this day of the execution of Gods wrath upon ſinners, eſpecially great ſinners that do eſcape mens hands, it is a day of *Rejoycing* to God, as in a day of Feaſt: And this word that is tranſlated *Feaſt*, it ſignifies *Dancing*, it is a day wherein the Lords heart doth as it were leap within him becauſe of joy, God rejoyces in the execution of his righteous judgments upon them; therefore Gods wrath in Scripture is call'd *Wine*, They ſhall drink of the *Wine of his wrath*: the Lord at length when ſinners continue impenitent is as much delighted in the execution of his Juſtice, as men can be in drinking of Wine. In *Deut.* 28. 63. *As the Lord rejoyced over you to do you good, ſo the Lord will rejoyce over you for evil.* And in *Ezek.* 5. 13. *Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted.* (It's a very ſtrange expreſſion.) Oh! let us, my Brethren, take heed how we rejoyce in ſin, God may rejoyce in the execution of his Judgments upon us due to our ſin. Men have their daies in joy and mirth in ſin; and God hath his daies of joy and mirth in the execution of his wrath; Oh! how ſad is the condition of a creature

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*Gods wrath why called Wine. Pſ.*75. 8. *Rev.*14.10 Explic. *Deut.*28. 63. *Ezek.* 5. 13.

creature when the infinite merciful God shall rejoyce in his ruin! Surely then, if God doth so rejoyce in the execution of his wrath upon wicked men, then the Saints also may rejoyce; in *Psal.* 58. 10. *The righteous shall rejoyce when he seeth the vengeance, he shall wash his feet in the blood of the wicked:* Taken from the custom of those Countries, that were wont after their travels to wash their feet with cold water, and that did refesh them: so the blood of the wicked should be refreshment to the righteous. Now this is not an insulting joy over them, but rejoycing in the honor that God hath, and in the good that doth come to the Church by the execution of such men, both unto God and to his people. So that it follows in *Psal.* 58. 11. *Verily there is a reward for the righteous; verily there is a God that Judgeth in the earth.* The Saints may look upon wicked men when they see them executed and pitty them as men; but they may rejoyce in this, because they see such a spectacle before them as makes this Scripture to be good, Verily there a reward for the righteous; verily there is a God that judgeth in the earth. And in *Psal.* 52. 6. *The Righteous shall see, and fear, and laugh:* Mark, though he may rejoyce, yet he must have fear mixed with it, he shall see, and fear, and laugh. And note, that Scripture is spoken of a great Courtier, of *Doeg*, one that was a most desperate enemy to Gods people, one that watch'd all the waies he could to do mischief, and especially to do mischief to *David*, and he was the man that came and stir'd up the King against *David*, this 52. *Psalm*, is made concerning this *Doeg*, and a Prophesie of his destruction, saith the Spirit of God, *The Righteous shall see, and fear, and laugh:* If a man can keep his heart spiritiual, sanctifying Gods Name in the beholding such an object, those that are eminent wicked men brought to execution, he may Lawfully according to the mind of God, feast his eyes in the beholding of it, such a day is call'd the Feast of the Lord. And the Lord doth not use to feast himself, but he calls his

the Saints rejoyce in Gods vengeance. Ps. 58. 10 illustrated

Yet not an insulting joy.

Ps. 58. 11

but joyned with pity.

And mixt with fear. Psa. 52. 6.

Note.

Prov. 11. 10. his Saints to feaſt with him; in *Prov.* 11. 10. *When it goeth well with the righteous, the City rejoyceth, and when the wicked periſh there is ſhouting.* And this is according to Gods mind it ſhould be ſo. And therefore Chriſtians above all men ſhould be far from a proud inſulting even over theſe men, but yet when God laies an object before them wherein they may ſee the anſwer of ſo many prayers, and the fruit of the cries of ſo many thouſands that were oppreſſed, yea, of ſo many thouſand conſcience-oppreſſed ones, that have cried againſt ſuch a one, if at the ſtroke of God, they with hearts liſt up to him ſhall give a ſhout that ſhall come upto the Heavens, this pleaſes God, and the holy Angels, and it is muſick fit for the day of the feaſt of the Lord; thus the Saints may do in the day of the feaſt of the Lord.

Judg. 5. ult.

Expoſ. [You] Yea, but ſaith the holy Ghoſt here by the Prophet, *But what will you do?* the Saints may do thus when God makes this his feaſt in the execution of ſuch eminent wicked men, he calls *you* to it, to rejoyce and bleſs his Name, he bids *you* look here and ſee, is it not good waiting upon me? the Saints may do ſo and bleſs God, *But what will YOU do in the day of the feaſt of the Lord?* What will wicked men do in that day? what will become of all your jolity? what will become of all your ſtoutneſs, and wilfulneſs, of all your pride, of all your ſcorning, of all your vain hopes, when this ſolemn day comes, and when the feaſt of the Lord comes? In *Iſa.* 10. 3. we have a Scripture paralel to this, *What will you do in the day of viſitation? what will you do, and to whom will you fly for help, and where will you leave your glory?* Can you tell what in the world to do? You can tell what to do now, you have your wills, and pride it, and ſtout it out now, but what will you do in the day of viſitation, when Gods ſolemn day and this feaſt comes? Oh! what can they do but as the great and mighty men, *Revelations* 6. they cry to the hills to fall upon them, and to the mountains to cover them, for the great day of the Lambs wrath is come. Thoſe that are the moſt bold and

Iſa. 10. 3.

preſumptuous

Presumptuous in their sins, when this day of the Lord comes they shall be in the most miserable perplexity not knowing what to do, they know not how to bear that which is upon them, nor how to avoid it, nor what course to take, what can you do in such a day? For,

The perplexity of wicked men in the Lords day.

First, All your comforts they are gone, all such things that your hearts closed withal and made as Gods to your selves, they are gone. 1.

Secondly, Now God himself fights against you, in *Isa.* 13. 6. *Howl ye, for the day of the Lord is at hand, it shall come as a destruction from the Almighty.* But it may be you look only upon such and such men that are the Instruments. No, but it is a destruction from the Almighty, and therefore what can you do? 2. *Isa.* 13. 6. *illustrated.*

Thirdly, Conscience in that day that will terrifie you. 3.

Fourthly, You shall not know whither to go for help: To the creature, that cannot help you, your vain hopes in the creature hath the very heartstrings of them broke, you thought that you might shift and help your selves there, but now you see there is no help there. 4.

What then? you cannot go to God, then the very thoughts of God must needs be terrible to you, and then what will you do? 5.

Further, For these miseries they are but the beginning of sorrows, this day of the Lord it is but a preparation for another day; there is yet a more solemn day of the Lord in coming than this present. Oh! *what will ye do in the day of the Lord?* Howsoever a man may resolve to set a good face upon a thing; Oh! but my Brethren, though you cannot see daunting in a countenance, yet did you but see, the black bosom, and the woful guilty spirit that there is by sin within, you would know that they could not in the world tell what do do in the day of the Lord. 6.

Some put a good face on it even at death, whose souls yet are full of terror.

It's strange what a man may do even before death, in the

preſence of men, although his own conſcience tells him quite otherwiſe, and though men are ready to be taken with dying mens expreſſions, yet many times there is much deceipt in them.

Why you will ſay? *What a man doth profeſs when he is ready to die, certainly it muſt needs be a truth.*

There is a notable ſtory concerning this that Biſhop *Latimer* hath, in one of his Sermons, he tels of the deſperate ſtoutneſs of a certain mans heart even when he was to die: as he was riding he comes to a place where the execution of a man was to be, he turns aſide, and when the people ſaw him they made way, and he comes to ſpeak with the man, and both he and all that were about him could not get out of him to give glory to God for the guiltineſs of the fact for which he was to be executed, but ſtood out in it, that he was not guilty; and when they could get nothing out of him they turned the ladder, and the rope being cut and he down, they thought the life had been gone from him, but at length they ſaw a little motion in him, and by rubbing and chafing of him they got life, ſo as he was able to ſpeak, and then he confeſt all; that he was guilty of thoſe very things that he had took upon his death that he was not. Thus it's poſſible for men in the ſtoutneſs of their hearts even at the laſt rather to venture their ſouls upon it; and well may they that ventur'd their ſouls ſo much before upon other things, think that they may make bold with God at ſuch a time as this is. But howſoever there is much dejection of ſpirit, and they know not in the world what to do. Well, it's happy for us to conſider what we do, and to lay to heart what we have done, that ſo in ſuch a day of the Lord as this, we may know what to do; the Servants of God who have walked conſcionably before him, they know what to do in the day of publick calamity.

[*See King* Jame's *Declaratiô upon the execution of Sir* W. Raleigh.

A notable ſtory of B. Latimers

For firſt, They can bleſs God that ever they knew him, that ever they knew his waies, that ever he put it into their hearts to fear his name.

Secondly,

Secondly, They know what to do in a day of calamity, they can exercise their faith upon that Word in which the Lord hath caused them to trust, they can make it to be the support of their souls, and the joy of their hearts, even in such a day.

Thirdly, They know what to do, they can sanctifie God Name in his righteous judgments, they can see mercy and the love of a Father in the sorest and heaviest afflictions that do befall them.

Fourthly, They know what to do; they can ease their souls by powring them forth into the bosom of a gracious and reconciled Father.

Fifthly, They know what to do; they can see beyond all these present evils, they can see Immortality and Glory, they can see that on the other side a little beyond these troubles and afflictions, there is an everlasting joy and day of peace coming to them. A *Job* can tell what to do, he can profess that though God kill him he would trust in him. A *David* can tell what to do, *In the multitude of the sorrows that I had in my heart, thy consolations refresh my soul.* A *Habacuk* can tell what to do, *Although the fig-tree should not blossom, nor fruit be in the vines, the labor of the Olive shall fail, and the fields shall yeeld no meat, the flocks shall be cut off from the fold, and there shall be no heard in the stalls: yet will I rejoyce in the Lord; yet will I joy in the God of my salvation:* Thus you see the Saints they know what to do in such a day; and this is the excellency of grace, that it can never be put so to it, in any strait, but it can tel what to do; as *David* said to *Achish* in 2 *Sam.* 28. 2. *Surely thou shalt know what thy servant can do.* So the Saints in time of common distresses they should set their graces so on work that all may see what their faith, and humility, and patience can do, that they may be able to say, well, you shall see now what the Servant of the Lord can do: If one should say to one that hath made profession of Godliness, You spake much of the excellency of grace, but what can you do with it? The

Iob, 13.15 & *Chap.* 19.25.

Psal. 119.

Hab. 3.17

A quest. to a Professor

The Answ. answer that such a one may well give, is this: When you cannot tell what to do in the world nor which way to turn your selves, yet through Gods mercy I can tell what to do. Grace will be able to carry a man through fire and water, that faith of mine, and the grace that I have gotten by the Word, that you can scorn at, it's that doth through Gods mercy enable my soul to rejoyce, yea, to triumph in Tribulations, Can you do that? You can rejoyce now when you are in a Tavern, but in the day of Tribulation, when a dismal day shall come to the world, what will you do then? I thank God I have that that can rejoyce my heart in such a day as this is; and that that I have gotten by the Word, and by prayer, and by the Ordinances, can enable me to do that that you cannot do; that's something, that when a man in times of Tribulation can carry himself above all, so that men or devils are not able to put him in such a case as he cannot tell what to do. It follows.

VER. 6.

For lo, they are gone, because of destruction.

But do you say to us, What will we do in such a day? Why, we know well enough what to do, we have a way to help us; if all your threatnings should befall us, yet we can have help: why, 'tis not like that all this misery and disolation that you prophesie of, it's not like that it will come suddenly; then surely we know what to do, we will get to *Egypt*, that's not far off; and if we cannot live here in our own Country, we will go to *Memphis*, that's a brave City and there we may live well enough; Many of us are Merchants, and *Memphis* is as great a place for Mercandize as where we live, and we will get thither.

Obs. 1. Thus carnal hearts have alwaies some shifting thoughts and some plots in their heads thinking of waies to provide for themselves, and indeed it's this that takes off the hearts of men from humbling themselves before the Lord and making

king their peace with him, because they think they may shift off Gods strokes thus and thus, therefore they do not fall down with trembling hearts before the Lord, and cry unto him, *Lord, what wilt thou have us to do?* but they know what to do themselves; and were it not for this, that their hearts were thus taken off by shifts, Oh! what humiliation would there be then before the Lord, what subjecting to him, what seeking of him? *Isa.* 57. 10. *Thou art wearied in the greatness of thy way; yet saidest thou not, There is no hope: thou hast found the life of thine hand, therefore thou wast not grieved.* Thou thoughtest thou couldst tell what to do, therefore thou wert not grieved. When God doth intend mercy to men, he takes them off from their vain hopes, from all their shifting reasonings, and then mercy is at hand. When the hearts of men are brought to this, to cry, *Men and Brethren, what shall we do?* and as *Jehoshaphat, We know not what to do: but our eyes are towards thee:* I say, when mens hearts are taken off from all their shifts, and they come to this pass; As for any thing in our selves we know not what to do, but only our eyes are towards thee; then is mercy at hand, and never till then. And therefore all the time that you are reasoning thus in your own imaginations, all that while you are far from mercy.

This hardens them

Isa.57.10

For lo, they are gone to Egypt, *because of destruction.*

The Prophet speaks here of a thing as if it were done already. Although they were in *Samaria*, and in the Cities of *Israel*, yet saith the Prophet, *Lo, they are gone to Ægypt*: the wrath of God was too hot for them in their own Country, and away they are gone and got to *Ægypt* for a refuge.

Carnal hearts in straits will rather make any thing to be their refuge than God. And my brethren, just these for all the world have been (I fear) and it may be yet are the thoughts of many among us; Why, (think they) Ministers of God they

Obs.2.

Applied to England.

they threaten Judgment, that God hath a controverſie against us, and we ſee now ſome tokens of Gods wrath upon us; Well, let the worſt come that can, we hope to ſhift ſome way or other, we may get into *Holland*, or *Germany*, or *France*, or *New-England*, if the worſt come that can, I hope we may have time enough to get one way or other to make ſhift to live; and theſe back-doors that their eyes are upon, have made them leſs ſolicitous about, and leſs helpful in the great things that God calls all with a loud voice to joyn together with al their ſtrength, that they may deliver their own Land from that heavie wrath that hangs over you. Well, notwithſtanding mens thoughts are for ſhifting, it will prove that all will be vain. Saith God, You think to ſhift to this place and the other, you may be diſappointed, for *Egypt* ſhall gather you, and *Memphis* ſhall bury you, my wrath and ſore diſpleaſure ſhall purſue you thither. It's a vain thing for men to ſeek to fly from the preſence of God: But certainly in ſome caſes a man may fly from danger: As in regard of mens Relations and Stations, they ſee that their work is done in one place, and God by providence opens them a door to another, though not out of diſtruſt, but if when God calls for further work here and there is no door opened by providence, but what's broken open by themſelves out of a diſtruſt and ſlaviſh fear only to provide for the fleſh, I ſay, ſuch may expect wrath to purſue them wherefoever they go, their ſafeſt places may prove to be their graves, *Egypt ſhall gather them*, (that is taken from the gathering of dead bodies) *Memphis ſhall bury them: Memphis* was a principal city in *Egypt* that now is known by the name of *Grand Caer*, your Merchants and Marriners they know that City that here the holy Ghoſt ſpeaks of by that name; and then it was called *Memphis* upon the name as ſome think of one of the King of *Egypts* Daughters. A City very famous in *Egypt* for the *Pyramides* and the Kings Sepulchres that were there, and the City that ſtood very commodious for trafick

We ſhould think of helping our own Nation, rather than of flying.

When a man may fly.

Memphis. Grand-Caer.

The Pyramides there.

because

because it stood upon the River *Nilus* and there was multitudes of streets, I am loth to name you the number for indeed it is incredible, only this thing is remarkable that generally all the streets had at each end of them two gates so that they might be lockt up as a Tower; and it may be the holy Ghost may allude the rather to that, in saying, *Memphis* shall bury you, because every place was shut up, and it's the same City that you reade of in the 19. of *Isaiah*. *The number of the steets.*

Now say they, We will go to *Memphis* a brave place for trafick, and a very commodious City, a very safe City that hath all the streets like so many Towers and we will go and help our selves there. Yea, but *Memphis* shall bury you saith God. Expos.

From thence the Note is, *That it's a great affliction to be forced to leave ones own Country, and never to return again, but to lay our bones in a strange Land.* The Lord hath sent many of his servants into other Countries to live among strangers, some there are that have gone among strangers, yet through Gods mercy they have not so gone but God hath given them libertie to return again, and though their going hath been (as you know) much aspersed of late, yet when more weighty work may give leave I make no question but you will be fully satisfied so as you shall acknowledg a special hand of God even in their going. But here specially the Jews did account it a great misery to die out of their own Land. *Buxtorfius* in his book called the *Jewish Synagogue*, relates such a Tradition that the Jews have, They do beleeve that the Resurrection at the great day shall be at *Jerusalem* of the Jews, that wheresoever any of the Jews have lived and died, yet they shall rise up at *Jerusalem*, therefore when many of them that lived a great way off did begin to grow old they would leave their station and go as neer to Jerusalem as they could: for this is their Tradition, that their bodies shall come through passages of the earth all along to *Jerusalem*, and that they may prevent the Obs. 3. *See Vindication in Answer to Mr Edwards.* *Buxtorf. Synagoga Iudaica.* *A Iewish tradition.* *per meatus terræ.*

the trouble of coming ſo far under the ground, therefore they remove their dwelling to dwell neer *Jeruſalem*. And this is the vanity of ſpirit that they are leſt unto. But though that be a vanitie, yet certainlie it's an affliction to anie to be out of their own Countrie, and there to live and die; but if it be a great evil to flie from ones own Countrie for fear of deſtruction, and to have the place they fly to be made as their grave, what a great evil is it then for men meerlie out of love for advantage to leave places where before they did or might enjoy communion with the Saints, to leave the Ordinances of God, to go into other places among Papiſts, and Heatheus where they cannot have the freedom of Gods Worſhip? Now ſuch as theſe are ſhould find theſe places to be labyrinths of miſerable perplexity to them, it is juſt with God it ſhould be ſo, ſeeing they out of love to gain would thus venture themſelves, and therefore let men take heed of this how they go upon any private reſpects from places were Gods Worſhip may be had to places where they cannot enjoy it. It follows.

The pleaſant places for their Silver, Nettles ſhall poſſeſs them; Thornes ſhall be in their Tabernacles.

מחמד לכסף הם *Deſideriũ argenti.* Expoſ. 1.

The word that is tranſlated *pleaſant places for Silver*, it is, *the deſire of their ſilver*.

First, It may have reference to this, to their furniture of ſilver, that nettles ſhall grow where they wear their fine ſilver things, their fine Cupbords of plate, and houſhold ſtuff that they did take ſo much delight in, as in *Lament.* 1. 7. *Jeruſalem remembred in the daies of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the daies of old.* Lam. 1. 7. Mark but theſe two things from this text, *Jeruſalem* in the daies of her affliction and miſerie. My Brethren, there may be daies of affliction, and yet no daies of miſerie, the Saints may meet with daies of afflictions, but not of miſery; the wicked when they meet with daies of affliction, they

they meet with daies of misery; but the thing I note that text for is this, They shall remember all the pleasant things that they had. Oh! they shall think then, what fine Cupbords of plate they were wont to have, and all their fine things; so here, here's a threatning that there should nettles grow in the very place where their fine houshold stuff stood, such a place of the house where such a fine Cupbord of plate was, all shall be so demolished that perhaps Nettles and Thorns shall grow there.

And then secondly, The places where they hid their Silver, as you know in times of War men will hide their Silver, and they think they may come back again and have them, but saith God, you shall go far enough from them, and I make no question but another Generation may find treasures of silver in the Countries, in the midst of Nettle bushes and Thorn bushes.

Thirdly, It is their delightful houses adorned with silver, that were so glorious to their eyes, al now is gone saith God, and Nettles and Thorns shall grow up, they shall *Inherit*, so the word is; you hope to leave these brave houses to your children to inherit, but now saith God I have other Heirs for your houses than your children, I have Thorns and Nettles to inherit them, for so the word is in the Hebrew, *They shall inherit.* It's a lamentable spectacle to see places where fair buildings have been that now Nettles and Thorns should grow, as it is like to be if these Wars hold in divers places of this Kingdom, that was the complaint heretofore of *Troy*, *There was Corn grew where once* Troy *was*, it was made a plowed field, but to have Nettles grow it is worse, for where the plow goes there are inhabitants, but where Nettles and Thorns are that's a desolate wilderness. Travellers tell us, that in manie places of *Germany*, when they go by where brave buildings were, there's nothing now but bushes and nettles; the Lord deliver us from such a heavy stroke as this is, this is threatned in *Isa.* 32. 13. *Upon the Land of my people*

יורשם

Seges est, ubi Troja fuit.

Germany.

*Isa.*32.13

ple ſhall come up bryars and thorns, yea upon all the houſes of joy in the joyous City. Would it not be a ſad ſpectacle to ſee ſuch a City as this to have the buildings overthrown and to have Nettles and thorns in your faireſt ſtreets come up? yet ſin is ſuch a ruinous thing as this. And then in *Iſa.*34. 13. *Thorns ſhall come up in her Palaces, Nettles and Brambles in the Fortreſſes thereof, and it ſhall be a habitation for Dragons, and a Court for Owls*; the Owls they ſhal keep Court there. In our Courts we know what abundance of ſin was there, now the Owls ſhall keep Court there inſtead of theſe Courtiers that lived ſo bravely there formerly. Oh my Brethren! ſin is a leproſie that infects the doors of our houſes: there's a notable ſtory in 2 *King.* 25. 9. it ſaid of *Nebuchadnezzar, That he burnt the Houſe of the Lord, and the Kings houſe, and all the houſes of* Jeruſalem, *and every great mans houſe burnt he with fire.* There is a great deal of ſin committed in great mens houſes, and at this day how have the great men of the Land almoſt in all places ſhewed a ſpirit of Malignity againſt the work of Reformation, Oh how juſt with God is it that the houſes of theſe great men ſhould ſuffer; this that here is threatned in my text, and manie of them have been ſpoiled already, and if God give them not hearts ſpeedily to ſee the evil of their waies it's very probable that within a few years this text of mine may be fulfilled upon them,

London.

*Iſa.*34.13

2 *King.* 25.9.

They ſhall poſſeſs them:

It may be they think though the War did keep us from our houſes a while, nay though they ſhould be broken down, yet our Lands will hold, they cannot take away them. Nay ſaith God, flatter not your ſelves with thinking to come to it again, for you ſhall never come to them, *for Nettles and Thorns ſhall poſſeſs it.* And thus we have done with the ſixth Verſe, but a very little of the ſeventh Verſe. And ſo,

VER.

VER. 7.

The daies of Visitation are come, the daies of Recompence are come.

And of Recompence.

GOD hath his set time for the Execution of Judgment. Obs.1.

What good is it to a Malefactor that he is let alone a while in the Prison, when he knows that at such a day of the Month must be the day of his Execution? *Admonitiō*

The day of Visitation and Recompence, i.e. of *Enquiry* for all thy evil. Obs.2.

Your Judgments they are none other but, *Recompences*; you may have vain pleas and reasons to justifie your selves, but when God comes to visit you he will deal with you in a way of Recompence proportionable to your waies; If you would fall down and acknowledg your sins and your need of Mercy, then it may be you may find Mercy; but if you will stand to justifie your selves, then expect that God when he comes, will come in a way of Recompence.

And now my Brethren, Oh! what a desperate venture is this, that men will venture to deal with God in a way of Recompence, whenas you may be dealt withal in a way of mercy?

Use *To those that say they do what they can.*

You will say, *Who are those that will deal with God in a way of Recompence?*

Certainly those that will plead and justifie themselves, and will say, God knows I do what I can, and this is not so much my fault as others: Then expect that God when he comes to deal with you he will have your pleas to be fully examined, and if it prove that your pleas will hold, you shall have accordingly; and if it prove that your pleas

ſhall be found falſe, then you ſhall be dealt withal in a way of juſtice. Will you venture? dare any of you venture upon your Pleas to ſtand it out? if you ſay, you do what you can, you will be tried by it, and you ſhall be recompenced accordingly; and if it be found indeed that you do what you can, you ſhall be ſaved; but if it be found you have not done what you could, you ſhall periſh eternally: Will you venture? certainly, whatſoever you ſtand pleading to juſtifie your ſelves by, you may expect that God will deal with you in a way of Recompence.

The daies of Recompence are come.

Expoſ. Twice *come*: as it is ſaid, *Babylon is fallen, is fallen.* Iſrael was in a way of Recompence and would hardly be moved with any apprehenſion of danger, and therefore you have it twice repeated.

From thence the Note is this.

Obſ. 3. *That the apprehenſion of an evil preſently coming, that terrifies the ſoul.* You have a notable text for that in *Ezek.* 7. 6.

Ezek. 7. 6 *An end is come, the end is come*; and then in the next words, *Behold, it is come again.* In one little verſe three times, *An end is come, the end is come*; *behold, it is come.* And in the verſe before, *it comes*, and in the verſe after, *it is come*; five times God tells them that, *it is come.* Then ſaith my text,

Iſrael ſhall know it.

Obſ. 4. Wicked men will not know till they feel; when they are ſtruck, then they will know. The beſt knowledg of Gods diſpleaſure it is from the cauſes, but if men will not know from thence, they ſhall know from the effects. In their proſperity they had many falſe Prophets that ſoothed them up, ſo, that they were kept from knowledg, but now when they had felt Gods ſtroke, then they ſhould know; but he doth not tell you what you ſhould know. They ſhould know theſe things.

First,

First, They should know what a great God it is they have to deal withal.

Secondly, They should know how vile a thing sin is.

Thirdly, They should know the vanity of all their shiftings.

Fourthly, They should know the dreadfulness of Divine wrath.

Fifthly, The faithfulness of Gods Prophets.

Sixthly, They should know the wisdom of those who dar'd not do as they did.

Seventhly, They should know the follie and vanitie of all the false Prophets that did seduce them before; they should know, that the *Prophet is a fool, and the spiritual man is mad.* Oh! the knowledg we have of these things in time of affliction, is another manner of knowledg than we know in the time of our prosperitie: It was the speech of a *German* Divine in an affliction, In this disease I know what sin is, and how great God is in this disease. And yet he was a Divine, why did he not know before? No trulie, I never knew what sin and God was so before.

The saying of a Germa Divine. Se Melchier Adams de vitæ Theolog. Germ.

Now Israel shall know.

The knowledg that men have of the truth of God in time of affliction, is a working knowledg. I appeal to you; How manie of you in the time of your sicknes and afflictions have known things after another manner than ever you knew them before? It follows; Obs. 5

The Prophet is a fool, and the spiritual man is mad.

In the time of Affliction they shall cry out that those are fools that did seduce them. One that died not long since by the Exchange, cried out of his keeping companie with lewd Ministers that did encourage him in his waies, and that did harden him against Religion and the Saints of God. Obser.

In

In former times we know how men would close with wicked Ministers, and how they would be hardened in scorning at Religion, and Puritans, but these will have cause upon their sick beds, and death beds, to crie out of them, for they would tell them that they need not be so strict and so pure: take heed now how you be deceived by those that account themselves spiritual men, they here in the text upon experience find that the Prophet did but be-fool them, and those that had such glorious titles of spiritual men, that they were but mad; and if you take not heed some that are here may find it hereafter true upon their death beds, that they may cry out of such and such Ministers that did perswade them to such and such things.

Observ. But truly tis no excuse to men, though they should be led aside by Ministers and others, for you shall find what's the reason that they were given up to Prophets that were fools, it follows in the text: *For the multitude of their iniquity, and for their great hatred.* Thou hadst a wicked and a vile heart that did hate Gods people and the waies of godliness, and therefore it was just with God to give thee up to those that thou seest now to be fools and mad-men; Oh! it's just with God when mens spirits are against the true Prophets of God, to leave them to Ministers that should cozen and undo their souls everlastingly.

VER. 8.

The watch-man of Ephraim *was with my God: but the Prophet is a snare of a fowler in all his waies, and hatred in the House of his God.*

IN this, and the former Verse God charges (as the cause of much evil in *Israel*) the false Prophets, but yet through the Peoples sin, for it was through the multitude of their wickedness that they were so guided by those false Prophets, whom they followed in times of their prosperity. But God would have a time wherein they should know they

they were but fools, and the spiritual man but mad. And this was likewise because of their great hatred, the great hatred of the the true Prophets, their spirits were against them, and therefore God gave them up to those that were false: the same argument follows here in the eigth verse, *The watchman of* Ephraim *was with my God: but the Prophet is a snare of a fowler in all his waies, and hatred in the house of his God.*

The watch-man.

Such who profess themselves watchmen, that take upon themselves glorious titles, Prophets and Ministers of God are called *watchmen*: and these made great profession that they would be as careful to foresee, and labor as much to prevent danger to the People as any of them all, they profest to be very useful unto the people, and to be as much for God as any, but they were a snare; and this title of theirs, and this profession of theirs proved to be a snare Obs. 1. unto the people. Many vile things are hidden under fair and glorious titles, as many excellent things are disgraced under base and ignominious titles: You know what a deal of evil was lately covered among us by names and titles, as the *Clergie*, and the *Church*; and likewise what abundance of good had dirt cast upon it by titles, as *Conventicles*, and *Puritans*, and the like; and now the titles of things may be changed into others, but may be as dangerous some other way, as formerly these titles were both one way and the other: Let people for ever take heed of titles and examin what lies under them, be not led away one way nor other, either by fair or specious titles, or by ignominious titles; Ordinarilie people that do not examin things to the bottom, they are taken with names and titles. But somewhat of these heretofore.

The

The watchman of EPHRAIM.

The people of *Israel*, the ten Tribes they had no mind to the true watchmen, because they threatned hard things against them, they were willing to close with any others that would preach more pleasing things, so they might set one against another, and this quieted them; although the truth was, that these watchmen were a most grievous snare to them.

Expos. Thus many who have carnal hearts, and are not able to bear the evincing and threatning power of the Word in the mouths of the true watchmen, of faithful Ministers, they seek to help themselves by the opinions & judgments of other Ministers, and so think they are safe when they have the opinion and judgment of some that are learned, and have repute of godliness too, for so certainly these watchmen had here; and then they can set the opinion and judgment of one, against the opinion and judgment of the other, they think they are safe now and may be quiet, yet this proves a dangerous snare.

Obs. 2 *When there is cleer conviction of a truth, it is a dangerous thing out of a lothness to yeeld to that, to seek the opinions of others.* I confess when a man hath the opinion and judgments, and if out of love to the truth that he might be confirmed in the Truth, or that he might know fully what the Truth is, for him to seek help from others is a good thing; but if out of distast to a Truth, if because the heart is weary of it, and would fain not have it to be true, because it may bring some trouble, upon that ground he goes to seek the opinion of some other, and hopes before he goes that he shall find the opinion of others to be contrary, and so he may have something to quiet his spirit; this is a great snare to the souls of those that have been guilty of it.

The Watch-man of Ephraim: Ephraim had Watch-men as well as Judah.

No

No cause so ill but will have some in the place of Watch men that have the repute of wise, learned, and judicious men to maintain it. Obs. 3.

The Watch-man of Ephraim was with my God.

They professed more than ordinarie judgment in the knowledg of Gods mind, and acquaintance with the waies of God, and yet they were snares to the people. Whence observe:

Every man in his erronious opinion doth pretend to be with God, and for God; and without this indeed he could never be a snare to those that profess themselves to be the people of God. Obs. 4.

With my God.

It must needs be a great grief to those who have the true knowledg of God, and indeed have interest in him, to see others who are false to maintain that which is evil; and yet to pretend to God, as if they were for God, and for the glory of God, and to set up God as much as any. The Prophet seems to speak in grief and trouble, these Watch-men of *Ephraim*, those among the ten Tribes, they will pretend to be for God, to be for *my God.* Obs. 5.

Vatablus hath a further Note upon this, (saith he) *Ephraim* made to himself a Watch-man, and would hear him, and would hear them together with his God, like mad-men would hear them together with God, and so they would worship Idols and God too, they would seem to respect the true Prophets and false Prophet, both which is a meer madness, (thus he.)

Vatablus *Ephraim fecit sibi speculatorum, id est pseudoprophetas eosque vult audire simul cum prophetas Deo suo, audire & colere tam Idola quam Deum, tam falsos quam veros quæ est mera insania.*

The Watchman of Ephraim *was with my God.*

Obſ. 6. *They would not wholly depart from God, and yet they would maintain falſe worſhip, they would mingle both together.*

But then, *The Prophet is a ſnare, a ſnare of a Fowler.*

Expoſ. That is, he catches poor ſimple deluded ſouls as a Fowler catches the bird with caſting baits that are pleaſing unto the bird, hiding from the bird the ſnare that preſently comes upon it: ſo ſaith he, the Watchmen of *Ephraim* do thus, Firſt they come to the people with very fair and ſpecious things, and labor to drop in thoſe principles, and do not diſcover what inferences they intend to make of them afterwards, they do not diſcover what deſigns they have, and what their ſcope is, for the preſent they come to them, and deſire them to yeeld to ſuch things that ſeem to be as fair as any thimg in the world, and with much pretence that it is only for their good, and they intend nothing but good, now when they have brought them to yeeld to ſuch things, they know that there are ſome inferences to be brought from thoſe things that will make them to yeeld to other things, which had they been preſented to them at firſt, they would never have yeelded to, but the inferences lay at a diſtance as the ſnare doth, and they not ſeeing what would follow they are brought to yield to ſuch things, that afterwards they cannot tell how in the world to avoid, but they muſt yeeld to further things: thus the Watchman is as a ſnare of a Fowler, that laies things that ſeem to be very plauſible at firſt, but intend afterwards to bring the people to yeeld to other things that would be abhorred if at firſt they were preſented to them.

Applic. Good people, as long as you live take heed of the ſnares of Watch-men in this kind. God would not have you ſubmit

submit to any thing, nor do any thing but out of faith.

You must understand the ground from Scripture, and especially in the matters of Gods Worship before you yeeld and submit to any thing, for otherwise though things may seem to be very fair at first, yet they may prove to be but snares before you are aware. Again Obs. 7.

And hatred in the house of God.

First, *This Watch-man is an object of Gods hatred, in Gods House*; wicked Officers in the Church bringing in their superstition, and importuning and urging the delusions of their own hearts, seeking to comply with the times to preserve themselves in credit and esteem, and enjoyment of their livings, they are an object of Gods hatred, these were the Watch-men that did comply with the times and sought their own ends, they were the object of the hatred of God; no people in the world whom God doth hate more than such kind of Watch-men in his House. And at this day we see how God hath cast shame and loathsomness in the faces of such. They are hatred by way of exclamation: ô *rem odiosamit abominandam domo Dei.* Oh hideous and abominable thing that such Watch-men should be pertaining to the Sanctuary. Obs. 8. 1.

Or otherwise by way of efficiency, *Watchmen are hatred*, that is, they cause hatred, they cause my people to hate the true Prophets, and the Servants of God that would worship God in his own way; and indeed, there are no men in the world that are such causes of the hatred of the faithful Ministers of God, the Saints of God, as wicked Watchmen are, Who are the men that do stir up hatred and persecution against the Saints and People of God in former times, but evil and wicked Ministers? 2.

Hatred in the house of my God.

But now, *Wherein doth the false Prophets seem to be envieighed against?* Quest.

Anſw. Expoſ. 1. I find ſome (and I confeſs not without ſom probability) underſtand all theſe of the true Prophets, and then the ſenſe will run thus; You accounted the Prophets of the Lord, who declared the mind of the Lord faithfully to you, to be no other than fools and mad-men, but you ſhall know that they were no fools, that they were no mad-men; ſo I find in 2 *King.* 9. 11. *Wherefore came this mad fellow in?* ſaith the Captain of *Jehu*, and in 2 *Chron.* 36. 16. *They mocked the Prophets and Meſſengers of God.* Here it is thought *Ezekiels* friends and acquaintance bound him, as thinking him mad, chap. 3. 5. And ſo we reade in the Go-ſpel of Chriſts kinſ-folks, they laid hands upon him as thinking him to be mad; and ſo *Paul* in 2 *Cor.* 5. 13. *Whether we be beſides our ſelves, it is to God.* The true Prophets were thought to be as fools and mad-men, and they were ſcorned and contemned as thoſe that were ſpiritual mad-men; but ſaith the Lord, they ſhall know in the time of their viſitation whether they were thus or no: you ſhall find by your woful experience that theſe were no ſuch mad-men as you thought them to be. And in time of affliction men have more honorable eſteem of the true Prophets of God than at other times, thoſe that were jeered at before, Oh! they were ſo wiſe, ſo preciſe and holy, and ſuch tender conſciences! Now they ſhall know how vain their thoughts were of them, when Gods hand is upon ſuch men as jeer at the Miniſters of God for being ſo holy and the like, yet when the hand of God hath been upon them, they have ſent for theſe men to pray for them above any men. So we reade of the people of *Antioch*, though many of them did give their hands for the baniſhment of *Chryſoſtom*, yet being terrified by an Earthquake, immediately ſent for him again. And ſo in *Job*, 33. 23. ſpeaking of the time of affliction, *If there be a meſſenger with him, an Interpreter one among a thouſand to ſhew unto man his uprightneſs.* But further,

2 *King.* 19. 11. 2 *Chron.* 36. 16.

Chryſoſtom Theodoret. lib. 5. *cap.* 34.

Becauſe

Because of the multitude of thine iniquities, and thy great hatred.

If you understand it of the true Prophets, the sense will run thus, You shall know in the time of your visitation, whether they were mad-men and fools or no; it was upon the multitude of your iniquity and great hatred that you accounted them so, to be such fools and mad-men before, it was because of the Malignity of your spirits and the hatred against the right waies of God; you had many exceptions against them, but the truth is, you saw nothing, but the Malignity of your hearts lay at the bottom, you accounted them fools and mad-men because of the multitude of your iniquities. Men who are not so able to judg of things sometimes in controversie, yet they may have this rule to help them to judg of Ministers and of their cause, (who they are that are most like to be in the truth) by this rule,

What is the side that men incline most to as they grow most in godliness? And what side men incline most unto, as they grow more loose and formal in their waies?

A Rule to help cõmon people to judge of Ministers, & of their cause.

Consider of that, If there be a Side or Partie, you are not able to judge which is in the truth, there's some good men on one side, and some of the other; but you being weak and not able to examine the ground of things, take this Rule as a help: What is the Side that men most encline to as they grow in godliness? And what side is that that men most cleave to as they grow most loose and most formal in their way and profiting? When (I say) men whose multitude of iniquities encrease, and according to the encrease of the multitude of their iniquities, so they encline to a Party; I cannot but be the more suspicious of it, when I see the other way that the most consciencious men are, and the more the fear of God prevails in them, and the more strict they grow in their waies, they do more encline

A Caution to the Rule

encline to another side; I cannot but think that there may be much of God there. And yet it's true, that the greatest Hereticks that ever were have pretended great holiness, that must be granted too. But still, if this opinion were not of God, those that did indeed grow up in true holiness, the more holy they were, the less did they favour that way, though it had never such a pretence of holines. And if it be but a pretence of holiness and not true, then certainly the more loose and formal professors grow, the more wil they close with that way (if it be but a pretence:) so it is here, their hearts were taken off from the true Prophets of God through the multitude of their iniquities; the more they grew to loosness the more were their hearts taken off from the true Prophets of God.

Further: *The watchman of* EPHRAIM *was with my God.*

Still take it as concerning the true Prophets, that is, Even *Ephraim* wanted not watchmen to shew them their danger in departing from God; though the ten Tribes did decline from God, yet such was Gods goodness to them as they had watchmen that were faithful even among them.

They were with my God.

That is, They had such Whatch-men as lookt upon God, as having to deal with God and not with men, as sent from God, as pleading for God, and hence they could not be taken off from their way, either by threats or flattery, they might have have had preferment as well as others, they needed not have been the But of the hatred and malice of men no more than others, if they would have done as others did. No, but *they were with my God*, the fear of the great God was upon their spirits, and they dared not do as others did, they resolved to be faithful with God, to approve themselves to God, come of it what would

would come they went on in their way, they left their means, and estates, and liberties, and lives, and all to God, it was for God to provide for them, it was for them to look to it that they did continue faithful to God. And thus the sense runs, If they were the true Prophets that were among the ten Tribes, then it is as an aggravation of the sins of the ten Tribes, that though they had many false Prophets, yet they had Watch-men that did continue faithfull with God.

And with my God.

Those who have interest in God they rejoyce when they see faithful Ministers of God keep close to God, to set up God in all their waies, when they see them not to be set upon their own designs, not to warp this way or that way, but to make it to be their bent and aim to set up God, and to bring men to the knowledg of God, Oh! they rejoyce in this. So the Prophet speakes with a joy, (if it be spoken of the true Watchmen) Oh! blessed be God that yet notwithstanding all the defection of the times and corruptions that there were, yet that there were Watch-men among *Ephraim* that were faithful with God, Oh they had no other designs but to set up God, and were willing to deny themselves in any thing so be it they might bring souls to God, thus the Prophet rejoyces. Obser.

And certainly it's a great deal of joy for the Saints to see Ministers of God to have clean spirits this way, to have no designs of their own, but to set up the honor of God among people. But even these Prophets as faithful as they were, yet they were accounted no other than a snare of a Fowler, and are even hatred in the house of their God, they are accused of being politick subtil men, who have cunning plots and reaches to set up their own way, that they are as bad as Jesuites, and such kind of Aspersions as these are the Devil calls upon them, and gets many good

people-

people to drink in theſe things, and thoſe who otherwiſe were accounted Godly and of great uſe in the houſe of their God are now become even hatred in the houſe of their God, the Devil hath ſo prevail'd to beſpatter and aſperſe them with ſuch ſtories about them and reports of them as even theſe men that were the moſt faithful with their God, yet now are lookt upon as the troublers of the times, and as ſnares to people, and are even hatred in the houſe of their God, even by many people that otherwiſe have good affections: no way doth the Devil drive on his own deſigns more efficaciouſly than by this, Then by making the moſt painful, faithful, zealous Miniſters of God to become even hatred in the houſe of their God, even among good people that are profeſſors of Godlineſs. Thus *Jer.* 18. 22. *They have digged a pit to take me, and laid ſnares for my feet.* *Iſa.* 29. 21. *They lay a ſnare for him that reproveth in the gate.*

Aſperſion on good Miniſters.

What Satans great deſign is.

Further, *Hatred in the Houſe of his God.* (Underſtand it ſtill of the true Prophets) And then the ſenſe further goes thus: Yet he continues in the houſe of his God, here he makes this his encouragement, that he is in the houſe of his God, he is in Gods work though he be hated for it. Gods Miniſters they ſhould not be offended though they find the like dealings among the profeſſors of Religion, yet ſtill they ſhould continue in their work and imployment with all faithfulneſs that God ſets them about, and then all aſperſions will wipe off in time, they will vaniſh and come to nothing.

Calvin carries the ſenſe of this ſomewhat different from what hath been ſaid, in a middle way between both, and if not according to the full ſcope, yet it comes very neer, thus he takes it; he takes the former part of the verſe for true Prophets, and the latter part of the verſe for the falſe Prophets, as if he ſhould have ſaid thus: There was a time that *Ephraim* had Watchmen with my God, and with his people, they had *Eliſha*, and *Elijah*, but now the Prophet

Calvin. in loc.

is

is a snare of a Fowler, and hatred, in the house of my God. This is a woful change in places where people have had Watch-men that were godly, wise, zealous, faithful with God, but now these are gone, they are dead, many of them are banished, and many are with God in Heaven, and they have others now among them, as a just Judgment of God who are a snare to them, and hatred in the house of God, others who do succeed these blessed servants of God that are gone, they are like storms, and tempests, that do succeed fair and Sun-shine weather, and if we take it thus for both, the true Prophets in the former part of the verse, and the false Prophets in the other; then there is a special emphasis in the change of the phrase [*my God*; and *his God*] the Watch-man with my God, and hatred in the house of his God; the God of the true Watch-men, and the God of the false Prophets are not the same: those who pretend to worship God, and yet worship him in a false way, they worship another God, they have not the same God; and no mervail though there is hatred between true Prophets and false then; they must needs have hatred one against another who have divers Gods, *My God*, and *His God*, and yet both pretended to be for the same God.

Yea, but saith the Prophet here, No, whatsoever their pretences are, they teach people the Worship of God not in a right way, God is not their God: And who they are that have most interest in God, let God Himself judge; not by giving the one more of the favour of the times than the other; for the false Prophets had more of this now: but 1. By the most appearing of the Spirit of God in men. 2. By the witness of mens consciences when they are going to appear before God. And 3. By what Christ shall own at his appearing. Oh! that I could tell how to sweeten these times I speak unto you of. God by providence hath cast me upon this Scripture. I know not how to give you the mind of God in this Prophesie but by being thus plain.

The watchman of Ephraim *was with my God: and their hatred in the houſe of his God.*

Ar. Montan. *in loc. Dicta eſt oratio ex. ſimi'itudine eorum qui in magna familiâ apud Dominum plurimum poſſe videntur &c.*

Only one Note by the way that *Arias Montanus* hath upon the words, ſaith he, This Phraſe, *Hatred in the houſe of his God*; it's taken from ſuch men as live in ſome great families, and ſeem'd to have a great deal of power with their Lords, and abuſe the power they have with their Lord, being continually by his table & bed ſide, they are a means to cauſe a great deal of hatred, and at length to undo others and themſelves: So theſe Prophets are juſt like theſe men, they are in the houſe of God, and ſeem to have much intimacie with God in his Houſe; but the truth is, they abuſe this their intimacie to the hurt of themſelves and to the hurt of others. And thus much for the Explication of the Eighth Verſe. It follows.

VER. 9.

They have deeply corrupted themſelves, as in the daies of GIBEAH.

Obſer.

THeir wickedneſs hath deeply *rooted* its ſelf, ſo the word here ſignifies; there's little hope to prevail with them, labor what you can, their ſuperſtitious and Idolatrous waies have gotten ſuch deep root in their hearts that there is no getting of it out. Sin, and eſpecially that ſin of ſuperſtion ſo deeply roots its ſelf in the hearts of men if it be let alone but a little time that there is no getting of it out.

Uſe. *Englands reformatiõ*

And indeed there is little hope of the Reformation that is now in hand, that ever we ſhould ſee it come to the full beauty and perfection of it until even God himſelf, either by ſome extraordinary hand of his ſhould root out thoſe ſuperſtitious principles that there are in many men, or at leaſt by his own hand root out thoſe that have ſuch ſuper-

ſtitious

ſtitious and Idolatrous principles rooted in them. We wonder that men cannot be taken off from ſuperſtitious waies, Oh! they are deeply rooted, it's not an eaſie matter to eraditate thoſe waies and vile words of theirs; it's a bleſſed thing to take ſin betimes, and you that are young that have not other wickedneſs, and eſpecially ſuperſtition rooted in you, you are thoſe that it's like God will make uſe of for the bringing this Reformation to perfection, you ſhall ſee the glory of it, it may be when others are gone and dead you ſhall come to ſee what God intended in all theſe ſtirs that have been among us, we find by experience the fruit of this in the hearts of men, what a deal of ſtir was there to take them off at firſt? Oh! but the root abides ſtill in mens hearts, and there's this experiment of it, of the depth and root that ſuperſtition takes in mens hearts, That though men be content not to practice thoſe ſuperſtitious waies that they did before, becauſe now the times do not favor them, yet this we find, that men cannot be brought to leave off thoſe things as ſinful, but as inconvenient, they will be content to forbear the practice of them, but you have but few men, I had almoſt ſaid but few Miniſters, but ſo far I may be bold to ſay, that many Miniſters, but eſpecially thoſe who were any thing forward in ſuperſtitious waies, ſuch as did not before account them a burden, thoſe though they do leave them off at this time, yet not as things that are ſinful, they never could be brought to that, to acknowledg them to be ſinful, and ſo to charge themſelves in ſinning againſt God, but they are content to leave them off as things that are inconvenient and as may be burdenſom to other men; but the leaving them off after ſuch a way is no other, but if the times ſhould favor them again there is a principle retained in their hearts, ſo as they would be in readineſs to ſubmit to them again, and to do them as formerly, this bitter root of Superſtition abides in their hearts; that's the meaning of this phraſe, *they are deeply rooted*, that is, their ſuperſtiti-

Our young ones may ſee.

Miniſters that counted the things now laid aſide, only inconvenient, will take them up again.

on and falſe worſhip is deeply rooted in their hearts. Well, let their ſuperſtition be rooted as deep as it will, yet as Chriſt ſaith in *Mat.* 15. *Every plant that my Father hath not planted ſhall be rooted out:* God will either root thee out, or the ſuperſtition of thy heart out of thee. And ſeeing the falſe worſhipers have ſuperſtition ſo rooted in their hearts, Oh! how ſhould the true worſhipers of God have the truth rooted in their hearts never to be rooted out; ſo Saint *Paul* in *Col.* 2. 7. *Rooted and built up in him*, and *ſtabliſhed in the faith &c.*

A Note for the ſuperſtitious.

Uſ. *to true worſhipers*

They have deeply corrupted themſelves, as in the daies of Gibeah.

This muſt coſt us a little further time for the opening of it fully: *Rooted in their evil waies as in the daies of* Gibeah. What hath this reference to? the Scripture doth note the City *Gibeah* for two notable things; one, that it was the City of *Saul*, and ſo then upon that ſome carry it thus: That as heretofore they caſt off my Government when they choſe *Saul* to be their King over them, ſo now they caſt me off as then formerly they did.

Expol. 1.

But I think that's not the ſcope, but rather, *As in the daies of* Gibeah; This hath reference to that notable ſtory that you have in the 19. and 20. chapters of *Judges*, there you ſhall find what was done in the daies of *Gibeah*. You ſhall find the ſtory of a Levite that had his Concubine gone from him and playing the whore, he went to fetch her again, and as he was returning home (the ſubſtance of the ſtory is this) as he was coming home he would not go by no means (as his ſervant would have had him) to *Jebus*, becauſe thoſe that lived there were not of the Children of *Iſrael*, but he would be ſure to lodg in a City that did belong to the Children of *Iſrael*, and when he comes to *Gibeah*, there expecting to have protection from that City, being they were of the Children of *Iſrael*, yet he found it quite otherwiſe, the people of the City were notorious abominable wicked people and they came by violence in the night

2. *Our Authors.*

to

to break open the doors where he lodged that they might commit sodomy and filthiness with him, but they obtaining him not, get his Concubine and abuse her all night together one after another, till with a long abuse of her they kill'd her, and she lay dead at the door, upon which horrid thing, this being committed in a City that did belong to the People of God, this Levite takes a knife and cuts his Concubine (being dead) into twelve pieces, and sends them all abroad throughout the coasts of *Israel*, and bad them think upon it and consider what should be done. And upon the sight of that, and hearing the occasion of it, the people were amazed and said, Never was such a thing done, or seen since the people of *Israel* came out of the Land of *Egypt*. Wherefore all the People even from *Dan* to *Beersheba* they all assembled to consult what should be done, in the 20. chap. they resolved to go against the City of *Gibeah*; in the 11. verse the text saith, *All the people were gathered together against the City, as one man:* and in the 13. verse they required those Delinquents to be delivered up to them. Now those Children of Belial they stood it out and would not deliver them up; yea, and they got the *Benjamites* to joyn with them, twenty six thousand Armed men to joyn with them to stand in defence of these notorious Delinquents, they got up an Army which one would not have thought that among the People God there should have been gotten up an Army to have defended such notorious villains as those were, yet they did, but the people of *Israel* joyned all together and were resolved that they would have such notorious wickedness to be punished (there was four hundred thousand joyned together) Now in the 18. verse, they asked counsel of God what they should do, & God gave them leave to go, and bid that *Judah* should go up first, so they went to require these Delinquents and went up against them, but the *Benjamites* the first day got the victory and slew two and twenty thousand men. Upon that the Children of *Israel* went up to God

God again and wept before the Lord, and God gave them leave to go again, & they went, & the *Benjamites* came out again & slew eighteen thousand more of them: These wicked Malignants got the Victory two daies and slew fourty thousand of the Children of *Israel* that went not only by Gods leave, but by his sending, and yet for two daies together they fel before those wicked and vile wretches; but yet afterwards they went and wept and fasted, they knew that their cause could not but be good, and they were resolved they would go to God again and humble their souls before God, and fast, and pray, and then they overthrew those wicked *Benjamites*, and these of *Gibeah*; and whereas there were twenty six thousand came out against them, there was twenty and five thousand and an hundred men slain by the sword, and the City of *Gibeah* was burnt with fire; so God executed wrath upon them at length. This is the story that the Prophet hath reference to.

Malignants may have great Victories one after another,

Yet a good cause religiously managed prospers at last

Now these men are wicked, *as in the daies of* Gibeah; look how it was in the daies of *Gibeah*, so now it is; there's many remarkable things to be observed from that story, in reference to this which the Prophet doth quote it for, the story in general was thus, That they stood out to defend wicked ones so as they did; it doth concern us fully in our times, and our wars are almost the very same now as then they were, for what is the main cause of our War but to fetch Delinquents to the execution of Justice? and who would have thought that such Delinquents whose burdens we groaned under in former times, and we accounted the great evil of the times, that these should find an Army to defend them? Yet perhaps some times we may be overcome by them, and they may for a while prevail, but let us fast before God and humble our selves more throughly, and certainly God will own his *Cause* in time as there he did. But particularly from the story first observe,

Our times such.

Obs. 1. *That when we make use of men as a shelter and to seek protection from them, if they shall deal vilely with us and accuse us, and make*

make a prey upon us, this is a most abominable and cursed wickedness in the eyes of God; This Levite came from *Jebus* and would not lodg with them, but to *Gibeah*, thinking to have had protection there, and yet these deal vily: Doth any man put himself under any of you for protection, and do you deal falsely? Oh! this is an abominable thing in the eyes of God.

Secondly, *That sometimes we may meet with worse usage from such who profess Religion and more strictness in their waies, than from those who outwardly are further off from profession.* It may be if they had gone to *Jebus* they would not have met with such ill usage, as they did when they came to *Gibeah*: sometimes it is so that they that make profession of Religion they are guilty of more ill usage to the servants of God than others that are prophane and ungodly, or of another Religion. Obs. 2

Oh! let men take heed of this, how they behave themselves towards their Brethren, that they may not have cause to say, Lord, were we among the *Indians* or among some moderate *Papists*, or under some of the *Prelates* again we should not find such hard usage as we do from some of our *Brethren* who profess thy Name and seek Reformation; this were a sad thing (I say) if ever there should be cause for the Servants of God to make their moans to Heaven and cry to God. God forbid. Use. *Admonitio to some Brethren now.*

Thirdly, Whereas *Israel* thought themselves holy and devout for God in the multitude of their sacrifices, and their devotion, and their services that they tendered up to God, yet God looks upon them as filthy and wicked, as the men of *Gibeah* were that committed sodomy and such kind of filthiness, saith God, *You have corrupted your selves as in the daies of* Gibeah; whatsoever your fair shews are, and your sacrifices be that you offer, yet you are lookt upon as thus vile and abominable before God.

From whence therefore the Note may be, *That men may have very fair shews in the Worship of God, and do that which* Obs. 3.

may

may ſeem to be much for the honor of God, and yet God looking with other eyes than men do, God may behold them as filthy, abominable, and loathſom in his ſight. God will not be put off with words of Reformation and the Service of God, for men may have ſuch baſe ends in it, and may mix ſo much of themſelves to corrupt the right way of God, and to keep out the right ſervice of God with ſhews of ſerving him, that this may make them and their ſervices to be as odious to God as the moſt filthy thing in the world; that's the cleer and plain Note from thence. We do not reade of ſuch abominable filthineſs of body as was in the daies of *Gibeah*, but becauſe of the corruptions of Gods Worſhip that they carried fairly, yet the Lord lookt upon it as filthy, as that was in the daies of *Gibeah*.

Obſ. 4. Fourthly, *For men after wickedneſs is committed, to ſtand impudently, and boldly in the defence of it, and to be ſo far from the acknowledgment of their ſin, as they will rather venture deſperately the undoing of themſelves than they will come in to acknowledge or let Juſtice have its courſe: this is an abominable wickedneſs in the eyes of God.* Thus they did in the daies of *Gibeah*. And thus you are ready to do, not only to commit horrible wickedneſs and ſins, but to ſtand in the defence of it; there is this deſperate ſtoutneſs of ſpirit, and hardneſs of heart in many men, that when they are once got into the way of ſin, rather than they would yield and ſubmit, they will venture the undoing of themſelves: the men of *Gibeah* did ſo, and they were undone accordingly.

Obſ. 5 Yea further, *Not only to ſtand out our ſelves in evil, but to joyn with others to defend them, though it be the venturing of our own undoing and others*, this is further wickedneſs; yet how many have we of the Gentry and Nobility of the Kingdom, that do not only ſeek to defend themſelves, but joyn with the greateſt Malignants of the Kingdom, with thoſe that are the greateſt cauſes of evil, and were like to be the utter undoing of us all? to defend them from Juſtice will venture the ruin of their own families; whereas were it that

Uſe *for many of the Nobility and Gentry of* Engl.

that the Malignants were given up, they might have saved their estates families and all; Oh! that ever God should leave men in such horrible wickedness as this is! This is just as it was in the daies of *Gibeah*.

Sixtly, *Those who do so stoutly stand to defend wickedness and other men who are wicked, yet they may for a while prosper*; even the men of *Gibeah* and the *Benjamites* may prosper. Obs. 6.

But yet in the next place, at last, these men shall perish, twenty five thousand and an hundred of these twenty six thousand perished, and all the men of *Gibeah*, and the City was burnt. So, let men stand out as stubbornly and stoutly as they will, and say, What care we? they will lose their lives and estates rather than they will submit and yeeld, well, they may lose all at lengh; you have yet (it may be) a day (some victory) and prevail'd at some time, yea, but let not mens hearts be hardened by that, nor let none of the other side be discouraged, for certainly those that stand desperately out in defending of wickedness they shall perish at last; so did the *Gibeonites*. Obs. 7.

Yea, *But what is this to us* (might the Prophets Auditors say?)

Yes certainly it's much to you, for this aggravates your sins, the sins of forefathers (that's the Note that the Prophet makes use of) what was done in daies of *Gibeah*.

From whence is this Note,

That the sins of forefathers is an aggravation of Childrens sins, when they commit the same and others like unto them. And yet such is the delusion of many poor people that they excuse the present sins by the sins of former times: As thus; suppose Ministers or others should complain of the sinfulness of the times, and declaim against the sinfulness of the times, you shall have some can say, Why do they keep such a stir of the wickedness of the times, were they not as bad as they are now heretofore? Oh delusion! This is the great aggravation when that thou livest in those Obs. 8. Applicat.

ſins thy forefathers did, thou art it ſeems the child of a wicked parent, and how juſt had it been with God to have cut thee off preſently for the ſins of thy parents? and doeſt thou ſay, that thy wickedneſs is no other than the wickedneſs of thy forefathers? Certainly if the times be as ill as they were heretofore, they are worſe than they were heretofore, for the evil of our foreſathers is an aggravation of our preſent evils, if we continue in them: As the treachery of a parent would be no excuſe for the treachery of a child, for him to ſay, my father was a Traytor: for me to excuſe the ſins of the preſent times with the ſins of the former times, and ſay, that they were as ill formerly as now; it is juſt for all the world ſuch kind of reaſoning; but this is not the reaſoning of the Spirit of God, he aggravates the ſins of *Iſrael* in *Hoſea's* time with the ſins that were in the daies of *Gibeah*. God may let men alone in their wickedneſs for a long time, untill they grow to the height of their wickedneſs, and then God comes upon them. When the ſins of the *Amorites* were full, *Now, he will remember their iniquities, he will viſit their ſins.* But for this phraſe of Gods remembring, and viſiting, that we have had before, therefore we paſs it over, and come to the tenth verſe.

If preſent times be as bad as former, then they are worſe.

ſimile

VER. 10.

I found Iſrael *like Grapes in the Wilderneſs: I ſaw your Fathers as the firſt ripe in the Fig-tree at her firſt time*

THE ſcope of the holy Ghoſt in this, it is to upbraid the ten Tribes for their wretched ungrateful dealing with God, their ſin is aggravated by Gods love towards them and their forfathers.

I found Iſrael *like grapes in the Wilderneſs.*

Expoſ. That's thus; look as a man that hath been travelling in

in the parched wilderness, and is dry, and weary, and faint, he doth come to a place in the Wilderness unexpectedly and finds clusters of Grapes, from whence he hath abundance of refreshment to cool and moisten him, and Oh how refresh'd is this poor man when he is parched in the dry Wilderness and beyond all expectation comes and finds a Vine full of clusters of Grapes? this would be the most pleasing thing to such a man that could be; thus saith God, Such kind of delight had I in your forefathers. He names Grapes and Figs here because they are the most delightful fruit of all kind of fruit to weary travellers: Now if this be so that God hath such delight in his people as a man would have in Grapes thus in the Wilderness, Oh! how should God be our delight when we are in the Wilderness? If we being his people are so delightful to him in the Wilderness, surely then God himself should be delightful to us in our wilderness, Oh! let God in his Ordinances be to us in our troubles and afflictions as Grapes to a traveller in his Wilderness; surely if God will account us to himself so delightful, there's great reason that we should account him to us as delightful: Some of Gods Servants have been forced to fly into the Wilderness, and though they have not had such outward refreshments as we have had here that have set under our own Vines, and Fig-trees, yet God hath made them to find Grapes in the Wilderness, they have sit under Gods Protection and his Ordinances, as a man in the Wilderness should sit under a Vine of Grapes and refresh himself with them.

Applic. *God should be our delight in his ordinances*

I saw your Fathers.

We should lay to heart Gods Love to our Fathers, and seek to continue it to our selves: It's a sad thing to look upon degenerate Children who have had fathers whom God took delight in; Your Fathers were as clusters of Grapes that did refresh the very soul of God; as it is said of Wine,

Obser.

that it doth chear both God and man; so the grace and holiness of your forefathers, Oh! how refreshing were they to the heart of God? But what are you, you are sowr in the tast of God, what delight can God take in your unsavory and rotten corrupted spirits? Oh! it's a comfortable thing when a child is able to say, as *Exod.* 15. 2. *My God, and my fathers God*, God was my Fathers God, and delighted in my Father, and blessed be his Name he is my God, and I hope he hath some delight in me: You who are the children of Fathers whom God delighted in as Grapes in the Wilderness, it's a mighty engagement for you to look to your selves that your hearts and lives be not corrupt, but follow the steps of your fathers, that God may delight likewise in you. But further;

Exod. 15. 2.

As the first ripe in the Fig-tree at her first time.

There's a great deal of elegancy in these expressions. The Fig-tree bears twice in the yeer, and here it is, *The first of the first time.* Their Fathers were as delightful as Grapes in the wilderness, and as the Figs, the first Figs in her first time.

Now we know that we prize fruit that is first ripe, as Cherries when they are first of all come, when they come it may be two or three into the Market, and Pease, and such kind of things when they are the first ripe of all, how they are prized? you shall have many will give any price for them. We say when Cherries come at first, that they are Ladies meat, or Longing meat: Now the Lord is pleased to condescend so much to express his love to his people, as the love of a longing woman to Cherries or other fruit, when they come first of all; as a woman hath a longing after things when they come and are first ripe; saith God, Never did woman long after any fruit when it was first ripe more than my soul hath longed after you to do you good, I have taken as much pleasure in you as ever woman could take-

take when she had her longing in the most dainty first ripe things: This is the meaning of the holy Ghost here, to shew the Love of God to his Saints. Many expressions we have in Scripture, as in *Jer.* 12. 10. they are call'd his *Pleasant Portion*, and the *dearly Beloved of Gods Soul*, *Jer.* 12. 7. and the *peculiar Treasure of God*, *Exod.* 19. 5. and here there are two as elegant expressions, as *Grapes in the Wilderness*, and as the *first ripe of the Figs in the first time*: Thus is Gods exceeding goodness to us, though we be sapless in our selves, and have nothing in us to procure delight, yet God in his own free Grace is willing to express himself thus to his People, Oh! what delight should we have in God who takes such delight in his Servants? And this expression of God we think may very well hint unto us a meditation concerning the delight that God hath in young ones that do begin to give up themselves unto him, the Lord loves the first fruits, and the first ripe of things: in *Mich.* 7. 1. *Wo is me, for I am as when they have gathered the Summer fruits, as the Grape gleanings of the vintage, there is no cluster to eat; My soul desired the first ripe fruits.* So it's true, by way of allusion at least, we may apply it, the Soul of God is a longer, God is a longer; To what? To the first ripe fruits, to the first of your years, to you that are young ones: We prize highly Nettle buds when they bud out first; Oh! so graciousness when it buds out in youth at first, Oh how pleasing is it to God! in *Exod* 23. 19. God would have the first of the first fruits, he would not only have of the first fruits, but the first of the first. God stands much about the first still. And in *Leviticus*, 2. 14. there you reade, that the Lord is so eager to have the first things? (as a longing woman) that he will not stay till they be ripe, he will have the green ears of Corn dried in the fire; as many women that long they will not stay untill the thing be ripe, but if they can have it ripened by any art, though not by the way of Nature they will seek to have it ripened so, and then they must needs have it; so saith God, my longing is so

Ier. 12. 10

Vers. 7.

Exod. 19. 5.

Gods delight is in yong ones.

Mic. 7. 1.

Exod. 23. 19.

Levit. 2. 14.

simile

ſo after the firſt of things that I will not ſtay till they be fully ripe, but the Corn, though it be green ears, if they may be dried by the fire, I'le have them then. And ſo in
Cant. 2. 12 *Cant.* 2. 12. *The flowers appear on the earth, the time of the ſinging of birds is come, the Fig tree putteth forth her green Figs*;
Chap. 6. 11 and in *Cant.* 6. 11. *I went down into the Garden of Nuts to ſee the fruits of the valley, and to ſee whether the Vine flouriſhed, and the Pomegranates budded.* Oh! the Lord looks up and down in Congregations that are as the Gardens of God to ſee
Chap. 7. 12 ſuch: and ſo in *Cant.* 7. 12. *Let us get up early to the Vineyards, let us ſee if the Vine flouriſh, whether the tender Grape appear, and the Pomegranates bud forth; there will I give thee my Loves.* Oh let us go and ſee whether the tender Grape appear, or the Pomegranate bud; there will I give thee my Loves. Where God doth ſee grace beginning and budding in young ones, there God manifeſts himſelf; there
An Exhortation to yong ones. will I give my Loves. And this only by occaſion of Gods expreſſing himſelf like a longer after the firſt things. Oh! give God his longing you that are yong ones, and begin to be godly betimes, you ſatisfie the heart of God as the firſt fruits ſatisfie a longing woman. It follows:

But they went to Baal-Peor, and ſeparated themſelves to that ſhame.

But ſaith God here, What a *But* comes after all this? God doth manifeſt his delight in them as in the firſt ripe Grapes in the Wilderneſs, and the firſt ripe fruit, and yet behold, Oh! there's a *but* for all this.

Obſerv. *It's not the greatneſs of Gods love that is enough to engage carnal hearts:* this is an evil and a ſore thing to ſee: there was a time that God accepted of this people and delighted much in them, but now they are departed: Oh! it's ordinary for people to degenerate, though a few yeers ſince, how forward and zealous were they for God, and for Reformation, but within a while they grew cold, and dead, and

and formal, and slight, and begin to leave off all their good beginnings, and decline from God, and from his Truth.

They went to BAAL-PEOR.

God complains of this people as a Husband of an Adultress: Though I delighted in her, and loved her, though she had all the content she could desire, yet she goes and forsakes me, and gives up her self to a filthy unclean Whoremaster: God takes it exceeding ill that he loses his love. And I beseech you observe: *There's nothing goes neerer to an ingenious heart, than the loss of Love*; he had rather lose his Money than his Love (such an one hath requited me il for my love:) this (I say) goes to the heart of a man, and there's nothing more grieves him than that he finds his love is ill bestowed. So certainly it goes to the heart of God that his Love should be ill bestowed upon people.

They went to BAAL-PEOR.

Many loathsom and obscene things are reported concerning this *Baal-Peor*, (this god that was the god of the *Moabites*) that is unfit for chast ears to hear, therefore we shall not mention such things; Much filthiness was committed in the worship of this their *Baal-Peor*, and yet (saith God) notwithstanding all my love to their fore-fathers; whereby they might have drawn an argument that they should have had blessings upon themselves, if they had continued in the waies of their forefathers, yet they went from me & went to *Baal-Peor*. From whence the Notes are:

Baal-Peor. Deus apertionis, indix interpret. nom. vulg. lat. apud latinos priapus vid. Hier. *in loc. nec non* Drusium.

First, *The more shameful any thing is, the more abominable is it to forsake God*: It's an abominable thing to forsake God, for the gaining of Heaven and Earth (if it could be gained by it) but for to forsake God for a *Baal-Peor*, God takes this ill: (but that we met with before.) Obs. 1.

Secondly,

Obſ. 2. Secondly, This is the evil of mans heart, *That there is no evil ſo baſe and ſhameful, but he is ready to forſake the bleſſed and glorious God, that he may cleave to that.* As it is reported of the Panther, that it doth love the dung of man ſo well that if it be hung up at a height, it will leap and skip for it till it burſts in pieces. So, many there are that are ſet upon ſuch baſe things, that they are content to part with all good that there is in God and Jeſus Chriſt, if they may but have them, they are content to undo themſelves to all eternity.

The Panther.

Obſ. 3. Thirdly, *So to leave God, as to give up our ſelves to baſeneſs and wickedneſs, Oh! this is moſt abominable:* To be over-taken with a ſin is vile, but for one to give up himſelf, or her ſelf to wickedneſs, this is abominable: and yet this is that that many are guilty of; at firſt perhaps ſin is fair-mannerd, and ſaith, Do but take ſome dallies with me at firſt, but after the ſoul begins to give up its ſelf in a moſt deſperate way in ſinful courſes: many an Apoſtate doth thus that had ſome comfort before in God, but now having gotten a haunt of wickedneſs they have loſt all their comforts in God and Chriſt, and now ſaith this deſperat ſoul, I cannot have comfort in God and Chriſt, and therefore I will have it in the ſatisfying of my luſts. Oh! my Brethren, what a ſhame is this? So far as thou art able to be guilty of ſhaming even God Himſelf and Jeſus Chriſt; therfore in *Heb. 6. 6.* Apoſtates are ſaid, *to put Jeſus Chriſt to open ſhame*; an Apoſtate that leaves the waies of God and ſeparates himſelf to his luſts, he doth put the Lord Jeſus Chriſt to an open ſhame. Oh! how ſhould Gods people ſeparate themſelves for the Lord, and be wholly his, ſeeing Idolaters ſeparate themſelves to their Idols? let them look upon themſelves as a people ſeparated for the Lord.

Apoſtates

And their abominations were as they loved.

That is, Firſt, as they loved, ſo they were guided, they were

were not guided by the Word, nor by any Divine Rule, not by right Reason, but according as they loved, they followed what they had a mind to, never regarding what Gods mind was; *The judgment is soon gone when the heart is taken with a thing.* Ordinarily people love that way they go, not that way the Rule guides them to, but what way their affections carry them on in; this is a very sinful thing for men to be acted with, and carried upon, meerly by the violence of their affections, and especially this is evil in the matters of Gods Worship, there we may not do things as we love, that is, because we think such things are very fair and there appears no hurt in them to us, and they like us well; yea, but we must examine whether we have warrant out of the Word for that, we must not do as we love, but according as the rule is.

Obs. *Not what we see, but what God likes.* Perit judicium, quum res transit in affectum.

Secondly, *They were abominable as they loved; they were turned into the very likeness of what they loved:* and indeed our loves what ever they are upon doth turn us into the likeness of the thing, The understanding turns the object into a likeness to it, but the heart is turned into the likeness of its object.

Expos. 2.

Austin hath a notable expression for this, saith he, Such is every man as his love is, Doth a man love the earth? he is earth; doth a man love God? (what shall I say, saith *Austin*) he shall be even God too. And indeed the Scripture saith we are partakers of the Divine Nature, Oh! what care had we need have of what we love, Doest thou love a base filthy thing? then thy soul is base and filthy too. Doest thou love the glorious and blessed God? then thy soul is made like to God: Chuse therefore good objects for thy love, love the Lord, and love his holy waies, love things that are excellent and glorious, and by the loving of those things thy heart will come to have excellency and glory put upon it; but if thou loveſt that which is drossy and filthy, thou comest to have a base and drossy heart of thy own. Mans soul is like to the Cameleon that is

Quod per voluntatē resolutē & efficaciter vis, hoc absolute es.

Non faciunt bonos vel malos mores, nisi boni vel mali amores. Aug. *Ep.* 52. *ad Macedon.*

The Chameleon. Plin. *Lib.* 8. *Cap.* 33

is changed into the color of the object it looks upon.

They were abominable as they loved.

Expoſ.3. Every man or woman is as he loves.

Thirdly, *They were abominable as they loved.* That which is here tranſlated of the Concrete, I find it may be as well tranſlated of the Abſtract, *They were abominable as their love:* and ſo it's carried by Interpreters, that is, they were abominable as their *Idols* were that they did love, and their Idols were call'd *Love* in the Abſtract; as a man cals his Wife, his Love, ſo they call'd their Idols their *Love*, and they were abominable as their Love was, that is, look how abominable *Baal-Peor* was, ſo abominable were they; ſo the Pſalmiſt ſaith, that, *they that make Idols, are like unto them.*

Expoſ. 4 *prefer'd.* But fourthly, which I think is eſpecially the ſcope of the holy Ghoſt here, *They were abominable as they love*, (though the other may be taken in) this Scripture hath reference to that that you reade in *Numb.* 25. 1. there you find that the people of *Iſrael* by the wicked counſel of *Balaam*, when they could not be curſed, yet *Balaam* did counſel them that they ſhould come and bring their daughters before them, and ſo to intice them to commit uncleanneſs with their daughters, and then they ſhould intice them to Idolatry, that was the wicked counſel of *Balaam*, they committed whordom with the daughters of *Moab*, and they called the people to the ſacrifices of their gods. So *They were abominable as they loved:* that is, they being inticed to bodily uncleanneſs, by the *Moabitiſh* women, theſe drew them likewiſe to the worſhip of their Idols. And ſo their loves to their Whores was that which drew them to this wickedneſs.

Numb. 25. 1.

They were abominable as they loved; that is, they ſetting their love upon theſe wicked women that did intice them to uncleanneſs, according to that love of theirs were they brought

brought unto the love of Idolatry. *Solomons* wives drew him to Idolatry. And it's usuall for people to be of that Religion that those are that they love, if so be that their hearts be taken with any, if they love any it's usual for them to be of that Religion that those are of that they love, according to their kindred, according to their friends, according to the stock that they marry in, so is their Religion. Many that have been forward in waies of Religion, and yet marry into a carnal stock that hath no savour of Religion, you shall find they will grow cold according to what their wives dispositions are, according to what they love, so their Religion either burns hotter or grows cooler; as it was usually laid upon *Ahab* for his wickedness, such a one was his wife: and so other Kings, the daughter of *Ahab* was his wife, his Religion was according as he loved. And my Brethren, if those who are in a false way can draw whom they love to it, then certainly those that are in the Truth should as wel labor to draw those who they love to the imbracement of the Truth: Wives that are naught wil draw their Husbands to that which they love, to Idolatry, to false worship; Popish wives have drawn more husbands to their Popery, than Godly wives (I fear) have drawn husbands to the Truth; Why should not gracious Wives labor to draw their Husbands to good by love, as well as wicked Wives to draw them to wickedness by their love. And indeed those who would gain others to good must first gain their love. The women of *Moab* gained the love of the people of *Israel*, and so gained them to themselves in the matters of Religion. So if you would do any good to people, first labor to gain their love; let women that have evil husbands that they would fain gain: how would you gain them? not by reproachful speeches, but do you (though they be never so evil) walk lovingly towards them, that they may be convinced that your souls do love them, and so do you by your loving carriage gain their love, and that's the way to gain them

Obs.

Admonitio to Saints.

Popish Wives.

To Religious Wives.

Women in the primitive times.

Ministers must gaine the peoples love.

Neighbors & friends

to your God by that means. So divers of the women in the primitive times that had Heathenish Husbands, we have many stories of them, that by their gracious loving carriage to their Heathen Husbands they gained them to the Truth of Religion. And so Ministers, if they would gain people to God, they must gain their love, so walk before them in such a gracious holy loving way towards them, as they may gain their love, and then they will gain their souls; if there be wrangling between Minister and People, there's little hope that they will gain and do any good among that people, for people wil do as they love very much. And so your neighbors and friends if you would gain them to God any way, gain their loves to you, for it's a mighty motive in matters of Religion for people *to do as they love*. And thus much for this tenth Verse.

VER. 11.

As for Ephraim, *their glory shall fly away like a bird from the birth, and from the womb, and from the conception.*

AS *for* Ephraim.] A Pathetical expression, he makes a stop at *Ephraim*, Oh *Ephraim!* how sad, how much to be lamented is thy condition?

As for Ephraim, their Glory &c.

Expos.

By it is meant, all their pomp, riches, strength, prosperity, but especially by *Glory* here is meant, their numerous progeny in which they did so much glory, *Ephraim* (the ten Tribes) did prosper very much and were a very great multitude more than *Judah*. This Scripture hath reference unto the prosperous estate especially in the time of *Jeroboam* the second, of which you reade in 2 *King.* 14. *Ephraim* was in a very prosperous condition and had prospered very much.

2 *King.* 14.

Their

Their Glory.

Children and numerous progeny, is accounted a glory unto people. That in which they do much glory, in *Prov.* 17. 6. *Childrens children are the Crown of old men:* (the Seventy) are the *Glory* of old men. Parents use to glory and pride themselves much in their children; (saith one) Oh! lovely pride of the Mother! so it may be said of many sons and daughters of children, Oh! the delightful pride of the Father and the Mother in such and such children.

Obs. 1. *Pro.* 17. 6. καύχημα: *gloriatio* 7c. ô grata superbia matris. Claudian *de* proserpina. Reas. 1.

They accounted it their Glory, For,

1. By their children themselves are multiplied. And,

2. They see what excellency soever there is in the child, they look upon it as their own, as themselves the cause of it; and men and women love themselves much, and because they are pieces of themselves therefore they glory in them. And,

2.

3. They have some hope of continuation from Generation to Generation in their children; and this is their Glory.

3.

But let Parents learn to give God the glory of their children, and to bring them up to the glory of God, then they may rejoyce in them indeed as a great mercy of God. In *Prov.* 10. 1. *A wise Son maketh a glad Father, but a foolish Son is heavineß to his Mother.* Why is a wise Son said to be the gladness of the Father? Why? Doth not a Mother rejoyce in a wise Son too? And why is a foolish Son said to be the sorrow of the Mother? Why? Doth not the Father sorrow and mourn for a foolish Son? The holy Ghost not without reason doth express himself thus; A wise Son makes the Father glad.

Use to Parents. *Pro.* 10. 1. *explained.*

First; because the Father usually hath a more strict hand over his Son in his education to bring him to wisdom more than the Mother, ordinarily Mothers are tender over their children; and they cocker them and so make them fools,

fools, ſome they cannot endure that they ſhould ſuffer any hardſhip, and hence their children proves fooliſh and fit for nothing, and great ſorrows to them.

And ſecondly, A wiſe Son is fit for imployment abroad in the world, therfore rejoyces the heart of his Father; but a fooliſh Son is fit for nothing but to be at home in the Chimney corner with his Mother, and as he grows up grows ſtout and ſtubborn againſt her there. And if children be a glory to their Parents, they ſhould labor to be ſuch as they may be a glory and not a ſhame to them indeed. There are many which inſtead a glory to their parents are a great ſhame to them, as it was ſaid of *Auguſtus Cæſar*, he had three daughters that were wicked, and he uſed to call them his three Impoſtumes, and his three Cankers upon his body. And ſo children that ſhould be the glory of their Parents, and the glory of a family, many times they are but the very Impoſtumes, and Cankers of it, and the ſhame to their Parents, every time they come abroad in the world. And if you expect that your children ſhould be a glory to, you muſt not be a ſhame to them; ſometimes children are a ſhame to their Parents, and ſometimes Parents are a ſhame to their Children. It follows.

Tres Vomicas, tria Carcinomata. Auguſtus.

Parents muſt not be a ſhame to their children.

Their glory ſhall fly away like a bird.

Men glory in their outward pomp and proſperity, and their children, but both theſe ſhall fly away like a bird. That is,

Expoſ. 1.

1. Suddenly.
2. Swiftly.
3. Irrecoverably.

A Bird that you have in a Cage, you have kept it perhaps many months, and upon ſome advantage gets out and in a moment ſhe is gone, ſuddenly, and then ſhe goes away ſwiftly that you cannot follow her, and then Irrecovera-

bly

bly that you can never take her. *All outward glory is uncertain*; in *Prov.* 23. 5. *Wilt thou set thine eyes upon that which is not?* Certainly riches they make to themselves wings, and fly away as an Eagle into Heaven; fly away like a Bird, and that Bird, the Eagle; that flies so swiftly that there is no getting her again: How many lately in *Ireland*, and in our own Land, that have had estates in the evening, and all hath been gone away swiftly like a bird before the morning? They have been rich in the morning and have been even beggars in the evening. Let us take our hearts off from glorying in all outward excellencies, and seek that glory that is abiding, that is constant, that is everlasting: We should look upon all outward comforts now as upon the wing; if ever you had cause to look upon all the outward comforts in the world as upon the wing, you are to do it now, never make account of any settlement in any comforts in the world, at this day they are all upon the wing; we cannot reason thus, We have enjoyed such prosperity thus long, and therefore we shall still enjoy it longer: No, all outward comforts flies away like the bird: that comes in one moment that before came not in many years. In *Jer.* 9. 23. *Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth, glory in this, That he understandeth and knoweth me, that I am the Lord, which exercise, loving kindness, judgment, and righteousness in the earth: for in these things I delight saith the Lord.* Your delights are in other vain things, in estates, in bravery; but in these things I delight, saith the Lord God, and if you will glory, do you glory in those things that I my self delight in; your glory in the midst of your prosperity which flies from you like a bird, but the Lord that is the glory of his in the midst of their adversities, flies to them like a bird: (I say) the glory of the wicked in the midst of their prosperity flies from them like a bird, and the Lord God who is the glory of the Saints flies to

Pro. 23. 5. *illustrated.*

Applic. *to* England, *and* Ireland.

Jer. 9. 23. *illustrated.*

Wealth (wicked mens glory) flyes from them in prosperity, God (the Saints glory) flies to them in adversity.

to them in their afflictions like a bird. Thus you have this very phraſe in *Iſa.* 31. 5. *As birds flying, ſo will the Lord of hoſt defend* Jeruſalem; *defending alſo he will deliver it, and paſſing over he will preſerve it.* [As birds flying] it's a metaphor taken from the bird when ſhe ſees the yong ones in any danger of the Kite ſhe flies with ſpeed to ſave them, *As birds flying, ſo will I defend* Jeruſalem. Your glory gets away and flies from you in your proſperity, but the glory of the Saints flies to them in their adverſity.

Iſa.31.5. enlightned

Secondly, The Glory of their poſterity ſhall flee away like a bird; that is, The Lord will cut off their numerous poſteritie, their yong men, that there ſhall be few enough left among them. They gloried in their number. The bleſſing of God upon *Abrahams* ſeed came very ſwiftly after it began to come; and now God threatens it ſhall go away as ſwiftly: As you may find it if you obſerve the ſtory of the encreaſe of the Seed of *Abraham*, if you reckon it from the time of their going into *Egypt*: there was (you know) but threeſcore and ten ſouls that went into *Egypt* of *Abraham's* ſeed: but when they came out of *Egypt*, which was but two hundred and fifteen years after they went in; for the four hundred and thirty is to be reckoned from the Promiſe to *Abraham* until their coming out of *Egypt*, and it is cleer that there were two hundred and fifteen years from the Promiſe to their going into *Egypt*, ſo that there were but two hundred and fifteen years from their going in, to their coming out; and ſee how ſwiftly they did encreaſe, from three ſcore and ten ſouls (for there was no more then, but) there came out from twenty years old and upwards, men of war, ſix hundred thouſand, three thouſand, five hundred and fiftie; there were encreaſed of *Abrahams* ſeed in two hundred and fifteen years, ſix hundred thouſand, and three thouſand, and five hundred and fifty, as you may ſee in the book of *Numbers*; beſides, the *Levites*, with the number of the males, from a month old and upwards, was twenty and two thouſand; beſides the women and

Expoſ.2.

The time the Iſraelites abode in Egypt.

and al the other children: and this was in that time when they were in bondage. Thus the Glory of *Abrahams* seed came very swiftly. And now it shall fly away like a bird, they shall decrease more than they did encrease.

Godlineß brings blessings swiftly, and Wickedneß it causes blessings to depart away swiftly again like a bird. Observ.

It follows;

From the birth, and from the womb, and from the conception.

Gods Curse follows the wicked close: sometimes in their birth; sometimes in the womb; and sometimes hindering the conception. You see how God hath us at advantage, how he hath us in his hand at every turn; he might if he had pleased smit us in our conception; if he had spar'd there, stifled us in the womb; if spar'd there, made us stick in the birth.

Wherefore learn we to acknowledg Gods mercie in the general, that he is patient, and long suffering, and gracious to us; let us consider at the several passages of his mercy, to bless God not only for our general preservation, but how he did preserve us in the very conception, preserves us in our mothers womb, and then in the birth, and then in the cradle, and in our childhood, in our youth, and in our middle age, in our old age, for we lie at his mercy at every point of time. Use. *Gods preservation in our* 1. *Conception.* 2. *Womb.* 3. *Birth.* 4. *Cradle.* 5. *Childhood.* 6. [*Youth*] 7. *Middle-age.* 8. *Old-age* 9. [*Death*]

Their glorie shall flie away like a bird; from the birth, and from the womb, and from the conception; of some I'le hinder the conception, some others in the womb shall die, others when they come to be born there they shall perish in their birth, and so at every time my curse shall follow them, from the conception, from the womb, and from the birth.

Yea and Fourthly, Though perhaps some may escape in the conception, and in the womb, and in the birth, yet it follows;

VER. 12.

Though they bring up children, yet will I bereave them.

THE Curse of God is here threatned to pursue them, and over-take them, though they escaped the Curse that others are under.

Obs. 1. Many think that when they have escaped some Judgment that hath come upon some others, then they are safe enough and all is well; *But thy preservation from some Judgment that hath struck others, may be thy reservation to greater Judgments that God intends for thee afterwards.*

Obs. 2. 2. It is a judgment to be deprived of children in the womb, in the birth, but when you have endured much pain in bearing and bringing forth your children, much labor and trouble in bringing up your children, when many a thoughtful care in the education of them, much sorrow and grief they have cost you, and now when they come to be hopeful, almost to mens and womens estate, and you think to have comfort in them, now for God to take them away, this is very sad unto parents, it goes exceeding much unto their hearts to be bereaved then; yet such things as these have befallen many heretofore; and Parents though the condition must be acknowledged very sad, yet they must submit to Gods hand in this. Perhaps some of you have in the breeding of your children endured much, and through many difficulties they have been brought till they have grown up to be almost at mens and womens estates, and perhaps they have been towardly and hopeful, you had hoped to have had them to have been the staff of your age, and yet God suddenly hath made them fly away like a bird, perhaps be drowned, perhaps some other way, in a most uncomfortable manner the Lord hath bereaved you of them. You will say, The condition is sad more than ordinary. Therefore God calls you to Sanctifie his Name more than ordinary, to exercise grace more

Especially if untimely deaths.

more than ordinary, and the exercise of grace in such an extraordinary stroke of God upon you may be as great a good and comfort, as great a blessing unto you as the enjoyment of your child would have been. If a tender mother that through all her care, and pain, and labor, after breeding and bringing up a child, should have him taken away in some untimely death (as you call it) she would think her condition the saddest of any living. Be it known to you, perhaps some may be here, or know others of their friends that have had such a hand of God upon them, be but convinced of this one thing which I know you cannot deny, That the exercise of grace suitable to this work of God that is now upon thee, or against thee, conceive it as thou wilt, I say, the exercise of thy grace suitable to this work of God is a greater good to thee than the life of thy child could have been, it could never have done thee that good as the exercise of grace may do in this condition when it is suitable to this stroke of God upon thee; and this indeed is the only way to make up any losses of children, or loss of any goods, be it a child, be it a husband or the dearest friend, a wife, or thy estate, yet the exercise of thy grace is better than the enjoiment of them all. It follows;

There shall not be a man left.

I'le bereave them when they bring them up, (the words are [*not a man*,] and *left* is not in the Original) that they be not men. And sometimes God lets the children of men and women live, and yet they never come to be men, but strikes them in their understandings that they are bereaved of them so far that they never come to be men. I remember it's reported of Sr *Thomas Moore* that his wife was mightilie desirous of a Boy, (that was her word) and she had one that proved a fool, and saith her husband to her, You were never quiet till you had a boy, and now you have one that be all his life a Boy.

Obs. 3.

Sr Tho. Moore.

I will bereave them that there ſhall not be a man left.

But I rather think the meaning is, I wil take them away
2. that they ſhall not live to be men, ſtrong men of war. You boaſted your ſelves that you had ſo many of your children that were ſuch valiant men of war before, but I'le bereave you of them (ſaith the Lord.)

Yea, wo to them when I depart from them.

Surely, even *wo to them*; he puts a ſureneſs upon this, *Wo to them when I depart from them.* As if the holy Ghoſt ſhould ſay, What do I threaten this or the other evil, the great evil of all, the riſe of al evils is, Gods forſaking them, *Wo alſo to them when I depart from them.*

Expoſ. God departs from a people, or a particular ſoul, when he withdraws his goodneſs and mercy from them: and the reaſon why wicked men for a time do enjoy good things, it is, becauſe Gods time is not yet come to depart from them; but when Gods time is come to depart from them, then al vaniſhes ſuddenly: As the light continues ſo long as the Sun is in the firmament, but as ſoon as ever it is gon
ſimile. it grows to be dark, the darkneſs of the night comes ſuddenly. A man hath ſtrength and health ſo long as his vitals hold, but as ſoon as ever the vitals are ſtruck, the cra-
ſimile ſeis of the body, if that be ſtrucken the ſtrength and health goes. The general preſence of God with his Creature keeps
Obſ. 4. ſtrength and health, it's God in the creature that keeps its comforts, and upon Gods departing al vaniſhes and comes to nothing. Thou haſt thy proſperity now, and thou
Uſe. thinkeſt thou maieſt enjoy it ſtill; but how canſt thou tell but God may ſuddenly depart, and then all is gone? The alteration of mans condition is not only from Natural cauſes, but heigher, from *Gods departing*. Carnal hearts think themſelves ſafe if they do not ſee how Natural cauſes ſhall work their ruin, they ſee nothing, but as they have enjoyed much

much good from Natural causes; so they see them working still for good to them.

Yea, but know that thy prosperity, or thy adversity depends not upon Natural causes, but upon a higher cause, though thou hast the confluence of all Natural causes working for thee as much as ever, yet if God pleases to withdraw himself thou art a lost creature.

And so it is with a Kingdom. When God pleases to depart from a Kingdom, he doth then take away Wisdome from the Wise, he gives them up to their own Counsels, to perverse Counsels, he blinds them that they cannot forsee their danger, nor see means to help them, but they shall take waies as if they intended to destroy themselves. If God do but leave them, whatsoever their wisdom was before, all their endeavors they shall be blasted and come to nothing, & in this it is we should sanctifie Gods Name, and acknowledge it, acknowledge our immediate dependance upon God for all our outward good we enjoy, whatsoever second causes we have to help our selves.

Wicked men will not take notice of him in their Comforts, they cry out of this and the other cause of their evil, but it's Gods departing from them, that is the great thing they should take to heart. Particular evils must not be taken so much to heart as this of Gods departing: Whatsoever our condition be, yet if God be not departing we are well enough, though in the fire, though in the water, I will be with thee saith the Lord. Mark the ground of the confidence of the Saints in the time of affliction: in *Psalm.* 46. (*Luther's Psalm* it's called, that is, a Psalm that *Luther* was wont to call to his friends to sing, when he heard of any danger that they were in, or any sad thing fallen out, Come (saith he) let us sing the 46. *Psalm*, And mark the confidence of the Saints) *We will not fear though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof rore and be troubled, though the mountains shake with the swelling thereof; though the heathen rage:*

Psal. 46. Luthers *Psalm.*

rage, and the Kingdoms be removed, yet al ſhal not trouble us. Why, what's the ground? *The Lord of Hoſts is with us, the God of* Jacob *is our refuge.* And it's twice repeated in the ſame words in the Pſalm, God is not gone, God is not departed, therefore no great matter what men can do unto us: But if one be in miſery and have God departed, Oh! how dreadful is that condition! It was a dreadful ſpeech of *Saul*, in 1 *Sam.* 28.15. *I am ſore diſtreſſed; for the* Philiſtins *make war againſt me, and God is departed from me.* Oh! when the *Philiſtins* make war upon a people, when there is enemies at our gates, and then our conſciences ſhall tell us, that God is departed from us, this is a ſad condition: It was a woful ſpeech of *Saul*; God is now departed when I have moſt need of him: Wo to them then. For,

1 *Sam.* 28.1.5

Reaſ. *why Gods departing is a cauſe of wo.* None can help then.

Firſt, The root of all evil is very deep that is upon us when God is departed: It doth not lie in this particular, or that particular, we might make ſhift to get over them, the ſpirit of a man might ſuſtain his infirmity; but the root of the evil it lies in the departing of God, And what can the Creature do when God is departed? As the King of *Iſrael* when the women ſaid, *Help O King.* Saith he, *If the Lord doth not help thee, whence ſhall I help thee?* And as all creatures ſay, If God be departed, we cannot help, nay, the very Devil cannot help if God be gone: In 1 *Sam.* 28. when *Saul* was ſore diſtreſſed and he would raiſe up *Samuel*, and the Devil came in the likeneſs of *Samuel*, ſaith he, *Wherefore doeſt thou ask of me, ſeeing the Lord is departed from thee?* No Creatures in the world, nor Devils can do good when God is departed, then the evil is only evil when God is gone. An evil may have much good in it, and God may ſanctifie it for abundance of bleſſings to his People ſo long as he continues with them; but if he be gone, then the evil is only evil: And if God be gon all protection is gon, and therfore thou lieſt liable to all kind of evils whatſoever. And however for the preſent things do ſeem to be good that are remaining, yet the bleſſing of it is gone if God

Satan him ſelf cannot 1 *Sam.* 28

Evil then is evil indeed.

God be not with thee. And this evil that is upon thee it is no other but the forerunner of eternal evil, and the creature certainly then must needs sink when God is thus departed. Oh! If so be that it is so woful a thing for God to depart from a people here in this world in regard of the withdrawing of outward things and mercies from them, what is it then for the Lord to depart for ever from the soul? What an alteration doth the departing of the Sun make? Take a delightful Sunshine Summers day, and how beautiful is it? Now compare that with a winters dark dismal night; What makes the difference between these two? The presence of the Sun in the one, and the Sun is departed from the other. It is but the presence, or the departing of one creature. Oh! if the presence or the departing of one creature makes such a difference in the world, what doth the presence or the departing of the infinite God do to the soul? Let the Saints who enjoy Gods presence prize it, and pray as the Prophet did, *Lord leave us not.*

It is the forerunner of eternal evil.

simile

Saints should prize the enjoyment of Gods presence.

Use.

Oh! how vain is the heart of man that will depart from God? If thou depart from him, he departs from thee too, and wo to thee whatsoever thou hast when the Lord is gone and departed from thee.

The Lord departs from particular men and women, as well as from Kingdoms and Nations, and wo to them also: when God departs from a particular man or woman he doth withdraw his common gifts and graces, and comforts that they were wont to have, he doth curse all means for good unto them, and he gives them up unto temptations; those are the three special things that God doth in departing from any particular soul, he withdraws the common gifts and graces that they had, and the comforts that follows, and curses the means that may do them good, and gives them up to the strength and power of temptation.

You will say (it may be) *Many a soul that doth desire further presence of God may be afraid out of this that God is departed.*

Quest.

Now

Answ, Now though God (no question) may in some degree withdraw himself even from his Saints, so as they may be afraid that God is gone and departed from them; yet there's this one evidence to thee, let thy condition be never so sad, yet if thou beest a Saint (I say) this is one evidence that God is not wholly gone, if he leaves any kind of shine behind him so far as makes thy heart to be longing after him; God doth not so depart from his Saints but he leaves some luster, some little glimmering of himself behind, so much as the soul sees which way God is gone, so much as serves to draw the heart of a poor sinner after himself and makes it restless and unquiet till it comes to be in Gods presence again; As when a Candle is taken out of a room, the room is darker than it was, yet there's a glim-
simile mering left behind in that, if you go quickly you may follow: When God departs from hypocrites, he departs so as he leaves nothing behind him, and they have not so much of God as makes them make after God, and so they turn away from God and seek to make up the loss of God in some other thing; but a Saint of God that hath God beginning to depart in any degree, when God is gone, he will not turn aside to seek to make up the loss of God in any other thing else, but he hath so much of God as doth strongly carry his heart after him, that he looks, and sighs, and groans, and cries after the Lord, and as *David*
*Ps.*119. 8. in *Psal.* 119. 8. there he shews us that God was in some degree departed from him, (in his own sense at least) but mark his expression there, and that one Scripture may much help any soul that is afraid that God is departed: *I will*
illustrated *keep thy Statutes: O forsake me not utterly.* Oh Lord, me thinks I feel that thou art a going, I feel that I have not those comforts I was wont to have, those stirrings of thy Spirit as I was wont to have, but O Lord, yet for all this, I will keep thy Statutes (saith *David*) I am resolved though I should never have further comforts from thee, yet Lord I will keep thy Statutes, do with me what thou wilt,

I'le

I'le do what I can to honor thee, and Lord forsake me not utterly. So long as thy heart can close with this text and say thus as *David, Lord, I will keep thy Statutes*, though I feel not thy presence with me as I was wont to do, yet Lord I will do what I can to honor thee, though I be in a sad condition, and thou seemest to leave me, yet Lord I will keep thy Statutes, Oh Lord forsake me not utterly. So long as thou canst make use of *Davids* expression as thine own, it is an evidence God is not so departed as he uses to depart from Hypocrites, and wicked and ungodly men. And if it be so woful a thing when God departs, truly then when God is about departing we had need cry mightily to him, both for Kingdoms and particular souls. When a Malefactor stands before the Judg and is crying for mercy, if the Judg be a rising off the Bench, then he lifts up his voice, and then shreeks out indeed, Good my Lord, then he sees if the Judg be gone off from the Bench, he is a lost man: so when we see God going, as many footsteps of Gods departing from us there have been, and are, and yet still God leaves a light behind, blessed be God we have a light of Gods presence, and God is no further departed from us, but so that he hath left so much of himself as we may know where to have him. It follows.

We should labor to do what we can for God though we apprehend he hath left us.

When we see God beginning to depart, cry mightily. simile.

Applic. *to* England.

VER. 13.

Ephraim, *as I saw* Tyrus, *is planted in a pleasant place: but* Ephraim *shall bring forth his Children to the Murderers.*

WHAT, God departed? Wo to us when God departs from us. Why? but *Ephraim* might bless himself in his prosperous condition in which he was, *Ephraim* (might say) What do you speak of Gods departing? We are in a good condition, it's but your melancholly fears that makes you speak of such fears as these are, we were never stronger, nor never had better fortifications, nor never prospered better than we do; and as I told you,

Expos.

2 King. 14 this hath reference to the time of *Jerobaam* the ſecond, and the Prophet grants it, that they were in a proſperous eſtate, *Ephraim* was like *Tyrus* planted in a pleaſant place as *Tyrus* was; *Tyrus*, it was a brave City, an Iſland in the Sea, much like (as it's reported) that famous City in *Italy*, [*Venice*] which is in the Sea about ſeven hundred paces from the Land, it is built as it were upon a rock in the Sea; and ſo indeed the word ſignifies, it comes from a word that in the Hebrew ſignifies a Rock: it was a very exceeding ſtrong place. *Quintus Curtius* in his fourth book of the Story of *Alexander*, ſaith that, *Alexander* in his conqueſt had more to do to conquer *Tyrus* than all *Aſia* beſides, it was ſuch a mighty and ſtrong place. *Pliny* ſaith the compaſs of it was nineteen miles. It was the general Mart almoſt of all the world, and it was a City very full of people; and to this the Prophet hath reference, when he ſaith, *Ephraim* was like *Tyrus*; becauſe *Ephraim* did ſo glory in his numerous Progeny; for *Tyrus* was a mighty populous place, as *Pliny* ſaith of it, that there were three other ancient Cities came out of it, as *Leptis Utica*, and that great CARTHAGE that was but a ſpring out of this root, that CARTHAGE that was ſuch a famous City that did ſtrive a long time for the Empier of *Rome*, and the Monarchy and Dominion of the whol world; Yea and *Gades* divided (as it were) from the reſt of the earth, were peopled from hence: We need not go ſo much to the Authors that write about this City and the braveneſs of it, for in *Ezek.* 27. you have a deſcription of the City *Tyrus*, as a moſt brave, rich, and glorious City. *Oh! thou that art ſituate at the entry of the Sea, which art a Merchant of the people for many Iſles: thus ſaith the Lord God, O* Tyrus, *thou haſt ſaid I am of perfect beauty; Thy borders are in the midſt of the Seas, thy builders have perfected thy beauty.* And then in the 33. verſe, *When thy Wares went forth out of the Seas thou filledſt many people, thou dideſt enrich the Kings of the earth with the multitude of thy riches and of thy Mercandize.* Now ſaith the Lord here, *Ephraim* is thus,

Venice.

Rupes. עור

Quintus Curtius. Lib. 4. *de Reb. geſtis Alexandri. Plin. lib.* 5. *cap.* 19.

The Colonies of Tyrus.

Ezek. 27.

thus, she said to her self, that she was so prosperous, and strong, and rich every way, she was like to *Tyrus*, I grant it saith the Prophet, and I have seen it so, *Ephraim* is the very same even then when I am departing from her.

So that from hence we may see, *That at the very time when God is departing from a Kingdom, or a particular man or woman, they may be in the greatest prosperity that ever they were in all their lives:* When thou art neerest eternal misery thou maiest be in the highest degree of outward prosperity that ever thou wast in all thy life. Physitians say that the uttermost degree of health in the body, is next unto sickness. It's true here, that the highest degree of outward prosperity, it's but the forerunner of ruine; Oh! let us learn never to trust in our prosperity, but alwaies to walk with fear and trembling before the Lord, never let us think that we are safe and well because we have outward things at our wills, we may have them at our wills and yet that very night the word may come, *This night shall thy soul be taken away*, as you know it was with the rich man in the Gospel, when he had his barns full and was in consultation what to do, yet now shall thy soul be taken from thee. And *Nebuchadnezzar* at that very time when he was glorying in his Magnificent Pallace that he had made, now the word comes out against him. Obs. 1. *Vltimus sanitatis gradus, est morbo proximus.* Use. *Take heed in our prosperity.*

Again, especially it should teach us, *not to trust* (as in no outward prosperity so) *not in any fortifications, nor strength. Tyrus* was an invinceable place (it seems to be so) yet God could pul it down: nor to trust in the multitude of Soldiers: This example is as famous as any to teach men not to trust in any outwards whatsoever. Obs. 2.

Calvin he carries it in somewhat a different way, and truly not without some probability neither. *I saw* Ephraim *that thou wert planted in a pleasant place, as in* Tyrus, so he carries it thus, that is, Thou art a plant like to the plants that were in *Tyrus*. And the word translated, *pleasant place*, it's a word that signifies *building*: because they use Expos. 2. Calvin *in loc.* נבוה

to build the most delightful places; it signifies also a secure place of habitation, now (saith he) *Tyrus* it was upon a Rock, and therefore they had little ground for Orchards, or Gardens, or Plants, but only such as were made by art, and with a great deal of cost and charges, and (saith he) As men when they are striving with Nature, if they mean to do any thing at all, they will do it to purpose, and fetch out the most curious plants and bestow a great deal of cost to cover them from the coldness of the winter, as we see in places that are neer the Sea, that meerly by art they fetch out a place for a Garden or Orchard, they are mighty chargable. So *Ephraim* was compared to such a plant, that is, God was at a great deal of charge for it, and very careful he was to preserve them. As you heard the last day, God compar'd his love to his people to a longing woman that longed for the first ripe fruits; so Gods love was towards his people, and here God compares his respect to his people; as a man or woman would do to a tender plant that is in a Garden or Orchard that is made with abundance of cost and charge, look how careful they would be to preserve some tender plant in covering of it, and keeping of it from being mixt with the frost, (saith he) such was my care towards *Ephraim*, howsoever they have served me. Thus to aggravate their sins God doth shew his care of them (thus *Calvin.*) But saith the text for all this, though my care hath been thus over them, yet they shall bring forth their children to the murderers.

Obser. *God never shews so much respect to any man or woman, but upon their forsaking of him, wrath doth follow.* Yet after all this they shall bring forth their children to the murderers, as if so be their children had been born for no other end, but to satisfie the mouth of the sword, to be objects of the fury of the murderers; and those children that they shall bring forth in their war, they shall send them forth, just as if a man did send a company of beasts to the slaughter-house.

They

They shall bring them forth to the murderers.

Sometimes indeed in war men are led forth even by the treachery or the spight at least of Commanders in the war, only that they might be a prey to the murderers; if any wicked Officers in an Army have a spight against a man, or any particular company of men, ordinarily their spight is most against godly men in their Army, a wicked, swearing, deboist Officer that hath a spight against godly men in an Army he will set them upon the most desperat service, there enjoyn them upon pain of death to do service and not to stir, on purpose that they might be cut off, or at least hoping that they will fall into the hand of the murderer. Just in this case like to *David*, for his own ends in another way, that would set *Uriah* in the forefront and would have others withdraw from him, on purpose that he might fall by the enemy.

The villany of malitious Cõmanders in ware against the godly.

They shall bring forth children to the murderers.

Many children have been brought forth to the murderers even in this way. (But for the Observations from the words.)

First, *The Curse of God slayes not upon the Parents, but goes forwards to the children*; It's for the sin of the parents that the children are to be brought forth to the murderers, and especially it staies not upon Idolaters, but goes to their children. There are two branches in this Note. Observ.

1. The Curse of God staies not upon the parents, but goes towards the children; in *Deut.* 28. 18. *Cursed shall be the fruit of thy body*, and especially to the children of Idolaters. In *Psal.* 137. 8. *O daughter of* Babylon, *who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us, happy shall he be that taketh and dasheth thy little ones against the stones.* And in *Isa.* 13. 18. *Their Bowes also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb*; 1. *Part.* *Deut.* 28. 18. *Psal.* 137. 8. *Isa.* 13. 18.

2d Commandment

womb; their eye ſhall not ſpare children. So in the ſecond *Commandement*, the Lord there threatens, to viſit the ſins of the fathers, upon the children, to them that hate him, to the third and fourth generation.

Object.

You wil ſay, *Why ſhould children ſuffer for their parents ſins?*

Anſw.

You will kill yong Vipers and Snakes though they never have ſtung. So, God ſees guilt enough in the children of wicked men and of Idolaters, ſo that in Juſtice he may deſtroy them; but he doth rather take advantage to deſtroy them, becauſe they be the children of wicked men and of Idolaters: As if a man commit TREASON, he deſerves death then for his own fault; but if the King hear that his Father and Grandfather were Traitors, he ſhall die the rather becauſe of them. So it's true, the children of godly people have ſin and guilt in them, as well as the children of wicked men; Yea, but the children of wicked men having guilt, and ſo liable to Gods Juſtice, God will take the advantage the rather to do them Juſtice becauſe their parents was wicked and ungodly; and this is righteous enough with God.

Note.

An apt ſimile.

2d Part. Seed of Idolaters.

And the children of Idolaters above all ſhall not be ſpared, and eſpecially thoſe that live to many years, becauſe there is no ſin that is ſo much ſtrengthened from their Anceſtors, and the example of their Forefathers as Superſtition and Idolatry is; Why ſhould we be wiſer than our Forefathers? What's the argument of our ſuperſtitious vanities, but our Forefathers did thus? And therefore that's obſervable, That there's no Commandement in the Ten threatens Gods judgments upon the children, but the ſecond Commandement,

Idolatry depends much o Anceſtors

2d Commandment illuſtrated

Becauſe that there's no Commandement broken from the example and plea of forefathers as the ſecond Commandement; and therefore let the children of Idolaters and falſe Worſhipers look to it, that they repent from the ſins of their forefathers; Inſtead of pleading for the ſins of your forefathers, you ſhould fall down and humble your

Superſtitious children admoniſhed.

your souls for the sins of your forefathers, or otherwise that's the very reason that God will punish the sins of the forefathers upon the children, because their fathers did worship God in a false way, and they will do so too.

And then another Note is this, *That as this is a heavy fruit of Gods Curse upon a people for the Parents sins, for Gods Curse to follow to the children:* so this is a special fruit of Gods Curse upon children, *That they shall be brought forth to the Murderers.* In times of War if you make not your peace with God it's just with God that things should be ordered so that your children should be brought forth tothe Murderers. Oh! you tender hearted Mothers, who are loth that the wind should blow upon your children, look upon them and pity them, how can you endure to see their blood gush out, how can you endure to see your little ones sprawling in the streets, or upon the pikes of the Soldiers? If your hearts cannot endure this, seek to make your peace with God, to deliver your selves and your children from this curse that hath befallen many. We know not what these wars may bring forth, what they have done in *Ireland* we have heard much of, how the Parents have lookt upon their children brought forth to the Murderers; and though it's true, in many Cities and places where the Enemy hath come they have not generally (at least) broke forth to such abominable cruelties as this is, but who knows what a Summer or two may bring forth; for certainly where War continues it drives on with more and more rage.

Obs. *Tender-hearted Mothers.* *The Irish war.* *The English Looking-glass.*

You will say then, *Oh! let us make peace upon any terms.* Object.

No, let it rather be your care to make your peace with God, that's your way to deliver your cildren from being brought forth to the Murderers; for if it be a false peace it may be but a further way to bring forth your children to the Murderers. It is an extream sad Curse of God, in this especially, when it shall come before their very Parents sight; for so the Prophet speaks as if they should be brought forth. Answ.

forth even before them: Many of the Heathens have very Pathetical expressions about the sad condition of Parents when their children are slain before their eyes: as that of *Priamus* Son *Polites* that was slain by *Pyrrhus*, he cries to his gods, *Oh! if there be any thing in Heaven that doth take care of such things, come and revenge this* (saith he,) when as *Pyrrhus* slew his Son before his eyes. Thou hast before the very face of the Father even sprinkled the blood of the child upon his face: he was not able to bear it though he saw himself ready to die next, but cries to the very Heavens to revenge it. And that was a very sad story of the Emperor *Mauritius*, that his Sons, and Wife, and Daughters were brought before his eyes and slain before him: This is the woful evil that falls upon Kingdoms. And if your children did but understand this very text that now I am opening, they would even look upon you and cry with tears in their eyes, Oh Father! Oh Mother! Repent, repent, and seek God for your selves and for us, Oh! repent, and make up your peace with God that we may not be brought forth to the Murderers.

Dij si qua est in Cœlo pietas, qui talia curet, præmia reddent delita, patri's fœdasti funere vultus. Virg.

Children should beseech their parents to repent.

Oh! but if this be so great an evil for Parents to have their children to be brought forth to the Murderers here, how great an evil then is it for Parents to bring forth children to be fewel for Gods wrath for all eternity, to be the firebrands for Gods wrath to burn upon, milions of years to all eternity? You then that are Parents, and have children, look upon them and have such thoughts as these that may break your hearts, Oh! what a sad thing would it be that such a babe that came out of my womb should be a fire-brand for Gods wrath to burn upon to all eternity? Oh! how had I need pray and bring up my children in the fear of God, lest I should be such an unhappy Father that out of my loyns, should not only bring forth a child to the Murderers, but for the Devils in Hell? But let not this discourage you that are godly to venture your children in lawful Wars, for when you shall labor to make up your

A meditation for parents.

your peace with God, in such a cause if you be willing to sacrifice your children to God, if thy child should be brought forth even to death, yet he is but brought forth even to Martyrdom, rather than to the Murderers: Thou shouldest rather rejoyce that thou hast a child to bring forth in such a Cause, then to be overprest with sorrow that the life of thy child hath been taken away with the Murderers; & some of your children though with the loss of their own lives, yet they have been a means to keep you, and us all from the hand of the Murderer, to keep the City and the Kingdom from being over-run with Tyranny, Idolatry, and all kind of Prophanness, and it may be worth the lives of your children that good that hath been done. *Revel.* 12. 11. *And they overcame by the blood of the Lamb, and by the Word of their Testimony, and they loved not their lives unto the death. Therefore rejoyce ye Heavens, and ye that dwell in them.* They loved not their lives unto the death: therefore rejoyce ye Heavens, and them that dwell therein. *enlightned* When parents shall be willing to give up their children in the Cause of God, even children shall be willing to sacrifice themselves in Gods Cause, (I say having made up their peace with God) then when they love not their lives unto the death, there shall be joy in Heaven, and they shall overcome in dying even as Jesus Christ did. I remember I have read of *Zenophon*, when he was sacrificing to their Idol gods, he wore a Crown upon his head, and there came news to him that his child was dead, he presently pulls his Crown from off his head in token of sorrow; but then asking how he died, answer was made, That he died in the Wars: Then he calls for his Crown again. So perhaps some of you have lost your Children, nature cannot but work, yea but then ask how they lost their lives, they lost their lives valiantly in a work that did as much concern the glory of God as ever any War did, and seeing they died so, rather bless God than be so sorrowful that they fell into the hand of Murderers. It follows.

Revel. 12. 11.

Zenophon.

VER. 14.

Give them, O Lord: what wilt thou give? Give them a miſcarrying womb, and dry breaſts.

THIS follows, upon this that they ſhall be brought forth to the Murderers hand. Then, *Lord, give them; what wilt thou give them? Give them a miſcarrying womb, and dry breaſts.*

Expoſ. 1. Some think this was an Imprecation by a ſpirit of Propheſie, as if the holy Prophet had his heart fill'd with the wrath of God, *Give them Lord; what wilt thou? give them a miſcarrying womb, and dry breaſts,*

2. Preferd But rather according to moſt Interpreters, I think this expreſſion is rather an expreſſion of Commiſeration, (that is) foreſeeing the lamentable condition that the ten Tribes ſhould be in ere long, the Prophet pities their condition, and would fain come in and pray for them, and he begins, *Give them, O Lord* (ſaith the prophet;) and then he makes a ſtop, as if he ſhould ſay, but O Lord what ſhall I ſay for them, *Give them*, but Lord I know not what to ask for them, I am at a ſtand when I conſider what they are, what the many mercies they have had already, what warnings they have had, how hardened they are in their ſin, and how thy word is gone forth, but Lord give them: ſhall I ſay, Lord give them deliverance, give them peace, give them proſperity ſtill, Lord I dare not, that I cannot ask, all means have been uſed for to bring them unto thee, and yet they ſtand out againſt the Lord; thou knoweſt they are deer to me, they are of my fleſh, and I ſhould be glad that they might be ſaved, but thy glory is dearer to me then they are, and therefore for that I cannot pray: and therefore the Prophet praies, *Give them*, ſeeing all this miſery muſt befal them, what, ſhall the enemies be let out upon them? ſhall they and their children be made a prey to the Murderer? Lord, rather let no more be born of them, rather

ther let those children that otherwise should have been born and might have lived in their own Land, Lord God, let them not be born rather than come to live to so great misery; so he doth not pray for a miscarrying womb and dry breasts absolutely, but compartively. From whence the Notes are.

First; *That mens sins make many times Gods Ministers and his Saints at a point that they know not what to say in prayer.* Truly, though there hath bee a mighty Spirit of prayer through Gods mercy in the Kingdom, yet considering that since God hath come to shew himself willing to deliver us, and Christ hath been coming even upon his white Horse in peace to take the Kingdom to himself, since that time such a spirit of Malignity hath appeared against Christ and his Saints as ever was in the Kingdom, it puts many of the Ministers and Saints of God to a *non-plus* in their prayers, and straightens their very hearts in the day of their fasting, when they are to seek God, that the Lord would give forth mercy, The Lord knows that the condition we are in is more unfit for mercy than we were at the very first day; Thus a Nation, thus particular people may put the Servants of God to a stand in their prayers, and straighten their hearts; Oh! were it that people had gone on in the imbracing of Reformation as they seem'd to do at the first, Oh! how enlarged would the herrts of the Saints have been in prayer? Oh Lord! give *England* mercy, give *England* deliverance. Obs. 1. England *more unfit for mercy now than at the first.*

And then a second Note is this, *That the fruitfulness, or the barrenness of the womb, it is from God.* Give them, give them a miscarrying womb and dry breasts. This is from God; in *Gen.* 30. 2. when *Rachel* cried for children, *Give me children or else I die,* the text saith, that *Jacobs* anger was kindled against *Rachel,* and said, *Am I in Gods stead? Paulus Phagius* (that learned man) saith, that the Hebrews have this speech, that there are four keys that are in Gods hand that he gives not into the hand of any Angel. Obs. 2. *Gen.* 30. 2. Paulus Phagius. *Four Keys in Gods hand.*

1. *Clavis pluviæ.*

1. The Key of the Rain; and that you have in *Deut.* 28. 12. *The Lord ſhall open unto thee his good treaſure, the Heaven to give thee rain unto thy Land in his ſeaſon.*

2. *Clavis cibitionis.*

1. There's the Key of Food; in *Pſ.*145. *The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon; thou openeſt thine hand and ſatisfieſt the deſire of every living thing.*

3. *Clavis ſepulcrorum.*

3. There's the Key of the Grave, in *Ezek.* 37. 12. *Behold, Oh my people I will open your Graves, and cauſe you to come up out of your Graves.*

4. *Clavis ſterilitatis. Non nuptiæ dant libros, ſed qui nuptijs legē dedit Deus.* Theodor.

4. And laſtly, The Key of the Womb, and that is in *Gen.* 38. 22.

Theſe four Keys God keeps in his own hand, and therefore Gods providence is to be obſerved in this, and there ought to be a ſubmiſſion to his hand in it.

Thirdly, *Sin may bring ſuch evil times upon a people as better thoſe who live to ſuch times had not been born, or died before thoſe times had come*; Give them a miſcarrying womb and a dry breaſt, if they ſhould have children that ſhould live to endure all the miſeries of thoſe times that are coming, they had been better not to have been born, or have died long before this time ſaith the Prophet, We muſt take heed of wiſhing this upon every little affliction that doth befall us, as it is the frowardneſs of many people even with God himſelf, that if their children do but anger them to wiſh they had never been born, or cold in the mouth many years ago, I wiſh I had gone to your Grave: Parents many times are ready to wiſh their children that they had never been born of them; but this is frowardneſs againſt God himſelf, and wickedneſs; thoſe that are ſo ready to wiſh their children had not been born, they are the leaſt ſenſible of the ſin that doth cauſe the affliction upon which they do wiſh ſuch a thing as that is.

Give them a miſcarrying womb, and dry breaſts.

Reaſ. 1. Firſt; There may be either ſuch miſerable ſlaughters as that

that Parents might even wish that they never had any Children.

Or Secondly, They may live under such cruel tyranny for their souls and bodies. Reas.2.

Or thirdly, They may be drawn from God by false Religion, and so may be in a condition worse than if they had not been born. Reas. 3.

Hence Parents to whom God denies children or takes them away, they should quiet themselves in Gods dispose, especially in such times as these are: it may be God hath taken away your children to deliver them from greater evils: as in the house of *Jeroboam*, there was but one child that had any good in it, and saith God, *That child shall die*, and gives the reason, *Because it had some good in it.* So that God takes away many that he hath the most love unto, and lets others to live that he hath not so much love unto. Use.1. *Parents to submit.* 1 *King.* 14.13.

Yes, (some may say) *If I were sure that their souls were safe, though God doth take them away, if I were sure of their salvation, then I would be content.* Quest.

That's true indeed, If your children were saved, what hurt is that to be taken away here and received to Heaven, and there to live for ever with Christ, not to sin, or sorrow more: but howsoever you may satisfie your selves in these three things. Answ.

First, That they are under an indefinite promise, though not an universal.

Secondly, Suppose he should not be saved, then it were better that he should be taken away than to live to sin more against God, he might have lived to have done a great deal of mischief in the world if he were one that God did not intend to save, and therefore quiet thy self. However God sees further than thou doest, either when he denies thee Children, or takes them away in such times as these are. Use. 2.

Further, In times when publick evils are threatned, they are *Evil times good times to die in.*

are good times to die in; If better not to be born in evil times, then certainly it is no great evil to die in evil times. *Good men are taken away from the evil to come.* As if a woman had her breaſt to be launc'd or cut off, would not the tender Father take the Children out of the room in the mean time? Who knows but God may have the breaſt of his his Church (our Mother) even to be cut off for a time, yet may ſuffer heavier things than ever ſhe hath done, and if God ſhall take away his tender Children that will not be able to bear ſuch a ſight as that, what great evil is it? As we reade of God towards *Moſes*, when Gods Glory was to paſs by, he puts *Moſes* into the hole of a Rock; and truly the graves of the Saints are but as the holes of the Rock til the Glory of Gods Juſtice paſſes by a people.

An apt ſimile.

Uſe. 3. *let not parents cauſe their children to wiſh they had never been born. By neglect of good education.*

And thirdly, If the ſins of Parents may be the cauſe of ſuch things to Children as better they had not been born, let thoſe that have Children take heed that they lay not up ſuch wrath for an Inheritance for their Children, as that their Children afterwards ſhould even wiſh they never had been born of ſuch Parents, eſpecially if Parents be careleſs in the education of their Children not to bring them up in the fear of the Lord, hereafter their Children may curſe the time that ever they were born of them, and ſay, Oh! that I rather had been of the off-ſpring of Vipers, or the generation of Dragons than that I had come of ſuch Parents, Oh! that my Mother had had a miſcarrying womb, or that ſhe never had had breaſts to give me ſuck. Certainly this will be the voice of many Children againſt their Parents one day: Look to it that there be never a Father nor Mother in this place that may give cauſe to their Children thus to wiſh they had never been born of ſuch Parents. And certainly if the enduring of ſorrows and miſery in this world may put them into ſuch a condition, what then wil ſin and being the authors of miſeries to others do? Thoſe Children that are abominable and wicked in their lives, and

If better not to be born in reſpect of temporal calamities; what then in reſpect of eternal?

and are causes of mischief to others, how much cause is it that it had been said, that it had been been better his Mothers womb had miscarried: as it was said of *Judas*, that it had been better that he had never been born: And so it may be said of abundance at this day, what abundance of evil are some at this day the cause of unto others? What woful disturbances, distractions and calamities do some men bring upon a Nation? had it not been better that their Mothers wombs to have miscarried, and their breasts not to have given them such?

especially those who are authors of calamities to others.

As at this day in Eng

And again, What horrible wickedness are some guilty of? How many Mothers this day have cause co say, Oh! that my womb had miscarried of such a Child! Oh that my breasts had never given such a Child suck! Oh that ever one should come out of my womb to do so much mischief, to take up Arms to fight against his COUNTRY, to fight against the Saints, to bring in Slavery and Tyranny, that ever any out of my womb should have a hand in such a mischievous way as this is! Oh! these breasts of mine every time I look upon them, I wish they had never given such a one suck, for it may be they wil suck my blood too. Certainly if ever there were a time to wish their wombs had miscarried, and their breasts never given suck, these are the times many may do so. And this seems to have allusion to that which Christ saith in *Luke* 23. 19. *Blessed are the wombs that never bear, and the paps that never gave suck.* I say, concerning many particulars in the Kingdom in this time, it might have been said, Oh! blessed had the womb been that such men were in, had they never been born, and the paps that they suckt, that they had never given suck. This would not have been an interpretation, but a good prayer, if it could have been foreseen, if any Prophet could have forseen this, that thou shouldst have been a Child, and he should have been an Actor in so much mischief as hath been done in this Kingdom of late, if any Prophet could have forseen this, thou wouldst have said Amen to his

Luke, 23. 29.

Note.

his prayer, Lord give this woman a miſcarrying womb and dry breaſts that ſhe might never have born nor given ſuck to ſuch an one. It follows.

VER. 15.

All their wickedneſs is in Gilgal: *for there I hated them.*

Gilgal. *Chap.*4.15

WHAT this *Gilgal* was I opened in the 4th Chapter at the 15. Verſe, it was a very famous place for many remarkable things: Stones were ſet up in remembrance of ſo great a mercy in coming over *Jordan*, and there was the firſt Paſſeover that ever they had, and there they were circumciſed, and the Lord ſaid unto *Joſhua*, *This day have I rolled away the reproach of* Egypt *from off you*, from whence it had the name; they were not circumciſed in all that time in the Wilderneſs, from whence it was called *Gilgal*, becauſe the reproach was rolled away; I ſhewed abundance of mercy to them in *Gilgal*, there they eat the fruit of the Land, and there the reproach was rol'd away, and the monument of my great mercy in bringing them over *Jordan*; but now they have turned this place to the moſt abominable place in the Country, for becauſe there were ſuch great things done in *Gilgal*, they thought that it was a holy place, and therefore they might juſtifie their ſuperſtitious waies, though God afterwards did chuſe another place for his Worſhip, yet they thought to ſacrifice and worſhip in *Gilgal*, they thought it might be juſtified, becauſe it was a place where ſuch great things were done. Now ſaith God, I never intended that, all their wickedneſs is in *Gilgal*.

Expoſ.

Obſ. *Superſtitious men are proud to put holineſs upon places that have had remarkable things done in them in reference to Religion.* This phraſe we have had occaſion to meet with before, and therefore I paſs it.

All

All their wickedneſs.

That is, *Their chief wickedneſs*, as if God ſhould ſay, there is a great deal of wickedneſs among them, there are Murders and Thefts, and abundance of other *evils*, the breaches of the ſecond Table; but yet above all, their wickedneſs is at *Gilgal*, they think to make uſe of that place where I ſhewed ſo much mercy to them, they think to juſtifie their ſuperſtitious worſhip, but I'le have them know that I hate this, *There I hated them* ſaith God, I abhor this that they think to be juſtified by. So that the Notes are. Expoſ. 1.

Above all ſins, the ſin of Idolatry is that that God looks upon as the great wickedneſs for which he doth hate and abhor a people. Obſ. 1. Becauſe in that ſin men think by their own waies of worſhip to make God amends for their wicked waies, and preſent their own waies of worſhip, to juſtifie themſelves in all other kind of wickedneſs.

And again: *For men to abuſe that wherein God ſhews mercy: For them to take advantage or occaſion by that to turn it into ſin againſt God, this is that which God hates.* Obſ. 2. For there was much mercy they met withal at *Gilgal*, and they made Gods mercy an occaſion to their wickedneſs. To make that which ſhould engage us to God to be an occaſion of wickedneſs againſt God this is abominable in Gods eyes: As you reade in the Law, that you muſt not ſeath a Kid in his mothers milk; that which is the milk to preſerve the Kid, that muſt not be a means for a ſecond death, to ſeath or boyl it in ſaith God, that's unnatural, and but cruelty; ſo for us to deal with God to take thoſe things that ſhould be a means to engage our hearts further to God to be occaſion of further ſinning againſt God, that's abominable; there ſaith God, *I hated them.* *Exod.* 23. 19.

Concerning *Gilgal.* Their Idolatrous Prieſts told them (as 'tis propable) that that place was a holy place, and ſurely God that had appeared ſo to them there would ac- Expoſ.

cept of their ſervices in that place rather than any other, and ſo though God had after choſe another place, yet ſtill they doted upon this place, [*Gilgal*] and that which was ſo famous for Gods Worſhip became as infamous for ſuperſtition and wickedneſs.

Polanus upon the text compares that Town in *Germany*, [*Wittenberg*] to this *Gilgal*. Thoſe places where the Lord hath been more gracious to people, the Devil ſeeks to corrupt thoſe places moſt of all; as in *Wittenberg* was the beginning of Reformation by the means of *Luther*, and now (ſaith he) the Devil hath made it the Theater of divers Hereſies, and ſtill makes it more and more; that very place which was a place of Gods mercy to the Country: ſo here, that place that was the greateſt place of mercy, is here the greateſt place of wickedneſs; the Devil envies it ſo much the more, and all their wickedneſs is here.

Wittebergan ob Reformationis initiũ per Lutherũ *Sathanus hæreſium Theatrum fecit.* Pol. *in loc.* *See* Wilkingſon *againſt the Familiſts; print. Lon.* 1579. *pag.* 3. *Reporting the like of Colcheſter in Eſſex. And in* Fox *Act. Mon.* 1. *edit. p.* 606. *A. not untruly*

All their wickedneſs.] That is, the chief wickedneſs, their *Superſtition and Idolatry* is the chief and the great wickedneſs that provokes God againſt a people; not only becauſe of the preſumption in it, but becauſe it's an Inlet to all other kind of wickedneſs. Hence obſerve:

Obſ. 2.

1. *Where there is falſe worſhip in any place all manner of wickedneſs follows.* And people do moſt ſtick unto their ſuperſtitious waies more than to any thing, and therefore that's the chief wickedneſs, yea and they think to ſatisfie God with thoſe waies for their other ſins, *All their wickedneſs is there.*

A further Note from hence is, *That to ſin in face of mercies, where there are the Teſtimony of Gods abundant mercies, that is very abominable to God.* That's a great aggravation of ſin, to ſin in the face of the teſtimonies of the mercies of God, what, where ſo much mercy, yet here wicked and abominable? Doth God fill thy family, thy chamber, thy cloſet, thy bed, thy ſhop with the Teſtimonies of his mercy? Take heed how thou ſinneſt there where there are abundant Teſtimonies of Gods mercy to witneſs againſt thee, and to aggravate thy ſin.

But

But I find some Interpreters, and that not one or two, but many, (and that makes me speak of this Interpretation) that refer this wickedness to the casting off the Government that God had appointed, and the bringing in of a new Government: at *Gilgal* was the place where they would have *Saul* to be their King, and cast off the Government by Judges that God had appointed among them, *Gilgal* was the place; now this was the ground of all their other obstinate wickedness, and God remembers this a long time after and saith, *All their wickedness is in* Gilgal, *and there I hated them.*

Expos. 2 Ar. Mon. *and some Hebr. Interpreters.*

From hence the Note is this, *That it's a hateful thing to cast off the Government that God would have us under, it is hateful to God*; the Jews had both their Civil and Ecclesiastical Government by Divine Institution, they were both mixt in one there. And though now we have not our Civil Government by Divine Institution, but it's left to the Creation of man, according as in prudence men in several Countries shall think best; but Ecclesiastical Government certainly is as much by Divine Institution now, as ever it was, and it must be so, because it is spiritual, and nothing can work in a spiritual way upon the inward man but that that is by Divine Institution, therefore whatever the Government be (I will not meddle with the particulars) yet we must take heed how we cast off that which is appointed by God, for that's hateful, there I hated them; we had need therefore search and examin to find what that is, and if we think it be not so cleer as their Government was to them, we must take so much the more pains to examin, and not think it long that there is so much time spent in seeking to find out what the Government should be, do not think it a light matter: many people they think it but a circumstance, and things that we need not trouble ourselves so much about, and why should there be so much time spent iu searching it out; Learn from hence to look upon it as a great matter, as a matter upon which the wel-

Obs. 3. *Civil and Ecclesiastical Government united in Israel. Civil Government Ecclesiastical Government*

pains must be taken about it.

As a thing of great consequence.

fare or the evil of a Kingdom doth much depend, for ſo it was here, ſaith God, becauſe they caſt off the Government that I would have, there I hated them. Thus you may take in both the meanings, both the Teſtimonies of Gods mercies in *Gilgal* at firſt, and the place where they caſt off my Government and would have another, I hated them there ſaith God.

Obſ. *Some ſins provoke God to hatred.*

Again, *There I hated them.*] There are ſome ſins that provoke God to anger, and ſome to grief, but ſome to *hatred*, and that's dreadful when our ſins ſhall provoke hatred, the Lord hates the works of iniquity. This is the great difference between the ſins of the Saints and others, the ſins of the Saints may anger God, may grieve God, but the ſin of others they provoke God to hatred. *I hated them.*

Obſ. *God manifeſts his diſpleaſure in the places wher we ſin.*

Simile.

Again, *There I hated them.*] (There) Sometimes God manifeſts his hatred in the very places where men do ſin againſt him. As a mans ſpirit will riſe if he comes to a place where he hath been wronged by any; If you ſhould come into the very place where your children have been murdered, or wives raviſhed, would not you have your hearts riſe with indignation, in this place was my child murdered, in this place was my child raviſhed; ſo ſaith God, every time he looks upon *Gilgal*, Oh! here was this wickedneſs committed, there I hated them. Hence it is that many guilty conſciences dare not go into the place where they have committed ſin, *There I hated them.*

It follows.

I will drive them out of my houſe.

Expoſ.

They ſhall remain no longer in a Church-State, they ſhall remain no longer ſo to be in my Houſe.

Thoſe who under the colour of being under the Church of God; yet live in the waies of wickedneſs, God will unchurch them even in regard of the outward appearance of a Church

a Church Estate; *I'le drive them out of my House:* It's a dreadful expression this, for a father to take his child or servant and drive them out of his house notes great indignation; to be driven out of Gods House is a sore evil, that makes all other evils indeed to be evil, as abiding in Gods House is a great blessing, and recompences the want of many outward blessings. If any of you that have been servants to great men, and should be driven out of their houses, and especially for your conscience, yet if God takes you into his House you are well enough, and for that you have a famous Scripture in *Psal.* 52. 8. *But I* (saith *David*) *am like a green Olive tree in the House of God, I trust in the mercy of God for ever and ever*; Upon what occasion was this *Psalm* pen'd? It was when *David* was driven out of the house of *Saul* by the occasion of *Doeg*, there was a *Doeg* that did exasperate *Saul* against him, and *David* was driven from his house, so he dared not come into it, but what comfort had *David?* But I am like a green Olive tree in the House of God; though I cannot be in *Sauls* house, and enjoy the priviledges of his house, yet blessed be God that I may be in His House, and there thrive and prosper as a green Olive tree.

simile.

Psal. 2. 8. *illustrated.*

I will drive them out of my house.

God cannot endure wickedness in his house, neither should we; God accounts it his dishonor to have wickedness and wicked men in his house, and so should we, as in the Church, ungodly men should be driven out of the house of God; we must not make Gods house an Hogs-sty, an unclean place for all Swine to come in, but they should be driven out as Christ drave out the Buyers and Sellers out of ehe Temple; yea, and so should all Christians drive out of their families wicked and ungodly servants: *Psal.* 101. 7. *He that worketh deceit shall not dwel within my house* (saith *David*) *And he that telleth lyes shall not tarry in in his sight.* It's a dishonor.

Obs. *God cannot endure wickedness in his house,*

Neither should Christians in their families.

Ps. 101. 7.

a diſhonor for any who make profeſſion of Religion, that though themſelves be not ſcandalous in their own lives, yet there are thoſe in their houſe that live ſcandalouſly, they have as wicked ſervants in their houſes as any; this is a diſhonor to Religion: God drives out wickedneſs out of his houſe, and do you do ſo to yours.

And I will love them no more.

Expoſ. By [*Love*] here is meant, the communication of outward good things, for that carnal hearts account to be the only love of God: Indeed if they may have but outward proſperity here in this world, they make that an argument of Gods love unto them: Well (ſaith God) though you have had many ſuch kind of arguments of my love, (ſuch fruits of my love) yet *I will love you no more*, I will take away all thoſe priviledges and good things that you have enjoyed, There are priviledges and good things that come from no other love but that which may be taken away; Oh! let not us be ſatisfied with thoſe, let us be ſatisfied with nothing elſe but that which comes from everlaſting love. You may have your outward eſtates, you may have comely Bodies, Health, Strength, Succeſs in your labors, comings-in plentifully, yea; you may have Church Priviledges, and yet all this not come from the everlaſting love of God, that can never be taken away; theſe fruits of Gods love may be taken from you, and God may ſay as concerning all theſe, I will love you no more: but there are fruits of love, the ſanctifying Graces of Gods Spirit, the fruits of Electing love, and God can never ſay of theſe, *I will love you no more.*

No more.

After many deliverances that this people had in a way of love, God reſolves with himſelf that he will have done with them, he will love them no more, he wil deliver them

no

no more: God may withdraw the sence of his love from his people for a while, but he manifests his love again, the afflictions of the Saints they are but a little cloud that soon passes over, the Sun soon breaks in again upon them, and Love shines; but the Sun of the wicked and ungodly sets, and never rises again: this is dreadful when a mans ruin, or a peoples ruin is thus seal'd by God, whatever mercies you have had heretofore, yet now there's an end of all, Adieu mercie, adieu love, I had gracious manifestations of them once to my soul; but they are now gon, I must never enjoy them more, now God hath changed his administrations towards me, I must expect nothing but wrath, the hand of his sore displeasure to cause ruin, and to be sunk everlastingly: Oh! let thy provocations of God be no more, do not thou add unto them; I have dealt falsly with God, dallied and trifled with the Lord, many times promising fair, but when I was delivered then have dealt wickedly with thee; but no more Lord: Oh! take heed, if thou add'st any more unto thy wickedness lest that this dreadful sentence be pronounc'd in Heaven against thee, *I will love thee no more.* The words are in the Original, *I will add no more*; I have done enough already, I will do good to this wretched creature no more; my Goodness and Mercy hath had their turn, *no more*; Spirit strive with them, no more; Ordinances, no more do them any good; Mercy meddle no more with them, *I will love them no more.* *Original reading.*

All their Princes are revolters.

This is a very strange expression: What all? Yes, even from *Jeroboam* to *Hoshea's* time, every one of them, the Princes of *Israel* were wicked men, for two hundred and fifty yeers space, in all successions every one were naught, and false, and ungodly, all were revolters. It's an elegant Paranomasia that in the Original, *Princes revolters*, the words have a greater elegancy in the Original than in our English; שריהם שורר ים

ἀπειθοῦν-τες. *qui persuaderi [ut credant] non possunt* 70.

English; the Seventy they turn it by this word, *Men that could not be perswaded*, they were all of them men that could not be perswaded, they were set upon their own way, their own ends, and would have their own politick fetches, and let Prophets, let any of the Godly come to shew them the mind of God, they were resolved in their way, they would not be perswaded, but were wilful, and they would have this way, and whatever came of it they would venture their lives and the loss of their Kingdom but they would have it, in a desperate way they were set upon their wills, come of it what would they would go on in this way.

Obs. 1.

Men that are great in Power and Authority they think it a dishonor to them to be perswaded to alter their minds, but rather will go on desperately to the ruin of themselves, and the ruin of their Kingdoms, rather than they will hearken to counsel; they were all of them men that would not be perswaded: and *Luther* upon the place hath this expression (saith he) Being lift up in the pride of their hearts by their Power that they had, they would be above the Word it's self, they think it much to have their hearts come under the Authority of the Word. This is the wickedness of mens hearts when they grow great they swell above the Word of God.

Elati potẽtia volebãt superiores esse verbo. Luther.

They are all wicked, all of them revolters.

Expos. *Princes when they come first to the crown promise fair.*

Some of them there were that made some kind of shew at their first coming in, when they came first to the Crown they gave great hopes (some of them) that they would have better times than they had before, and that things that were evil in former Princes Reigns would now be reformed, but within a while they went all the same way; you know *Jehu*, and so some others went in a fair way at first, but they all turned to be revolters; from whence our Notes are: First, *See what* CREATURE ENGAGEMENTS *are*; *see what engagements will work in the hearts of men when they are engaged in their honors, and in their preferments*

Obs. 1.

ments, in their great places of Dignities and Powers, and Profits and Gain, see what they will do: evil Princes being engaged and afraid of losing their power; if any should go to *Jerusalem* to worship, they all went in one stream, not one of them was taken off from their great Engagements; indeed many in smaller matters may be taken off to God, but if it come to a great matter, then none; perhaps some poor Ministers that had little livings (you know) heretofore, they would be taken off, and see the Truths of God, and the sinfulness of Ceremonies; but where did your Deans, and Bishops? where did any of the Prelates that had great Engagements? they would never see the Truth that now almost every body sees, their great Engagements hindered them. And so the great Engagements of Princes hindered them though the Truth was cleer enough.

Secondly; This is brought as the cause of the evil of the People, they were all wicked, no mervail though the people were so, *According to peoples interests so they are, as they see those above them go that have power over them, that way people will go.* Ephraim was wicked, because all their Princes were revolters. Those that are in places of power they drive the people along before them, for (I say) God hath little honor in the world but as it sutes in mens Interests, according as they have Interest this way or that way. Obs. 2

Use. *Let Magistrates consider.*

Thirdly, *They are all Revolters.*

From this the Note is this, *That Princes though they should be used with reverence, yet must not be flattered, but their sins must be shewed plainly unto them,* [They are all Revolters,] *though they can hardly bear it.* Touch the Mountains and they will smoke, touch the great men, reprove but them, and presently the heat of their wrath rises and they smoke even wth indignation. But yet those that are faithful about them they should trust God with their places, and estates, and with their lives; Oh had we but those about Princes that would deal faithfully and shew to them how far the guilt Obs. 3. *Psal. 104. 32. reflected on.* *Servants to great men exhorted.*

guilt of blood may be upon them, and the evil of it might be upon them, Certainly it would be otherwiſe with us than it is at this day: had we but *Latimers* and *Deerings* (that worthy Preacher in Queen *Elizabeths* time) It's ſaid of *Latimer*, that ſending a Book to King *Henry* the Eigth, he writes in the firſt Page of it, *Whoremongers and Adulterers God will Judg:* and *Deering* in his Sermons even before the Queen ſpeaking of diſorders of the times, and theſe and theſe things are thus and thus, and you ſit ſtill and do nothing: and again, even before her face, preaching to her, (ſaith he) may we not well ſay with the Prophet, *It's the mercy of the Lord that we are not conſumed, ſeeing there is ſo much diſobedience both in Subjects, and in Prince:* Certainly much good might come had we men of ſuch Spirits as heretofore have been. *All their Princes are Revolters.*

Latimers' *and* Deerings *ſpirit.*

Note.

Obſ. 4. Fourthly, *When Princes one after another are wicked, there's little hope of good then to a people.* The Saints under the perſecution of one they groan and cry to God, but another comes and oppreſſes them more. We had need therefore pray for thoſe in high places, for Princes, for it concerns much the people, as we ſhall ſee more after. It follows.

VER. 16.

Ephraim *is ſmitten, their root is dried up, they ſhall bear no fruit.*

EPHRAIM *is ſmitten.*] God had threatned *Ephraim* long before, but now he is ſmitten; not threatned only, but ſmitten.

The phraſe. Obſerve this Note, (the manner of the phraſe is as if he were ſmitten from Heaven by a Thunder-bolt, in a dreadful manner God himſelf ſmote him) obſerve this, *God will not alwaies forbear ſinners, at laſt God ſmote*; he threatens a long time, but he ſmote at laſt: God may be a long time bending his Bow, and making his Arrows ready, and preparing

Obſerv.

paring the instruments of death, but at length he smote; and when he smote he smote terribly. How sad is the condition of a wicked man who hath had many warnings, and much patience of God hath been shewed towards him, and at length this is the news that one neighbor tells another, Oh! such a man is smitten of God, the wrath of God hath pursued and hath overtaken such a man, the fearful stroke of God is upon him, and this certainly will be the news of wicked impenitent sinners, secure sinners, this will be the news that will be told of you, such a one is smitten; Oh! and what sad reports are there at this day in all Countries about us, even through the world, what's the news throughout the world almost but this (the Christian world) *England* is smitten, the Lord hath smote them? the Lord hath smote us with a dreadful stroke and still he continues smiting of us. That Scripture in *Isa.* 5. 25. is made good upon us this day, *The anger of the Lord is kindled against his people, and he hath stretched forth his hand against them, and hath smitten them,* (mark what follows) *The Hills did tremble* (Oh that our hearts did) *and their carkasses were torn in the midst of the streets:* (and so it hath been with us:) *And for all this his anger is not turned away, but his hand is stretched out still:* And thus it is with us. And the principal cause that is there given of such woful smiting, it is as you may observe in the 20. and 23. verses, the crossness of mens spirits in turning things quite contrary and cross to that which God would have them. As thus, *They call evil good, and good evil: they put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter: Justifying the wicked, and taking away the righteousness of the righteous.* This is the cause of this smiting, and never was there such perversness in the hearts of men to turn things quite cross, to cry out of *Truth* for *Falsehood*, to cry out of the Waies of *Christ* as the Waies of *Sedition*, and the great troublers of the Kingdom, to cry out of the *Saints* that are for peace, as the great *Stirrers* up of the Kingdom, and to justifie

Isa. 5. 25.

V. 20. 23.

Crossness of mens spirits.

in Engl.

Malignãts eſcape: Faithful men are diſcountenanced.

ſtifie the *wicked* in many places; What favor hath many Malignants? and thoſe that have moſt appeared in the Cauſe of God, how are they diſcountenanced? This is the Cauſe why God would ſmite them, and why their Carkaſſes ſhould be torn in the very ſtreets. The Lord hath ſmitten us this day as he did the people in 1 *Kings*, 14. 15. *The Lord ſhall ſmite Iſrael as a reed is ſhaken in the water*, (and then it follows after) *he ſhall root them out of the good Land.* So it's here, Ephraim *is ſmitten, and his root dried up.* The Lord this day hath ſmote us as a reed is ſhaken to and fro, that which men cried up at firſt, they cry down again preſently after, and forward for a little while, and then quite the other way again, and wavering and unconſtant in all their waies, and know not indeed what they would have; thus the Lord hath ſmote us, yea the Lord hath ſmitten us ſo as he hath fetcht blood, fetcht blood, yea, the Lord hath ſmitten us by thoſe that ſhould protect us; and that's a ſore ſmiting, to ſmite us by the hand of ſuch as ſhould protect us; that threatning that is denounc'd in

1 King. 14. 15.

Zach. 11. 6.

Zach. 11. 6. Oh how is it made good upon us this day, ſaith the text there, *I will no more pity the inhabitatns of the Land ſaith the Lord; but lo, I will deliver the men every one into his neighbors hand, and into the hand of his King, and they ſhall ſmite the Land; and out of their hand I will not deliver them.*

Searce parelleì'd in Scripture in reſpect of the Nation.

It's a very ſtrange Scripture, I know not the like in all the Book of God, God threatens to ſmite this people, and how? Oh! this is a ſore ſmiting, I will deliver every one into his neighbors hand, and they ſhall ſmite one another, and I will deliver every one into the hand of his King. Why is it ſo great an evil to be delivered into the hand of our neighbor, and into the hand of our King? truly at this time it ſeems it was: Oh! the Lord ſmites us this day, he ſmites us ſorely by giving us up to ſmite one another. We ſmite one another with the tongue, in *Jer.* 18. 18. *Come, let us ſmite with the tongue*, ſay they. When was there ever ſuch ſmiting with the tongue as there is now? yea, even

Jer. 18. 18

good

good men smite one another: There was a time when the Prophet desir'd to be smitten by the Righteous, in *Psal.* 141. 5. *Let the Righteous smite me* (saith the Prophet) *it shall be as Oyl to my head*; but now we may justly cry out to God, Lord, let not the righteous smite me; the very smiting of the righteous is a sorer smiting this day than the smiting of enemies, to smite with the tongue, yea and worse too, in *Isa.* 58. 4. *In the day of their fast, they smite with the fist*, and smite with the pen, that is a sorer smiting sometimes than smiting with the sword. And smite with the sword too, for Brother is against Brother, and Father is against Child, and Child against Father, and this is a forerunner of Gods smiting the earth with a Curse, in *Malac.* 4. 5, 6. verses, the very close of the old Testament, there *Eliah* is prophesied to come, *and to turn the hearts of the Fathers to the Children, and the hearts of the Children to the Fathers, lest* (saith the text) *the Lord come and smite the earth with a Curse.* Oh! that *Eliah* might come among us otherwise? What can be expected but the Lords smiting the Land with a most dreadful Curse? When was Fathers against Children, and Children against Fathers as now, and that in matters of Controversie? It was wont to be a Proverbial speech among the Jews, when they had any knotty Controversie that they could not untie, *When* Elias *shall come, then we shall come to know the meaning of this.* We may say this day, well, because we see what Controversies there are and what differences of this & the other way & judgment, the Lord Christ (whose forerunner *Elias* was to be) he will come ere long, and he will open all things to us, the Messias will come again and tell us all, and satisfie us in all our difficulties, and put an end to all our disputes; But for the present the Lord smites us, not only by the sword, but he smites us as he smote the men of *Sodom*, with blindness, and that Curse threatned in *Deut.* 28. 28. is even upon us, *The Lord* (saith the text there) *shall smite thee with madness, and blindness, and astonishment of heart, and thou shalt grope at noon*

Ps. 131. 5 *inverted.*

Isa. 58. 4. *Smiting with the Pen worse than with the Sword.*

Malach. 4. 5, 6.

Quum venerit Elias

England *smitten as* Sodom.

Deut. 28. 28.

noon daies, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy waies, and thou ſhalt be only oppreſſed and ſpoiled ever more, and no man ſhall ſave thee. Oh my Brethren! how is this fulfilled at this day? with what blindneſs, and madneſs, and aſtoniſhment are the people of the Land ſmote? If it were not the ſmiting of God to ſmite men with blindneſs, it's impoſſible but they ſhould ſee what ſhould be done in ſuch a time as this is, and you are only oppreſſed: Indeed now almoſt every man in the Kingdom cries of being oppreſſed and ſpoiled *ever more.*

And that evidently by God himſelf.

We thought that when ſpoylers and oppreſſors were amongſt us that we were ſafe and well when it was over, Oh! but it is renewed again, and then come the ſpoilers the ſecond time, and the third time, ſpoyling ever more, and this is the fruit of Gods ſmiting men with blindneſs, and madneſs: And yet who is it that returns to him that ſmites him? But Lord, ſeeing thou art a ſmiting, Oh! that thou wouldeſt ſmite once more, ſmite theſe rocks of ours, theſe hearts of ours, if thou wilt but ſmite there, that might free us from other ſtrokes, that there might guſh out tears of repentance, ſmite there that we may every man ſmite upon his thigh; Oh! that we may ſmite upon our own hearts. But it follows:

Our opreſſions not removed, but renewed.

Their Princes are Revolters: and Ephraim *is ſmitten.*

Only a word more from the connexion of theſe two, *All their Princes are revolters: and* Ephraim *is ſmitten.*

From thence the Note is, *If God leaves thoſe who have the chief Government in their hands to revolt, the people then will be ſmitten.* Oh! pray much for them, and let not them that have the chief Government in their hand think much that people enquire into their way, and that they uſe all means that they can to keep them upright; for if they ſhould revolt they would not only undo themſelves, but undo us, it concerns us to enquire how it is with them, and to be ſo-

Obſer.

licitous

licitous about them, and they must not bid us that are beneath them to let them alone and meddle with our own business, and follow that which concerns us, certainly it concerns us much what they do: were it indeed that if they miscarried they only should be smitten, then we had less to do to look after them: but if they revolt we are smitten: If a child should in all humility and reverence beseech his father to leave off such and such a sinful way, or to take heed of it that he be not carried by such and such counsels, if his father should say, Meddle you with what you have to do: the child might well answer, Oh father! I hear in the Word of God, that God doth visit the sins of the fathers upon the children, and I may feel of these sins of yours when you are dead and gone, therefore I beseech you, Oh father, consider what you do? (I say) the same might be answered if we should Petition and labor with our Governors in all humility to take heed of any evil Counsel, and if they should bid us look to what concerns us, we may well answer, We have heard in the Word that when the Princes are Revolters, the People are smitten, that if Governors should any way revolt from any former Protestations the People is like to be smitten; it is we know from the revolting of many of our Lords and Members of that High Court that we have been smitten so as we have been, Now many of them have revolted to the Enemy? and these that have been the Members of that Court, (I say) their revolting have been the cause of such a sore smiting which we have had.

An ape-simile.

Applyed to the present Parliament

Further: *It cannot free* Ephraim *from being smitten*; smitten because their Governors are evil, they cannot excuse their sin by that: Perhaps the People would plead thus; What could we do? we could not help it, those that were in Government they enjoyn such things, and if we did not obey them they would undo us, we were not able to bear their smiting of us, therefore we were forced to yield; Oh! better endure the smiting of man than the smiting of God,

Obs. 2. *Compulsion of Authority does not excuse sin.*

it is a fearful thing to fall into the Hand of the Living God.

Obs. 3. *The apprehension of Gods hand smiting is that which should humble the hearts of sinners very much.* It's a notable Scrip- which you have in 2 *Chron.* 26. 20. of *Uzziah*, that when he saw that he was smitten, though he were stout and proud before, yet when he was smitten he made haste out of the Temple. It's no longer standing out, for the Lord hath smitten. So when we apprehend God smiting, it is no standing out against the great God, but we had need make haste to reform. And thus much for this expression. It follows.

2 *Chron.* 26.20. *observed.*

Their Root is dried up.

Expos. But though we be smitten we hope we may grow, we may lose our leaves and some of our boughs, but we hope that we shall spring again: perhaps these are the vain apprehensions of some men, but never look to making their peace with God, no saith God, I'le not only smite to take off your leaves and branches, but I will smite the very root, that shall be dried up: There's difference between the pruning and lopping off a tree, and the drying up of the root of it, there may be help so long as the root remains alive. I will never trouble my self any further (saith God) with them, I have already smote off their boughs, and that doth no good, I will dry up the very root now. It's a great aggravation of Gods smiting when he smites at the root, every smiting it is not a drying up of the root, it is the base unbelief of our hearts, the discontentedness, frowardness, sullenness of our vile spirits that makes us thus to conclude almost upon every stroke of God, that he intends our undoing, if he doth but smite us so as a few leaves are but shaken off, or that our branches are but shak'd, we are presently ready to conclude that God intends to blast us, and to dry up the very root, and ruin us utterly; how often

Disordered passions causes sadder conclusions than needs of times.

ten in our unbelief, when by temptations we have been shaken and the leaves of our comforts have been shaken off, (our enlargements) and the like, how often we conclude, Oh! the Lord is coming against me, and he will certainly blast all, all that I seem to have, the very root of all my hopes and comforts will presently be blasted, Oh! this (I say) is the evil of our hearts, it comes from our sullenness, frowardness, and unbelief ever so to conclude, it may be God intends only to prune thee and to take away superfluities, that so the sap may go down more at the root, that thou maiest have more Humility, and Self-denial, and Faith, that thou maiest have more exercise of the Root-Graces, Humility, Patience, Faith, Self-denial, and God perhaps smites only to make the sap go down more to the Root-Graces, though thou concludest that he will dry up the Root presently. In this smiting wherewithal the Lord hath smote us we hope that he intends not to dry up the root, but we may say of it as in *Isa.* 27. *Hath he smitten him as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?* The godly party may suffer much, but I make no question but the ungodly party hath suffered as much, and by this shall the iniquity of *Jacob* be purged; and this is all the fruit to take away his sin, and in the 4. verse God tells us, that fury is not in him, God is fain to make an Apolegie to his people when he is a smiting, though I smite you, yet not so as those that smite you, but in the day of the East wind I stay the rough wind, and fury is not in me, but by this shall the iniquity of *Jacob* be purged: and this is all the fruit thereof to take away his sin.

Enlargements.

Isa.27.7.

Vers. 4.

But God hath his time to dry up the roots of sinners, and the roots of Nations. 1. God dries up the roots of many that have made fair profession in former times, they have had no other Root but only Parts, and common Gifts, and Morality raised, and this Root is dried up; this day many fair and glorious Professors, how are they this day blasted!

Obs. 1. *Of Persons.*

saplefs, dry spirits, and uselefs in the world in this time when there is so much service required of them? And by by being dried up, what are they but prepared for the fire? Old withered, saplefs Professors (I say) whose root is dried up they are fitted for nothing but the fire, they are like those in *Jude*, corrupt trees, trees that are corrupt in the Autumn: Thus it is with many Professors at the time when God expects fruit, now they are saplefs, now they are corrupt fruit, they are dried up by the root, and what are they fitted for but for the fire?

Iude, 12.

2. *Of Nations.* And then God hath his time to dry up the root of Nations, in *Isa.* 5. 24. Now we might seek to understand what the Root of a Nation is, but I think we need not in this place, because it is sufficient only for the Metaphor, to shew that God doth not only afflict a Nation, but intends the utter ruin and destruction.

Isa. 5. 24.

Yet a word or two thus.

Quest. *What was the root of* Ephraim?

Anlw. The Covenant that God made with him, that was his Root in the first place. And when God intends to break his Covenant with them, (because they broke theirs) then he dries up the Root; and therefore in the next Chapter you shall find that God charges them with dealing falsely in making a Covenant.

Hos. 10. 4

And then, The Godly among a People are as the Root of that People, in *Isa.* 6. 13. *But yet it shall be a tenth, and it shall return, and shall be eaten: as a Teyle Tree, and as an Oak, whose substance is in them when they cast their leaves: so the holy seed shall be the substance thereof.* So here, the holy seed shall be the substance of it. The holy seed in a Kingdom is as the root and substance of it; and yet such is the wretchedness of men, that what do they do but in stirring against them, they would root out the very Root of the Nation.

Isa. 6. 13.

And the vigor and power of the fundamental Laws in a Kingdom is as the Root of it, from whence flourishes all their outward Peace and Comfort.

And

And the blessing of God upon the wisdom and faithfulness of those that are put into place, that's as the Root of the good of a Nation, in these things especially consists the Roots of a Nation. We hope that God will not wholly dry up our Root, only let us take heed of this; though there be indeed a difference between the Covenant of God with the Nation of the *Jews*, and any Covenant that God makes with any Nation at this day, yet if we be false in the Covenant that we make with God, this may root us out; let us look to it that the vigor and power of the Fundamental Laws of the Kingdom be maintained, and that the godly be maintained, let us not set our selves to root out them, for in so doing we do but seek to root out our selves, and let us pray that the blessing of God may abide upon those that are in place of power, and while these things continue we may hope that the Lord intends, though he may scatter and break us in pieces, yet that there may a Root stay, and there is little question (I think we may make) that God wil preserve our Root howsoever; and that there wil be a Root of the Saints that shall flourish till Jesus Christ comes again, *The Root of the Righteous shall not be moved*; though the Righteous may be lopt from all their outward comforts, yet their Root must not be moved, that lies deeper than my Creature-power is able to reach unto. But there is a Root, Oh! that God would dry up that, a Root that the Scripture speaks of, a Root of Bitterness, that brings forth Gall and Wormwood, Oh! what bitter fruit doth that Root bring forth! Oh! that God would dry up that root. It follows.

The Root of the righteous. Pro. 12. 3

A Root o Bitterness Deut. 29. 18.

They shall bear no fruit.

They would bring forth fruit to themselves, and seeing they would bring forth no other fruit but to themselves, they shall bring forth no fruit (saith God.) How happy were we if God would say the root of bitterness (that we

Expos.

ſpaek of) as he ſaid of the Fig-tree, Never fruit grow on it more, Oh! that that Curſe of God might be upon the root of bitterneſs that there is in the hearts of many, that God would ſay, we ſhall never hear the evil Language, the evil Speeches of People, and the bitter expreſſions as heretofore we have done.

Yea though they bring forth, yet will I ſlay even the beloved fruit of their Womb.

Expoſ. מחמדי *Honeſt women very deſirous of children Harlots not ſo. Which are an Allegory of a true Preacher & a falſe.*

The word tranſlated *Beloved fruit*, it is *Deſirable*, the *Deſires of their womb*; Children are the deſires of the womb, that is, women are very ſtrong in their deſires after them, *Give me children or elſe I die* (ſaith *Rachel*:) Indeed Harlots are not, they care only for their luſt, and would have no fruit of their womb: It's an excellent Emblem for the expreſſion of the vanity of many Preachers that care for nothing but to ſatisfie their luſts, and ſhew their wit and parts, but care not for any fruit at all, care not for begetany children to God; like Harlots they deſire not the fruit of the womb, but Wives that are faithful to their Husbands, they do deſire it. And the ſame word that is here for *deſires*, and tranſlated *beloved*, it is likewiſe in other Scriptures tranſlated beloved, that in *Dan.* 9. 23. *Oh man, greatly beloved: Oh man of deſires.* And ſo in *Dan.* 10. where the Angel ſaith, *greatly beloved*, it is a man of *deſire*. And ſo in *Prov.* 31. 2. *What, my ſon! and what, the ſon of my womb! and what, the ſon of my vows!* You may ſee how *Solomons* Mother ſpeaks with a great deal of affection, Oh my Son! the Son of my Womb, and the Son of my *Deſires*. But indeed the word ſignifies properly, *the Son of my Vows*, Oh! I made Vows to God, if God would give thee me, and ſince I have given thee up to God, and by Vows dedicated thee to God, what, the Son of my Vows! Women therefore they ſhould look upon their children as the children of their Vows, and ſhew forth their love unto them in the

The uſe of the word tranſlated beloved.

the right way that God would have them. It is a strange place that we have in *Titus*, where aged women are commanded to teach the young women to love their husbands, and to love their children; it is a strange thing that a mother must be taught to love her children; thy child is the beloved fruit of thy womb, but yet thou must be taught by God, taught by his People, taught by his Word to love thy children, to love them in a right and holy way; take heed of loving them so as to provoke God to take them from you, take heed that they be not slain for your sakes; many Mothers have slain the fruit of their womb by loving them too much. Do not honor your children above God as *Ely* did, when you look upon their natural comelinesse consider they have that in them, and that by your means that except they have another birth will make them objects of Gods eternal hatred, they are the beloved fruit of your wombs, and you look upon them and see them sweet babes and very comely, yea, but think withal that you are the cause to bring them into that that if they have not another birth, though they be objects of your mirth by being born to you, yet they will be objects of Gods hatred by being born in *sin* by you; you may look upon them as objects of your *delight*, but God may look upon them as those that he hath appointed to slay, Alas those poor sweet babes, what hurt have they done? God sees enough in them that in his Justice he may slay them. But in this that he saith he will slay the *beloved fruit* of their womb, or the *desirable fruit*, take but this one Note:

Tit.2.4. illustrated.

Mothers fond Love slaies their children.

A meditation for Parents,

If Gods Honor, and his Ordinances, and his Saints that are deer to him, be not deer to you, even the very fruit of your womb shall not be regarded by him; That's the scope of the threatning: saith he; Oh here's a people that my Honor, my Ordinances, my Saints are not deer to them, therefore even the *desirable* things of their womb, the very *beloved fruit* of their womb, that that goes more to their hearts than any thing in the world; that that is the deerest to them I will

Obs.

slay;

slay them in mine anger. If you would have what's deer to you be deer to God, let that that is deer to God be deer to you.

And then it follows in the last Verse.

VER. 17.

My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the Nations.

Expos. MY *God*] Not their God, but *my God*. There's much to be observed from hence.

Note. First, The *Prophets constancy*. They forsook God generally, the ten Tribes generally went away and forsook God, but the Prophet still keeps close to God.

Obs. 1. *Let all the world do what they will and forsake God and seek other comforts where they will, but still* (saith a faithful soul) *God shall be my God. Hosea* he lived in wicked times, generally all the ten Tribes went away from God, but still *my* God, my soul shall keep close to God, I have chosen the LORD to be mine, and I have found that Soul-satisfying good in Him, that he shall be mine for ever, here will I rest for ever; I have chosen the way of Gods true Worship, I will not sute my self with the common way of Worship where I live, but I will chuse God to be my God whatsoever the world doth.

Obs. 2. But secondly, this is the comfort of a gracious heart, *In ill times when others forsake God, yet one that hath a gracious heart, can have God to be his God:* Yea, and especially when times of trouble comes, when sore evils are ready to be upon the people generally, yet here's the comfort of a gracious heart, *My God*, blessed be God for that Interest I have in Him: they may take away my House, my Estate, my Means, but they cannot take away *my God*, I have Interest yet in God, I have Interest still in that God that they cannot take from me. This was the comfort of *Micah*, in Chap. 7.

Chap. 7. there he describes the evil of the times wherein he lived, Verse 2. *The good man is perished out of the earth, and there is none upright among men, they all lie in wait for blood, they hunt every man his brother with a net.* And then in the 4. vers. *The best of them is a bryar, the most upright is sharper than a thorn hedge.* And then the 5. vers. *Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom:* But then in the 7. verse, *Therefore I will look unto the LORD, I will wait for the God of my salvation; my God will hear me.* Oh my brethren! there may come times ere long that the knowledge of God, interest in God may be worth ten thousand thousand worlds unto us. Micah, 7. 2. 4. 5. 7.

But in the third place: *It is no presumption for one, or for a few to challenge a special interest in God, in way of distinction from the multitude, and from the generality.* So it is here: How singular was *Hosea* at this time? This people might think him to be very presumptuous; What, as if no body had interest in God but he, Is not God our God as well as his? He is bold to speak this in way of distinction: You may forsake God and His Worship, but I have cleaved to God, He is my God. When multitudes and generality of men depart from God, yet for two or three, or a few that cleave to the true Worship of God, they may challenge God to be their God when he is none of the God of the multitude. In 1 *Joh.* 5. 17. you may see how singular *John* was there: *We know that we are of God: and the whole World lieth in wickedness.* How could the World take such an expression? What are you? a few poor people: and yet we know (saith he) that we are of God: and the whol World lieth in wickedness. What are you more than others? Yes, *John* knew, and would not be discouraged to affirm, that the World did lie in wickedness: and yet we know we are of God. Obs. 3. 1 Joh. 5. 17.

Let not men be offended at the fewness of those that keep the Truth, and the multitude of those that forsake it. I Use.

remember

Plutarch. remember *Plutarch* relates in the life of *Phocion* the *Athenian*, that upon a time there was an Oracle of *Apollo Delphias* read before the people, which did ſay, That although all the people did agree, yet there was one man amongſt them that diſſented from them: now the people began to ſtartle at this; But *Phocion* ſtepping forth before them all bid them never ſeek further for the man, for it was he that liked none of all their doings; and yet *Phocion* at length gained as much reſpect from them as ever any man did, and they choſe him (I think) fourty times to be Pretor for all that. And ſo let never ſo many go on in a way that thou canſt not ſee light in thy conſcience for, keep to thy principles, only examin them, (ſo far the reſpect we do owe to others muſt lead us) that if there be a greater party go one way than another, we ſhould call things into the more neerer ſcrutine, we ſhould think we may poſſibly be rather in an error than they, and we ought to give all due reverence to the judgnents of more men, and more learned and wiſe than our ſelves, but ſtill after all, praying to God to ſhew us his mind, and ſearching our own hearts to ſee whether there be no particular Engagement, and after all endeavors to find out the Truth, And yet then if God doth perſwade your conſciences after all means uſed, we ſhould not be diſcouraged becauſe the greater part go the other way, but keep to that which our conſciences tell us is the right. And thus it was with *Hoſea*, though they went generally another way, yet he could claim a particular interſt in God.

Keep to principles: but carefully examin them: and pray, and ſearth thy heart.

And then another point.

My God well caſt them away.

Obſ. It is a dreadful thing for wicked men to have ſuch as have intereſt in God to declare againſt them. God rejection of them, *My God will caſt them away*. Thoſe who have intereſt in God, who know Gods mind, and that ſuch a God

God as he is cannot have communion with such people. Thus you know it was with *Isa.* about the 57. and latter end, *There is no peace to the wicked, saith my God.* He puts the emphasis there, he saith not, there is no peace to the wicked, saith God, but saith *my* God. Oh! when those (I say) that have an interest in God, when such as keep close Communion with God, and thereby comes to be acquainted much with Gods mind, when they shall declare concerning you, do not slight it, it is a great matter then when they shall say, there is no peace; If any of them should say: If I know any thing of the mind of God, If I have any Interest in God certainly there can be no peace to thee in such a way as thou art in, take heed of the slighting of the very suspition of men that are godly, and humble: It is true, many that may make very great profession of Religion, they may be bold to suspect and to censure others, that it may be are better than themselves, but if I see one that walks humbly, strict in his way, holy, and heavenly, and self-denying in other things, if such a man should but have any suspition of my condition, I had need look to it, it should daunt my heart to have such a Christian look upon me but with a suspitious eye, because such a one is much acquainted with God and his Way, and therefore take heed of slighting such a one. *Isa.* 57.21 Use.

My God will cast them away, with violence and with anger, as a man takes his stubborn child or servant, and thrusts them out of his house. Explic.

When men are violent in wickedness, they must expect that God will be as violent with them in the waies of his Judgments: and for that we have a notable Scripture in *Lament.* 2.6. *He hath violently taken away his Tabernacle.* They abused that Ordinance of God, abused his Tabernacle, and he hath violently taken away his Tabernacle. Oh! unworthy wretched people, that should enjoy mine Ordinances so, and abuse them; he hath violently taken away, he comes in an anger: As you shall see a man or woman when their Obs. 1. *Lam.* 2.6. simile.

paſſion is raiſed they will run and ſnatch away ſuch a thing from another.

Uſe. Take heed of being violent in the waies of ſin, you will caſt the Cords away, you will caſt away the Truths, as you had it before in *Iſa.* 5. ſo you caſt away the Truths of God, and his Cords away; take heed thou beeſt not a caſt-away thy ſelf, thoſe that are ſo full of caſting away Gods Truths, it's juſt with God that God ſhould caſt them away, as a man caſts away a loathſom thing; as thoſe are diſcribed in *Iſa.* 30. *That caſt away their Idols as a menſtruous cloth, and ſaith, Get thee hence:* And you perhaps caſt away the Truths of God as loathſom now, but the Lord will caſt thee away as a filthy and loathſom thing.

Pſal. 2. *Iſa.* 5. *Iſa.* 30.

They ſhall be caſt away: but why? *Becauſe they did not hearken unto him.* This is a notable Sentence. Saith *Luther* upon the place, This *(He ſhall caſt them away, becauſe they have not hearkned to him)* is a notable ſentence, and worthy to be written upon all our walls; for indeed there is much in it, they would hearken to ſuch and ſuch, and to the rules of their policy, and to their own ends, but not to God. And that's the ſpecial point from hence: *That in matters of Gods Worſhip we muſt hearken to God,* and the not hearkning to God is that which provokes God with indignation to caſt away a people: perhaps other duties we may know by the light of nature; but when we come to matters of Worſhip, there God muſt be hearkned to, and not any elſe; God expects that his creature ſhould hearken to him in what he ſaith, we ſhould be all as the ſervant was with his ear boared; Chriſt himſelf had his ear boared, he would hearken to what his Father ſaid, therefore the Pſalm ſaith, *Mine ear hath been boared:* Chriſt was as a Servant with his ear boared, to note, that he would have his ear at the command of his Father. And who, or what are you that you ſhould have your ears free? In *Iſa.* 28. 23. mark what ſeveral expreſſions we have about calling to hearken. *Give ye ear, and hear my voice, hearken, and hear my ſpeech.* In one little-

Hæc notabilis eſt ſententia, & digna quæ in omnibus parietibus ſcribatur. Luther.

Obſ. 2.

Exod. 21. 6 *illuſtrated, by* Pſ. 40. 6

Iſa 28. 23 *noted.*

littls verse there's these four: *Give ye ear*; there's *hear*; there's *hearken*; there's *hear*; Oh! God expects that we should have a hearing ear; and that's the way for wisdom: in 1 *Kings*, 3. 9. *Solomon* praies, *Give thy servant an understanding heart*, but in the Hebrew it is, a *hearing* heart, and so it is turned, That I may have a *hearing heart*, so as I may be able to judg thy People. Those men and women that have not a hearing heart, they have not an understanding heart, and the not hearkening to God, Oh! it is that which comes from the pride of heart: in *Jer.* 13. 15. *Give ear, be not proud, for the Lord hath spoken*; there is no such pride as the turning away our ears from hearkening to God, and turning away our ear from the Law of God is that which makes God turn away his ear from hearing our prayers; it is an evident sign of destruction that is a coming: in 2 *Chron.* 25. 16. mark what the Prophet saith to *Amaziah*, *I know that God hath determined to destroy thee; because thou hast done this, and hast not hearkened unto my Counsel.* Doest thou come to the Word and not hearken to the Counsel of God in his Word? It is an evident sign that God intends to destroy thee. Oh hear! hear and your souls shall live, your souls shall live. Indeed here lies the ground of all the evil almost in those that are professors of Religion, *The not hearkening to the Truth*; I suppose those that make profession of Religion if they have enlightened consciences they dare not sin against a known Truth; but now here's the evil of thy heart, look to that; thou saiest, If I knew it were a Truth I would not go against it: yea but the corruption of thy heart makes thee unwilling to hearken to the Truth, the corruption of mens hearts makes them that they would fain have such a thing not to be a Truth. I appeal to you, have you never felt some corruptions stirring this way, that when you are engaged another way, and you see that if you should be taken off from that, a great deal of ease and liberty, and outward comforts would be gone, and upon this your hearts are very

1 *King.* 3. 9.

A hearing Heart.

Pride the root of not hearing. Ier. 13. 15

Destructiō the fruit of it, whereof also it is a sign. 2 Chron. 25. 16.

very loth that that ſhould be true, and therefore you are not willing to hearken, to hearken with a cleer heart, ſo as to be willing to entertain the Truth, if it doth prove to be a truth; that ſoul that ſhall be willing to retain every truth, and be willing to let the truth prevail what ever it be, that's a ſign of a gracious heart; but the luſts of mens hearts do hinder them from hearkening, and they are loth to hearken to thoſe Truths that come neereſt to them; but when a man or woman ſhall be able in the preſence of God upon examination of his or her heart, to ſay, Oh Lord, let thy Truth prevail, thou knoweſt that I am willing to hearken to every Truth of Thine, though it ſhould pluck away all my outward comforts, I would fain know thy Truth, and I would know the ſtricteſt Truths, what Truths they are that moſt concern thy Glory, and thy Worſhip in the beſt manner, whatever becomes of my Credit or eſtate, Lord, let thy Truth prevail in my heart: (I ſay) here's a gracious heart that will thus hearken to God and his Truth: But they have uncircumciſed ears, they cannot hear (ſaith *Jeremiah*;) ſo, through the corruption that is in mens ſpirits they cannot hearken to thoſe things that ſeem to make againſt them.

But the laſt words of all here, is the threatning.

They ſhall be wanderers among the Nations.

Obſ. 1. It is a judgment to have an unſetled ſpirit wandring up and down, and can ſettle to nothing, ſomtimes in this place, ſometimes in that; ſometimes in this way, and ſometimes in another; this is a judgment of God. *Solomon* hath ſuch an expreſſion, *The ſight of the eyes is better than the wandring of the deſires*: the wandring of mens appetites and deſires, work a great deal of vexation to them.

Eccleſ. 6. 9

Again, obſerve that, *Thoſe who are caſt away out of Gods houſe, they can have no reſt*, they go about like the unclean ſpirit, ſeeking reſt, but can find none. *Pſal.* 139. *Here will*

I reſt

I rest for ever: The Church of God and his Ordinrnces are Gods rest, and should be the rest of the hearts of his people, and they are indeed the rest of the hearts of those that are gracious; but alas poor soul! who art wandring from God, Whither goest thou? where indeed will be thy rest? It was the Curse of God upon *Cain*, to be a wanderer up and down upon the face of the earth.

in the Hebrew it is emphatical מחלו נפש then the walking soul, *so the Bible marg.*

But you will say, *May not men be wanderers*, (that is) *may not they be cast out of their Habitations and Countries; and wander up and down, and yet not be cast off from God?* Quest.

It's true, we reade in *Heb.* 11. that the Christians wandred up and down in Sheep skins, and Goats skins, whom the world was not worthy of: But that was in a way of persecution for God, and for his Truth; it was not because they would not hearken, but because they would hearken; and though thou shouldst be forc'd to wander from thy Brethren, and the sweet Habitation that thou hadst, and thy Friends, perhaps thou art fain to wander up & down even for thy life, yea, but canst thou say, Yet I hope I am not one of Gods cast-aways? It's one of Gods Epithites that he glories in, *That he will gather the out-casts of Israel*; Man hath cast me out, yea, but I bless God, I carry a good Conscience with me; and that man or woman needs not be troubled with wandring, that can carry a good Conscience with them; you are cast out from your Friends, yea, but still thou hast the Bird that sings in thy bosome: Canst thou say, I have not cast away thy Cõmandements, Lord? Indeed if a mans conscience tel him, that he hath cast away Gods Commandements, then if he wanders it is dreadful to him: What, though thou art wandring from thy house, from thy outward comforts, but not from Gods Commandements; *Cast me not out of thy presence*, saith *David*; though thou beest from thy friends, yet not from God presence: here it is, *I will cast them out among the Nations.* It was a Curse in Psal.44. 11. *Thou hast scattered us among the Heathens.* It was a great Judgment of God, to be scattered- Answ. *Heb.* 11. *Psal.* 44. 11. *observ.*

This curse of wandring upon the Iewes to this day.

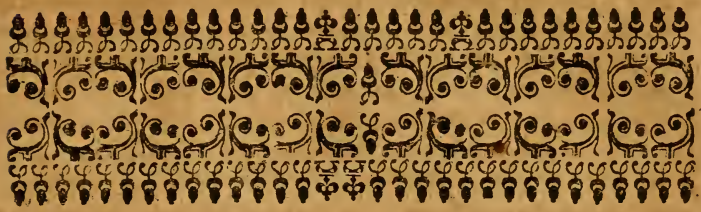
ſcattered among the Nations, for they were a people that were ſeparated from the Nations, and not to be reckoned among the Nations, and Gods peculiar Treaſure. There were theſe three expreſſions, not only to be wandering among the Nations, not only among Strangers, but among Heathens, among Blaſphemers, this muſt needs be a heavy and ſore judgment, to be caſt among Idolaters; This Curſe is upon the Jews to this very day, how are they wanderers among the Nations?

Obſer.

Let us learn from hence, *To prize the communion of Saints*, let us learn what a bleſſing it is to live among our own People, eſpecially among the Saints, in the enjoyment of Gods Ordinances, let us make uſe of it now leſt God teach us what it is by caſting us away and making us to wander among the wicked and ungodly, then your conſciences will fly in your faces and tell you, Oh! what times we once had, and what ſweet communion had we? but we began to neglect the prize that God put into our hand, Oh! if we were where once we were, we would meet often, and pray, and confer, and we would labor to edifie one another in our moſt holy faith, and warm one anothers ſpirits, not ſpending all our time in wrangling and jangling, Oh! but now thoſe times are gone, and we are caſt away and are wandering up and down among wicked and ungodly people. Truly there hath not been a time in many years when the communion of the Saints hath been ſo little improved as at this day, we now wander (as it were) among our ſelves, and little converſe one with another, what ſhould we do living together? Juſt were it with God to bring this Judgment upon us, that we ſhould wander among wicked people here and there, and that we ſhould not come to ſee the face of a Saint to have converſe or communion with them. Thus we have finiſhed this Ninth Chapter.

Cõmunion of Saints neglected in Engl. *more than formerly. The danger of it.*

CHAP.



CHAP. X.

VERS. 1.

Israel is an empty Vine, he bringeth forth fruit unto himself: according to the multitude of his fruit, he hath encreased the Altars: according to the goodness of his Land, they have made goodly Images.

HERE *Gualter* makes the beginning of *Hosea's* seventh Sermon. The Argument is like unto the former, upbraiding and threatning. *Hosea* had to deal with tough and stought spirits, and therefore he still strikes with sharp rebukes and severe threats.

Israel is an empty Vine.

The Church is often in Scripture compared to a Vine, in *Psal.* 80. 8. *Thou hast brought a Vine out of* Egypt: *thou hast cast out the Heathen and planted it.* And in that known place *Isa.* 5. 1. *Now will I sing unto my well beloved a song of my beloved,* *Ps.* 80. 8. *Isa.* 5. 1.

loved, touching his Vinyard.

Obſ. 1. The Church is compared to a Vine.

Reaſ. 1. Firſt, There's no plant hath a more unpromiſing outſide than the Vine hath, the outſide of it, how mean is it? looks as if it were weathered, rugged, griſled, weak, and hollow the ſtalk of it: and this is the Church, the out-ſide of it is very unpromiſing, little beauty and comlineſs; as Chriſt himſelf had little beauty and excellency in his outſide.

2. But yet ſecondly, The Vine is the moſt fruitful plant that grows out of the earth; *Pliny* (that great Naturaliſt) tells of very ſtrange fruitfulneſs of ſome kind of Vines, in his 14. Book, and 4. Chapter, he tells of ten Culei (that's his word) that an Acre of Vines brought forth in a year, which comes to a matter of eighteen hundred gallons: nay in the 1. Chapter of his 14. Book, he tells of one ſtock, one ſingle Vine, that was planted by *Livia* the Empreſs, that yeelded an hundred and eight gallons of good Wine yeerly. The Vine is a very fruitful thing, though unpromiſing in the out-ſide. And what fruit indeed is there brought forth to God in the world but by his Churches? and God expects much fruitfulneſs among his people; how ever, as you ſhall hear, they are charged with being empty.

Plin. *lib.* 14. 4. *one Culeus is* 20. *Amphoræ, and* 1. *Amphora is a Tankard of* 18 *Gallons, ſo that the ſum is about* 1800 *Gallons.*

Thirdly, No plant requires ſo great care as the Vine; What a deal of do is there in dreſſing the Vine and underpropping of it, and pruning of it, looking to it continually? and the Lord hath the greateſt care of his people, of his Church: himſelf accounts it no diſhonor to be the Huſbandman, as he is ſaid to be in *John* 15. and in *Iſa.* 27. 3. you have a moſt admirable expreſſion of Gods taking care of his Church, as his Vine. *I the Lord do keep it: I will water it every moment, leſt any hurt it, I will keep it night and day.* I will keep it and I will water it, and every moment leſt any hurt it, I will keep it (again) night and day. And this is the Vinyard that he ſpeaks of in the beginning of this

this Chapter, and it was the Vinyard that brought out red Wine, the best sort of Wine. Those that bring forth the best sort of Wine shall have the best of Gods care and charge and protection over them.

Fourthly, The Vine it is the most depending creature in the world, it is not able to under-prop its self, but must have props more than other Plants, and therefore Nature hath given unto it strings by which it catches hold upon any thing next it: And so the Church, the Church is weak in its self, and is the most depending thing in the world, depends upon its props that God affords unto it; you have an excellent place to set out that in *Isa.* 27. 2, 3. ver. there the holy Ghost speaks of a Vinyard of red Wine, and in the 4. verse, *Fury is not in me*; which shews that there should come a kind of great storm and tempest, but he would not have his People to be discouraged. *Fury is not in me.* And then in the 5. verse, *Let him take hold of my strength, that he may make peace with me, and he shall make his peace with me.* Let him take hold of my strength; that is, speaking to his Church as a Vine, in the time when my fury is abroad, yet do you like the Vine, which catches hold upon a pole, and there under props its self, so let him take hold of my power, let him act faith upon my power in time of storms and tempests and he shall make peace, though he hath never so much trouble abroad in the world with others, yet he may; he shall have peace with me. That's the nature of the Vine to catch hold upon that which is next it, and especially in time of storms, when the strongest Oaks are rent in pieces, yet the Vine catching hold upon the props it hath, rests there.

the strings in the Vine

Isa 27, 2, 3

explained.

Fifthly, If it be not fruitful, it is the most unprofitablest thing in the world. I suppose you know that place in *Ezek.* 15. 2. *What is the Vine-tree more than any tree, or than a branch which is among the trees of the Forrest? Shall wood be taken thereof to do any work, or will men take a pin of it to hang any vessel thereon? Behold, it shall be cast into the fire for fewel*; It

Ezek. 15. 2

 is

is not meet for any work, the Vine is meet for nothing, not to make a pin if it be not fruitful. And no people in the world are ſo unprofitable as Profeſſors of Religion if they bring not forth the fruit of godlineſs, and the world may be rid of them better than any people elſe if they bring not forth their fruit unto God.

And then further in the ſixt place, A Vine is the moſt ſpreading plant that is, that ſpreads larger than other plants, and fills a great deal of room with the ſpreading of the branches of it, and ſo you have the Promiſe of the Church in *Iſa.* 27. 6. *Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.*

Iſa. 27. 6.

And then laſtly, The Vine is the moſt tender, ſoft plant, and it is the Emblem of peace, the ſitting under our Vines, it is to ſet forth Peace. And ſo the People of God they ſhould be of tender ſoft ſpirits, not like the Bramble, nor the Thorn full of pricks, if we ſit under Thorns and Brambles we may be prick'd with them; but ſitting under the Vine there is nothing but ſweetneſs and delightfulneſs there: *Iſrael is a Vine*; yea but he is an empty Vine. The word in the Original is a Participle, an emptying Vine, and yet the ſenſe will come much to one, an *Empty Vine*, or an *Emptying Vine:* that is, Though there be much coſt beſtowed upon *Ephraim*, ſo as he might be fruitfnl, yet he makes himſelf empty.

בוקק

Expoſ.

This ſhews how he comes to be an empty Vine; not becauſe Gods mercy is ſcant to him, but he makes himſelf ſo by his ſin, what juyce & moiſture he hath he doth empty it forth into other things, and ſo is empty.

Iſrael was a Vine full of cluſters, refreſhing God himſelf, as you heard in the ninth Chapter, that he was to the Lord as Grapes in the Wilderneſs, as a Vine that did bring forth Grapes in the Wilderneſs, that was ſo ſweet to a weary and thirſty traveller. *Iſrael* was once ſuch a one, yea, but now he is come to be an empty Vine, though he grows in the Vinyard of God, and not in the Wilderneſs.

Empty]

Empty] and no mervail, for as you have heard in the latter end of the former Chapter, he would not hearken to the Lord, he would not hear the Word of the Lord, the Lord threatens to cast him away, because he hearkened not to him, from whence *Luther* hath this Note, *The Word is like a fruitful rain, there can no true fruit be without the Word*, those that will not hearken to the Word, no mervail though they be empty, it is the Word that makes fruitful, it is that that is as the fruitful rain: Those that leave and forsake the Word, observe them how fruitless they are, what empty spirits they have; many that heretofore were forward in hearing the Word, and loved it, the Word was delightful to them, Oh! then they were fruitful; but since they have been taken off from the Word, converse with them now and you shall find their spirits empty, and their lives empty; and there's no men in the world so empty as those that would worship God in another way than the Word appoints, men that would think to worship God after their own fancies, and waies, Oh! how empty are they in all their Worship they tender up to God?

Chap 9. the last V.

Verbũ tanquam fœcunda pluvia, sine verbo, nulli possunt veri fructus. Luther.

Wil-worshippers empty.

But the main Note and Observation is, *That emptiness in those that profess themselves to be Gods People, is a very great evil.* Oh! it is a great charge upon those that grow in Gods Vinyard, that profess themselves to be Gods, to be charged with this, *That they are empty*, an empty Vine. When we would speak of a man contemptuously, as one that hath no natural or aquisite excellency in him, we say such a one is an empty, or a slight fellow; and that's the meaning of the word that you have in *Mat.* 5. 22. *Whosoever calls his Brother, Racha, shall be in danger of the counsel*; the word *Racha*, it is *empty*, it is as much as if he should call his Brother an *empty fellow*; for that's the signification of the word *Empty*. And in *Jam.* 2. 20. *Knowest thou not, O vain man, that faith without works is dead?* The words are, Oh *empty man*, knowest thou not, O *empty* man, that faith without

Obs. 1.

Mat. 5. 22 Racha explained.

Iam. 2. 20 Kevi.

works are dead? There's many that keeps a great deal of noiſe of Faith, and of Gods free-Grace, and yet are extream empty men and underſtand little of the true excellency of the Covenant of Grace; *Knoweſt thou not, O empty man, that Faith without Works is dead?* Speak as much as thou wilt of Faith and Gods Grace, yet if there be no Works, thou art an empty man. Nature will not endure emptineſs; ſome of the Phyloſophers have ſaid, that the world would rather be diſſolved than there ſhould be any vacuity; creatures will move contrary to their nature rather than they will ſuffer a vacuity. Certainly an emptineſs in the ſouls of Gods people, it is the worſt emptineſs that is in the world: For,

ſome Antinomians.

vacum non datur.

Reaſons.

Firſt, It is the moſt unnatural thing for a Vine to be empty.

And ſecondly, For the Saints to be empty, they are a diſhonor to their Root that they do profeſs they are upon: Chriſt he hath all the fulneſs of the God-head in him, *And of his Fulneſs we are to receive Grace for Grace:* To grow upon him, upon ſuch a root and yet to be empty, Oh! what a diſhonor is this to Jeſus Chriſt!

Thirdly, This fruſtrates the Lord of all the care, and coſt, and charge that he is about, if thou wert another plant that grew in the wilderneſs it were not much, but a Vine, and one in Gods Vinyard, and yet fruitleſs, Oh this is a ſore evil! Fourthly, There's no bleſſing upon thy ſoul if thou beeſt an empty Vine in *Iſa.* 65. 8. *As the new Wine is found in the cluſter, and one ſaith, Deſtroy it not; for a bleſſing is in it.* If there be Wine in the cluſter, then a bleſſing is found in it, but otherwiſe deſtroy it. No bleſſing is found in thoſe that are of empty ſpirits.

Iſa. 65. 8.

Fiftly, If there be grace, it is the Divine Nature its ſelf, and cannot that bear fruit? It is an evil in a Vine to have but a little moiſture, to ſhoot forth in leaves and bear no fruit; yea but what is that unto Grace that is the Divine Nature its ſelf, the moſt glorious thing in the world?

Therefore

Therefore for Christians to be without fruit is an exceeding great evil; Doest thou know what fruit is? One gracious action that comes from the sap of the Root that is in Christ, it is more worth than Heaven and Earth; any one gracious Act (I say) it is more worth than Heaven and Earth, Oh the fruit of the Saints is fruit to eternity, and to be without this fruit must needs be a great evil, those that are empty and without fruit (you know) they are said in *John* 15. to be but *as* branches, not branches, they that bear no fruit are said to be but *as* a branch, and then such a branch as must be cut off, God will cut them off, cut off those branches, he will cut them off from their profession and suffer them to fall so as they shal not continue in their eternal profession, and they shall wither, he will curse their very common gifts that they have.

Ioh. 15. 6. ὡς κλημα. *explained.*

6. Oh! how many that heretofore seemed to flourish, yet but leaves, and bearing no fruit, now their leaves are gon too, and their common gifts are taken away from them, and not only withered, but shall be cast away, cast away from God, and out of the hearts of the Saints, and men shall gather them, the men of the world they shall catch them, and so they shall joyn with them, and they shall make use of them, and they shall be cast into the fire and burnt; cast into the fire, not for a fiery tryal, but cast into the fire that they may be burned: these are the threatnings against those that bear no fruit. It is the glory of Gods People, to be filled with the *fruits of Righteousness*, *Phil.* 1. 11. *To be filled with the Spirit*, *Ephes.* 5. 18. Yea, *to be filled with all the fulness of God*, *Ephes.* 3. 19. So it is expected of the Saints, that they should be filled with al the fulness of God: Oh! how contrary is this to emptying? And surely fil'd the Saints should be with fruit, because they are the very fulness of Christ, the fulness of him that fills all in all: In *Ephes.* 1. last verse, the Church is said, to be the *fulness of Jesus Christ himself*; And shall the Church be an empty Vine, when as it is the very fulness of Him that fils al in al?

Phil. 1. 11 *Eph.* 5. 18 *Cap.* 3. 19 *Cap.* 1. *ult.*

7. An

7. An empty ſpirit is fit for the Devil to come to poſſeſs; *Mat.* 12. 24. he found his place empty, and then he comes in: where the Devil ſees an empty ſpirit, there's a fit place for him to come. It is an evil thing for you to grow upon Gods ground and to cumber it, to cumber any part of Gods ground; it may be if thou wert gon, there might be another in thy family, or place, that might bring forth fruit to God; but thou hindereſt, God might have more Rent (as I may ſo ſay) for all his poſſeſſions in the world, the great Rent is, the fruit that the Church brings forth; in *Cant.* 8.11. it is ſaid, that *Solomon* let out his Vineyard, and it brought him in a thouſand pieces of Silver for the fruit of it. And God he lets out his Vinyard, and his Rent (I ſay) it is the fruit that the Saints bring forth to him; What glory hath God in the world, if thoſe that profeſs themſelves to be his people ſhould be empty?

Cant. 8 11

8. God doth not let us ſit under empty Vines; our Vines they have bin fruitful Vines, ſhall we then be empty Vines our ſelves?

9. The Lord hath juſtly ſtruck this Vine here in *England*, and our Vine bleeds; it bleeds, and is in danger to bleed to death, and what though it doth, it hath brought forth little fruit, and therefore it's juſt with God that he ſhould let this Vine even bleed now to death.

10. According to the greatneſs of the opportunities that any man hath, or any ſociety of men, ſo is the greatneſs of the evil of emptineſs: Oh! now to be empty, when God puts great opportunities of great ſervice into our hands, now to be empty when God expects great ſervices, Oh! it is the moſt vile thing of all. Oh my brethren, that we were but ſenſible of this.

Uſe. 1. But if this be an evil thing to be empty, than what is it to bring forth the Grapes of *Sodom*, and the Cluſters of *Gomorrah?* to bring forth the Wine of the Gall of Aſps, wild Grapes? And yet a great deal of ſuch fruit there hath been brought forth; And truly the fruit that moſt men have brough

brought forth now, they are wild Grapes at the best. If men do any thing, yet they do so mingle the vanity of prid, the sowrenes of their own spirits, the rigednes of their own nature with what they do, that all is but sowr before God.

Well, To conclude this, about the *emptines of the Vine*: Oh! let us prize fruitfulnes more, and say as the Vine that is brought in, in the 9th of *Judges*, *Shall I leave my Wine which cheereth God and man, and go and reign over you?* Oh so, Shall we leave our fruitfulnes upon any earthly advantage in the world? Let us account it a greater advantage to bring forth much fruit to the glory of God, than to glory in any earthly advantage: No matter what becomes of us, so we may be but fruitful; though God dung us, though he cast all the filth and reproaches in the world upon us, yet if God will make this but cause us to be fruitful, it is no great matter. Use. 2. Iudg. 9.

But further from the manner of the Phrase.

Israel is a Vine emptying its self.

That is an aggravation of emptines when we empty our selves, when God is not wanting to us in means, but we are the Cause of it. And what is the cause of emptines, but the emptying out our strength and spirits to our lusts and the world? No mervail though we have no fruit for God, and strength in his service, when we let out all to other things.

And the old Latin here turns it, *A leavie vine.* And the Seventy they have it, *A Vine that brings forth goodly branches:* And yet it's said here *empty*, that is, all the strength and juyce of it is let out in the goodlines of the branches and leaves. Oh! so, many Professors in these daies they empty out all their strength that they have and all their parts meerly into leaves, and have goodly branches, make goodly outward profession, and goodly words they give, and will

Vitis frondosa vulg. ἐυκλημα-τοῦσα. *bonos habens palmites.* 70.

Worldly Professors.

will speak much of Religion, but nothing but leaves, nothing but words all this while.

Plin. *lib.* 17. *cap.* 22

Pliny in his 17. Book and 22. Chapter, saith of Vines, that it is fit (at least for two years together after their planting) that they should be cut down to the very ground; that they may not sprout out in leaves, and so to lose their juyce and strength at the root. And truly this is that that hath lost the hopeful beginnings of many yong people in these times, they have presently sprouted out into leaves; for never was there a more hopeful time of yong people than at the beginning of this Parliament, and no greater encouragement was there than from them at that time, (I will not say it is wholly lost,) but Oh! how many of them that began to understand the waies of God, hath let out all their strength in leaves, and contests, and disputes, and wranglings, and strange kind of opinions, and little fruit is come of any thing? Nay, there is little savor at all in their spirits; Oh! how happy had it been if so be that God had kept them down in a work of humiliation to the very ground for a yeer or two together? Now that's a thing that is altogether laid aside, any work of humiliation, but presently they sprout out into leaves. My Brethren, whatsoever may be said, or whatsoevee heretofore hath seem'd to be preached [to the contrary] yet certainly if rightly understood hath been but the same things that must of necessity be acknowledged; we do not press Humiliation as the Condition of the Covenant of Grace, we look not at it so, but Humiliation keeps the spirits of men low, and empties them of themselves, and keeps them down, (I say) this is that which would have made them a great deal more fruitful, and they could not have run up as meer leaves, and their strength spent: and so, how many of them are fallen off again, not only to be slight and vain, but to be wicked and ungodly, and quite naught, because they were not kept down low for a while, but God ordering things that they should live in times of liberty, Oh! how luxurious have

Yong Professors should be kept down.

The benefit of thorough humiliation.

How Humiliation should be preached.

have they grown that way? When God lets a people grow rank and prunes them not, they quickly grow barren. We had never so many rank Christians as we have at this day that grow out in luxurious branches, and they think they have over-topt all, because they can talk more than others do, when as there are some poor Christians that grow low to the ground, and when they get a little comfort it is gone away from them presently, and they walk humbly before God, and no body takes notice of them, but are despised and contemned, O! these will grow and be delightful to the pallate of God, when such rank professors as these shall wither and be cast out. The pruned Vines bring forth the best fruit; and therefore that's observable: compare *Isa.* 5. with the 27. there's a Note very observable: In the 5. Chapter, God complains of his Vinyard, that he lookt for Grapes, and they brought forth wild Grapes; but there the Prophet speaks of the time before the Captivity: but in the 27. Chapter there is a Scripture that seems to refer to the times after the Captivity, and there the Vinyard of God is said to be a Vinyard of red Wine, and God speaks much unto it what it should be after the time of the Captivity, it should bring forth the best kind of Wine, for then God prun'd it; they thought that God would come in a furious manner upon them, no (saith he) *Fury is not in me*, but this is all the fruit, *to purge away their sin.* The Vines that are prun'd bring forth the best and the most fruit.

A dangerous thing for young professors to be in times of Liberty.

Low Christians.

Isa. 5. compared with chap. 27. explained.

But I find other Interpreters upon this text, [*Israel is an empty Vine*;] They turn it thus: *Is a spoiled Vine.* And *Luther* refers it to the emptying of the abundance of her riches and prosperity; Indeed these two go together, Emptiness of fruit, and being emptied of our comforts and prosperity, to be spoiled: *Israel* hath spoiled her self, and I have for her sins let the spoilers come among them, and so hath emptied her of all her good; even while she enjoyed her outward prosperity, she was emptied of the blessing

Expos. 2. *Vitis spoliata, direpta.* Luther.

of God upon her; but after the Lord emptied her even of all her outward good too.

Obs. And that's the Note from thence: *That sin will empty a Land of all the blessings God hath bestowed, or empty a family, or person:* Sin is an emptying thing, sin empties Lands, and Families, and persons of all their outward comforts, in *Isa.* 4. 11. there God threatens the *Line of confusion*, and the *Stones of emptiness for sin*; and Oh! how hath it emptied many parts of our Land? how hath sin emptied us? what empty houses are there in many places? houses that were wont in every room of them to be fill'd with furniture so brave and glistering, now the Owners come into their houses and look upon the bare walls and see them empty of all the rich furniture that was in them; Oh! what empty chests, that were fill'd with such brave cloaths heretofore, now they are broken to pieces, and those places that were fill'd with diet and plenty are now empty; Barns empty, Purses empty, and Bellies empty, and the Veins of men emptied even of their very blood; Oh! how are we a spoiled Vine now at this day! the Vine that a while since was so delightful to God and man, and so glorious even in the esteem of all round about us, yet Oh now! now hath the Lord sent his emptiers to empty us; as in *Nahum.* 2. 2. *The Lord hath turned away the excellency of* Jacob, *as the excellency of* Israel: *for the emptiers have emptied them out, and marred their Vine brances.* This text is fulfilled towards many parts of this Kingdom at this day.

Isa. 34. 11

Applied to England.

Nah. 2. 2.

An empty Vine, and brings forth fruit to her self.

Expos. This is very strange, *Empty*, and yet bring forth fruit; If she brings forth fruit, how empty? Yes, it may very well stand together, she brings forth fruit *to her self*, but she is empty in regard of any fruit she brings forth to me, but yet she hath juyce and sap enough, to bring forth fruit to her self. Oh! how many people that are barren towards

wards God, and have no abilities to do any thing for God, but when they come to themselves to do any thing, Oh how active and stirring are they? but when you put them upon any duty for God then they are weak and unable,&the like:but if it was in a matter that concern'd themselves there they have spirit enough & to much a great deal; If parents have children that sin against God, they are not sensible at all, but if they do any thing against themselves, Oh! how do their spirits rise, and what rage is there in the family? The truth is, were our hearts as they should be, if we have no strength for God we should have none for our selves, yea, we would even reason so, when as we complain, Oh! that we are weak in our memories, and are not able to resist temptation, and we can do nothing for God, we should take a holy revenge upon our selves and say, Certainly if I can do nothing for God, I will do nothing for my self neither, If I cannot rejoyce in God I will not rejoyce in my self, and if I cannot take care for God I will not take care for my self; to be barren to God and fruitful to our selves, this is a great disproportion. *Parents.*

He bringeth forth fruit to himself.

The old Latin is, *even like himself*, so they turn it, he brings forth fruit *like* to himself. *Fructus adæquatus est ei.*

Men of base principles will do base things, corrupt hearts will have corrupt waies. An ingenuous spirit sometimes wonders to see the waies of many men so base and vile as they are, men imployed in publick imployment that have opportunity to do God a great deal of service and when it comes to it, how sordidly and basely do they carry themselves, not caring what becomes of the publick good, of God, and Kingdoms, and Churches, so be it they may scrape but a little to themselves? Yea, but do not wonder, it is fruit suitable to themselves, they are men of base spirits, of base corrupt principles, and therefore they bring Obs. *Applied to England.*

bring forth fruit like themselves, fruit like the stock that they are on. And so many times children are like their parents, their parents are wicked, and they wicked accordingly. Like an Imp or Branch of such a stock, such are the fruits of many.

simile

But he brings forth fruit to himself.

Expos. That is, in all that he doth he aims at himself, he hath regard to his own ends, to fetch about his own designs, to bring his own plots to an issue, and all must be subservient to some design that he drives on; *Ephraim* had many designs and plots that they drove on to make themselves to be rich, and all their strength, and what they were able to do it was for nothing but to be subservient to their own designs: It was said of *Judah* in their Captivity, in *Zach.* 7. 5, 6. *They did fast, and eat, and drink to themselves*; all that was done it was nothing but to themselves; whereas the fruit that they should have brought forth, it should have been to God, and not to themselves: There is a very sweet place for that in *Cant*, 7. 13. *At our gates are all manner of pleasant fruits new and old, which I have laid up for thee, O my beloved.* Thus should every gracious heart say, and especially he should say so then when God makes your hearts most fruitful with pleasant fruit new and old; Have ye at any time found your hearts most enlarged to God, and you could melt towards God, and had full expressions in the presence of God, and acting of your graces? Take heed now that this pleasant and sweet fruit that you have, that is new from God, and your old experiences that you have had heretofore of Gods goodness, let not corruption reap that that God hath sown, you know it is a Curse that one should sow and another reap; it is God that sows, and shall the flesh reap now? and shall the Devil reap? Oh! let not these sweet fruits, especially the fruit of enlargement in prayer, and the fruit of abilities to do God service in any publick work, Oh! take heed that this be not for your selves, do not you take in the glory to

Zach. 7. 5, 6.

Song. 7. 13

How to use our enlargements in duties.

you.

your selves, Oh! but let this fruit be for your beloved; at any time when you find your hearts most fruitful, graces most fully exercised, Oh think thus, I will lay up this for my beloved, I will lay the experiences of the goodness of God unto me that may fit me to glorifie God more than heretofore. Oh that's sweet indeed, when God comes in with fruit, and we lay it up for our beloved; God he is to have all our fruit: you shall observe in *Cant.* 8. that *Solomon* let out his Vinyard, and mark, in letting out his Vinyard, he must have a thousand pieces of silver, and the Husbandmen must have two hundred: if God doth afford to us some wages for what we do, let not us take the greater part unto our selves, let *Solomon* have the thousand, and let us be contented if we may have two hundred; but ordinarily we take the greater sum, and return the less to God in any fruit: but if you observe the 12. verse, the difference between *Solomons* Vinyard, and Christs Vinyard, *Solomon* let out his Vinyard, *But my Vinyard, which is mine:* and there is noted this difference, That Jesus Christ he takes the care of his own Vinyard, he doth not let it out. And therefore if we have any thing, we must not have it so much for our wages as free gift, for Christ doth not let out his Vinyard as *Solomon* did, but he keeps it and dresses it himself, and therfore it is fit that he should have all the fruit. In *Isa.* 61. 3. *That they might be called, trees of Righteousness, the Planting of the Lord, that he might be glorified.* Such should the Saints be, they should bring forth fruits unto God. And in *Philip.* 1. 11. *Being filled with the fruits of Righteousness, which are by Jesus Christ, unto the glory and praise of God.* So should the Saints be, and all the fruits they bear.

Song. 8. 11 12. *illustrated.*

Vers. 12.

Applied.

Isa. 61. 3. *explained.*

Phil. 1. 11

But Carnal hearts they aim at themselves, all that they do they act from a principle within themselves, and no further, and therefore they cannot go beyond themselves. It's an argument that all thou doest hath a principle not higher than self, when thou actest for thy self; whereas

Carnal hearts.

whereas the principle that the Saints act by, it is the principle of Grace that comes from Heaven, and therefore it carries unto heaven, as the water is carried as high as the Fountain from whence it comes. A ſelviſh heart is a narrow heart; but a gracious heart is a heart enlarged, it enlarges its ſelf to infiniteneſs; and that's the property of Grace, though it cannot be infinite, yet it is enlarged to infiniteneſs. Thoſe that work for themſelves, the truth is, they loſe themſelves in their working, and loſe all their fruit; it is thy worſt ſelf that thou aimeſt at; there is a kind of ſelviſhneſs that we may aim at, that is, if we can make God to be our own end, our happineſs, as the Saints do, no men in the world do more for themſelves than the Saints; yea, but how? becauſe they make more of their own good to be in God than themſelves, and they make themſelves to be more in God than in themſelves, and therefore they have themſelves more than any, but they have themſelves in God; and no men looſes themſelves more than thoſe that ſeek themſelves moſt: *He that will loſe his life, ſhall ſave it*; thoſe that will aim at themſelves, what is that, but a little money, and credit, and eſteem of men? Oh poor baſe, vile heart, haſt thou nothing elſe but this, when as all the Glory that is in God Himſelf may be thy portion, and thy ſelf may be in it, that if God Himſelf be happy, thou maieſt be happy, becauſe God Himſelf may come to be thy portion; and is not that a better ſelf to be emptied into God? but therein thou dareſt not truſt God, nor thy ſelf to empty thy ſelf into God, but certainly that is the way to enjoy thy ſelf. *Every man cares for his own* (ſaith the Apoſtle,) *but no man for the things of Jeſus Chriſt.* Oh! this ſelviſhneſs it is vile at all times, but never ſo vile as at this time, for men to look and aim at themſelves, eſpecially for men that are in publick places, now to be ſelviſh is the moſt abominable and the moſt fooliſh thing in the world: for Mariners in the time of a calm then they may look to their ſeveral Cabins, but in the time of a ſtorm, then to be painting

ſimile [*omnia eò, unde Eccleſ.* 1.7.]

Phil. 2.21

ſimile

painting and making fine their Cabins, how do they deserve to be *pull'd out by the ears*, and to be cast into the Sea, that shall then be looking to their own Cabins? What is your joy more than the joy of others? and what are you that you must have ease and content more than others? In such times as these are if ever God calls us to be emptied from our selves, certainly it is in such times as these are.

But the main Note is, *That it's all one to be an empty Christian, and to bring forth fruit to themselves.* Men think that which they bring forth to themselves is cleer gain; but this is an infinite mistake, for that which is for thy self is lost, and that which is for God is gain'd. Professors that are selvish are empty. Many of you complain of emptiness and unfruitfulness, here's the reason; You are so selvish, that prayer is an empty prayer though never so full of words and excellent expressions whose end is self, many of the Saints in joyning with such they find their prayers to be such though there be excellent words, because they see selvishness, men that aim at selvishness they had need be cunning to keep it from being seen, let self be seen in a duty though it be never so glorious outwardly yet it is loathsom in the eyes of the very Saints; let but a man appear to affected with himself in what he doth, with the tone of his voice, or carriage, or gesture, any thing affected, we know how abominable it is in the eyes of all; And so for Sermons, where they are selvish, certainly they are empty things; and so I might instance in every other thing that men do, the fulness of the Spirit in a PRAYER, or SERMON, or any other Duty, it is the seeking to lift up the NAME of the Blessed GOD in the duty, that's the fulness of it; many that are of weak parts, very poor abilities to exercise themselves, yet their hearts being upon God in a duty, Oh! there's a fulness in that duty, there's more in that weak expression, in their sighs and groans than in all the eloquence of your empty hypocrits, they

Obs.

Why Professors are empty.

Prayer.

Preaching

what is the fulness of a duty.

Weak prayer may be strong.

Coloſ. 4. 12. πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

they not being fill'd with the Will of God: in *Coloſ.* 4. 12. it is in your books, *That you may ſtand compleat in all the Will of God*; but it is, *being fill'd with the will of God*; if thou wouldeſt have a fulneſs in what thou doeſt, a fulneſs in a Prayer, a fulneſs in thy Service, in any thing thou doeſt, be fil'd with the Will of God, and not with thy ſelf-ends. You know empty veſſels will break when you ſet them at the fire, and ſo will ſelviſh ſpirits, thoſe that are ſelviſh they quickly grow empty. You that are Merchants, if you have Factors abroad that trade for themſelves, they ſeldom do any great matters for their Maſters; I have known Merchants that have been chary of that, for their men to be trading for themſelves. And God doth not love to ſee us trading for our ſelves, but only as we trade for him, and ſo account that to be for our ſelves. And here is an evident demonſtration that your ſelviſhneſs will make you empty for God; how many are there that complain of emptineſs? Oh! they cannot do this, and they cannot do that, why? becauſe except they find comfort, and that coming in which they aim at, they have no mind to any duty, they go to prayer, and ſtrive to pray, and they come away and ſay, Oh! the empty prayers that we make; but what is the reaſon that you cannot pray as you would? you have no heart to pray, if you would have enlargement in prayer, and preſent anſwer of your prayer to get what you would have, Oh! then your hearts would be much let out in prayer, and then you would have a mind to pray; but now though it be your duty to pray, becauſe you ſhall tender up the worſhip that a creature owes to God, that is no argument that puts you upon prayer, ſo it appears that it is ſelviſhneſs that appears in prayer; but now trie this way, trie this way but to get above your ſelves once, and be emptied of your ſelves, and look with a more ſingle eye to God when you go to prayer, let this be the great motive, O Lord, this is that Worſhip that I as a Creature owe to thee, and the ſtrength of my body and ſoul

ſimile.

why Chriſtians complain of empty duties.

Try this experimēt

soul is due to thee, and I let out what I can, though I have not enlargements and comforts, though I feel not that I get by duty to my self, yet in obedience to thee, and that I might lift up thy Name, and that I might worship thee, I am resolved to go on in such duties as thou requirest of me; trie but this way, and see whether you will not grow more fruitful in prayer than you did before.

But to pass that, I find that some turn the words thus, (as *Pareus*) *An empty Vine he is, although he treasure up fruit unto himself:* and so we may understand *emptiness* by that word that I have opened to you, a *spoiled Vine*, he is a spoiled Vine, and he is emptied of all his prosperity, and riches, and glory, that he had, although he seeks to treasure up unto himself. And indeed in such a kind of reading there is a very profitable Note. Expos. 3. Pareus

They seek to treasure and enrich themselves, to lay up and provide for themselves now, that they may have store by them come what will come, but this will not do saith God, Israel must be a spoiled empty Vine for all this.

Now that's the Note or Meditation hence, *That when God is spoiling and emptying a Nation, it is a vain thing for men to think to provide for themselves:* This certainly is not the time when God is spoiling and emptying of a Nation, or other parts of the Kingdom for men to have their thoughts now to scrape an estate to themselves and get even from the evils of the times to enrich themselves, by Places and by Offices to enrich themselves, certainly there can be little honor in such an estate, or little comfort: It is the frame and guize of a vile spirit to think of enriching of themselves in such times as these are, certainly it must needs be a very low spirit that minds the enriching of its self in such times as these are; what God may cast men in by extraordinary providence at any time we speak not of that, or by some eminent service; but certainly if it shall prove that God in his mercy shall put an end to such times as these are, when men Obs. *Those that gaine by these times noted for-- unless by som extraordinary providence or eminent service.*

men ſhall prove to be rich after this ſtorm is over, that had not ſome eminent providence of God to caſt it upon them but only in his ordinary way, (I ſay) whoſoever ſhould appear to be rich after theſe times, it will be little honor to him, or his poſterity, it will be the moſt diſhonorable riches that ever was in the world. In *Jer.* 45. 4. ſaith the Lord to *Baruch* there (he was a good man and yet much over ſeen in this) *Behold, that which I have built, will I break down, and that which I have planted, will I pluck up, even this whol Land. And ſeekeſt thou great things for thy ſelf, ſeek them not.* I am breaking down that which I have built, and plucking up what I have planted, And doeſt thou ſeek great things for thy ſelf? ſeek them not. In *Acts*, 8. 20. ſaith *Peter* to *Symon Magus*, *Thy money periſh with thee.* So may I ſay to many, is this a time for men to treaſure to themſelves, for men to have their chief care now to gain riches? Oh! it is juſt with God to ſay to thee, *Thy riches periſh with thee*; whoſoever now will make it his chief care, and think now it is a time of trouble, and now I may gain thus and thus, and it will not appear; (I ſay) thoſe that ſhall make this to be their care now, to take advantage of theſe times to treaſure up to themſelves, juſt were it with God to ſay of them and their riches, Thy money and thy riches periſh with thee. It follows.

Jer. 45. 4.

Act. 8. 20.

Some make advantage of the troubles of the times.

> *According to the multitude of his fruit, he hath encreaſed the Altars: according to the goodneſs of his Land, they have made goodly Images.*

Expoſ. Here you have the unthankfulneſs of *Ephraim*; you have had his barrenneſs, and ſelviſhneſs, in the two former expreſſions, and now here his unthankfulneſs: The Devil he loves to have ſuperſtitious and Idolatrous people have good Lands, and good Poſſeſſions, that he might be ſerved accordingly; Idolaters ſerve their Idols according to their Lands and Poſſeſſions that they have, According

to

to the multitude of his fruit, were the multitude of his Altars. And certainly it is a great reason why all the Papists are so desirous to get *England*, and contribute so much that they might but get into *England*, and get Possession here, for there is no place that they have, where they should have more goodly Images, and more brave things than they should here in *England*, the fruitfulness of this Land is that which makes it to be such a suit to the Antichristian party, and to the Devil, he thinks that might the Popish party get here, Oh! the brave things that I should have here; I began to have fine Altars, but if they should begin to have possession of all the riches in the Land, then Oh what golden Monuments should I have? we began to have great charges to be laid out upon Temples (as they call'd them) but certainly if they should prevail now, you should have them build them up to the very skies, such Pinacles and glorious things there would be, for the Land is a great deal more fruitful and goodly than it was heretofore, it is improved mightily now; what brave buildings were there in our Fore-fathers time, witness these that we have neer us, *Westminster*, and *Pauls*, and the like. I remember *Latimer* in one of his Sermons before the King tells of his Father which was a man that kept good hospitality, and kept a Horse for the King, and yet the portion that he gave with his Daughter was some five pounds. So I say, if that men were so poor and mean in former times, yet what brave things did superstition do, certainly if the superstitious party should have the possession of the Land there would be brave things done; and therefore the Devil seeing that, strives to bring it into their power. Latimer

To make Gods blessings to be the Means and the Encrease of our wickedness, that is an abominable thing; To encrease our sins according to the encrease of Gods blessings. How many may be charged with this, That when they were of low and mean estates then God had more service from them, than he hath now they are of higher estates? the higher Obs. Applyed.

they are raised in their Estates, the lower they are in the Work of God: As it is observed of men that grow very fat, they have so much the less blood. And so the fatter men are in their Estates, many times the less blood and life, and less spirits they have for God.

Simile.

Reas. 1. Certainly this is against the ingenuity of a Christian, to be less for God when he hath most from Him, when his own turn is served, then to turn his back from the Author of all his good, nay it is against a main Christian Principle so to do.

Reas. 2. *A Christiã principle.* This is a main Christian Principle, that the good of an Estate consists in this; *That it gives a large opportunity in proportion to what it is, in proportion to what it is to the service of God.* This is a great Christian Principle about Estates; an Estate either greater or lesser, affords either a lesser or greater opportunity for Gods service; upon this principle doth a Christian go in the enjoyment of his Estate. Now to be less for God, or more for that that is evil, the better his Estate is: he goes against that great Christian Maxim.

Reas. 3. Yea, and it is against thy *Prayers* for a Sanctified use of thy ESTATE; Doth God give thee an ESTATE? I hope thou doest seek that this may be Sanctified: now for thee to do less for God, and more for that that is evil by the encrease of thy Estate, thou doest go against a Sanctifying Prayer.

But yet the chief point of all I take to be this: Mark here:

> *They do ACCORDING:* (for there lies the very strength of these words) *ACCORDING to the multitude of his Fruit, and ACCORDING to the goodness of his Land, they have made goodly Images.*

There is a great deal of elegancy in the words in the Hebrew, so that from these two expressions, *According*, and *According*, here is the Note: *That the love that Idolaters bear to their Idols, it is proportionable to what abilities they have to*

כטוב לארצו הטיבו מצבות

shew

shew their love; according to the multitude of their Fruit, and according to the goodness of the Land. When Idolaters are low they will yet do what they can, and as they grow up they will do more.

Virgil he hath a very fine expression of the Idolater toward his Idol there: *We now make thee but of Marble, but if so be our flock doth encrease, and we have as many Lambs as we have Sheep, we will make thee of Gold.*

Nunc te marmoreâ pro tempore fecimus, at tu, si fœtura gregem suppleverit aureus esto. Virg. Egl. 7.

And thus the true worshipers of God should do in their service to God, that must be proportionable; if they be able to bestow but Marble for the present, if God raises their Estates, their Marble is to be turned into Gold, and not only in regard of their Estates, but of the Gifts, and Means they have, any Abilities; know that that which God will accept of when thou art low in thy Gifts, and Means, and Parts, it will not serve turn when God encreases thee in thy Gifts, and Means, and Parts. Have you more than others? Account it your shame that it should be said of any in the world, That there is such an one that hath less mercies than I, and yet God hath more service from him than he hath from me. There is no proportion between many of your encreases for God, and your encreases from God. Now you must look to the proportion to make it as exact as can be, my encrease from God, and my encrease for God; Oh! be often parallelling these two together, and see whether one do not come longer than another; and be not at rest, Oh Christian! except thou canst make thy ends be even: Those who are rich, must be rich in good works. In 1 *Tim. 6. God giveth us richly; therefore be rich in good works.* It is not enough for a rich man to give sixpence, or twelvepence for some great service, but he is to be rich in good works, and for releeving distressed ones, and the maintainance of the Gospel; he is to be rich in good works, and to account their riches to be as well in their good works as in their estates; thou hast so much comings in more than others, thou art rich in that; yea, but what

1 Tim. 6.

Riches in good works the best wealth.

what works goes from thee more than others? art thou rich in that? If we ſhould judg the riches of men and women by their good works, how many rich men would there be accounted very poor? Every man muſt be ſervice-
1 *Cor.* 16. 2. able as God hath bleſſed them, 1 *Cor.* 16. 2. Oh! this meditation would be of very great uſe to thoſe whoſe eſtates are bleſſed by God; think thus, Is there ſuch a diſtance between what ſervice I do for God, and the ſervice others do, as there is between what I receive from God, and what others receive from God? This Meditation (I ſay) would be very uſeful; caſt up your accounts thus, Consider what ſervice doth others for God, and what do I? I do as well as others, I but is there as much diſtance between the ſervice that I do, and the ſervice my poor neighbor doth, as between my eſtate, and his eſtate? you perhaps can look upon poor people carrying Tankards, earning dearly ten pence or twelve pence a day, and you have many hundreds a yeer coming in, now is there as much difference? You would be loth to be in ſuch a condition as thoſe are in, Oh! but is there as much difference between the glory that God hath from you, and the glory that God hath from them? It may be ſome of them when they have been hard at work all day, they get home, and get alone with wife and children and fall a praying, and letting their tears fall down, and bleſſing God for their bread and drink that they have. And perhaps you in your many hundreds a yeer, and many diſhes at your table, are but diſcontented and froward, Oh! conſider, that though God hath raiſed you above others in eſtates, yet you are lower than many others in good works; If a man hath encreaſed his eſtate more than before you ſhall quickly ſee it in his cloaths, and his houſe ſhall be finer than before, his furniture ſhall be finer than before, you ſhall ſee his eſtate raiſed that way; but can you ſee it raiſed in his good works more than before? Oh! that ſuch a man doth more for the ſervice of God than before, more for the relieving of

A meditation for a rich man.

the

the wofull necessities of his poor Brethren than before: Men are ready if so be that men come finer to the Exchange than they did before, they think, What is this man grown richer than he was before? You should (if God doth raise your estates) make it appear in being forward with good works, in good works that are chargable, as that men may take notice of your riches by your rich works, rather than your rich cloaths; except there be a proportion between our plenty and our prosperity, there is no evidence that our prosperity comes in mercy: but if a proportion, then not only an evidence that our prosperitie comes in mercie, but a good addition to the good of our prosperitie. If a Merchant hath his Ship come home and he hath gootten a thousand pounds by the Voyage, now if God raises his heart in a proportionable way to the furtherance of the Gospel, that is more than ten thousand pounds; a man would account that well if he hath gotten so much and he could imploy it to get ten times so much more, think but thus: Thou hast gotten in thy estate by being proportionable in service for God, thou doest encrease the blessing ten fold, thou often thinkest of the blessing of God in giving thee an estate more than before, and others think of it, Oh what a blessing such a man hath! yea, but think of the other blessing that follows; but hath God given him or her a heart to do a great deal of service; The second blessing is the great blessing indeed. When *David* had rest, he presentlie thinks of building God an house, and that proportionable in what God had blest him in. And that is very observable in the difference of *Moses* Altar and *Solomons* Altar; you know *Moses* he was in times of affliction, and his Altar was five cubits long, and three cubits broad; and *Solomons* was twenty cubits long, and ten broad; *Moses* he was low for outwards; *Solomon* he was high; therefore Moses was five cubits high, and three broad; and *Solomons* was twenty cubits long, and ten broad: God doth proportion his goodness to what we do for

David.

Moses's *Altar and Solomon's.*

Gods example.

for him, why ſhould not we proportion our ſervice with what he doth for us? And therefore when God bleſſes any of you in your outward eſtate, it is very good to do ſomwhat preſently, as thus; A man perhaps heretofore had but a little ſtock, and lived in a Pariſh where he had but poor and mean preaching, now God raiſes his eſtate and he would have his houſe better, and his cloaths better, why then ſhould not I have better preaching for my ſoul? And ſo many other wayes, if God hath bleſſed you with good preaching, then help your poor neighbors ſome way or other that the Goſpel may be furthered by Gods bleſſing, and that in a proportionable way.

They make them goodly Images.

כטוב--- הטיבו There is a very fine elegant paranomaſy, *According to their good Lands, ſo goodly Images.* Now this word that is tranſlated *Goodly*, it ſignifies alſo *Beauty*. They that were good Benefactors to their Images, they made their Images *beautiful:* and it is the ſame word uſed in the ſtory of *Jezebel* where ſhe is ſaid to tire her head, it is the ſame word that is here for making goodly Images, ſhe made her ſelf a goodly head. Oh how great a ſhame is it to do ſo much for Images, dead Images, & to do ſo little for the Images of God? Shall Idolaters not care for what coſt they beſtow upon their dead Images, and ſhalt thou ſee a man or woman that carries the Image of God with them in a lively way, ſhalt thou ſee them naked, and looking hunger-ſtarved, and looking rufully and miſerably, and wilt thou deny to one that hath the Image of God? Every man hath the Image of God in ſome meaſure, even in wicked men, but eſpecially in thoſe that are godly there it is a renewed Image, there the very Life of God doth appear, the Divine Nature doth appear: And what a charge will this be, when God ſhall bring Idolaters at the day of Judgment againſt thee, that ſhall beſtow ſo much upon their dead Images,

We ſhould do for Gods lively Image as much as Idolaters do for dead Images, viz. to all men: but eſpecially to the Saints.

mages, and thou shalt let these Images of God to suffer want so as they do? Certainly so long as there is any that hath Gods Image upon them that wants, and wants miserably too, for thee to think of encreasing thy estate now and to be richer than in former times, it must needs be very vile.

Goodly Images.

Men are taken with outward shews, but a spiritual heart, the Ordinances of God though they be never so plain in their outside, Oh they are goodly things! A Spiritual heart sees a goodlinesse in all Gods Ordinances; Carnal hearts they see goodlinesse only in their outward bravery, and outward pomp and glory. Obs.

And lastly, A Note that *Pareus* hath: Here we see the vain distinction that Papists make between their Images and Idols; we see here they are charged for making goodly Images. It follows; Obs.

VER. 2.

Their heart is divided; now shall they be found faulty.

MY Brethren, I know that you would be willing enough that I should in such a Point as this is, go beyond an Expository way, seeing God hath cast me upon it; but in regard this Point hath been fully handled in a *Treatise already printed, (to which I shall refer you) I shall pass it, and proceed to the following words:

* *See the several Exercises and Sermons which he spent (most seasonably and excellently) upon this subject, are printed in a Trettise by themselves with this Title* [IRENICVM: Heart-divisions opened, &c.] *which is to be taken in here, and then that which follows (in the subsequent Exposition) to be annexed.*

He ſhall break down their Altars: he ſhall ſpoil their Images.

The Diviſions of this People, of which you have heard ſo largely*, were much about the way of Worſhip, moſt of them contending for the way of Falſe Worſhip againſt the True; they would have their Images and their Altars honored: but God ſaith, he would *break them down, and ſpoil them*; ye keep a ſtir for them, but you ſhall not have them: But he will break down their Altars. *Decollabit*, the word comes from a root that ſignifies a *Neck*; and ſo that which you have in your Books tranſlated, *break down*, it is, *break their necks*; he will break the *necks* of their Altars. *Ternovius* a learned Interpreter hath a Note upon the place, it hath an alluſion (ſaith he) to that that they were wont to have upon their Altars, they were wont to have *Ornamenta quaſi Capitela*, that were (as it were) the heads of their Altars, they were wont to have brave things upon their Altars, and Crowns upon their Altars: I, but ſaith the Lord, I will break the *necks* of them all: *He will break down their Altars, and ſpoil their Images.*

* *In the Treatiſe of* Heart-diviſions *printed by its ſelf.*

Expoſ. 1. *Decollabit* ירצם *a* עצם *cervix.* Vatabl.

The Notes from thence are briefly theſe.

Obſ. 1. Firſt, *Though men make never ſuch a ſtir to maintain that which is evil, God will break it*; they may by their contending and ſeeking have it a while, but God will break the neck of it at laſt, it ſhall come to nothing.

He will break down their Altars.

Expoſ. 2. Why, they were convinced before of the evil of them, for ſo in the former words, *Now ſhall they be found guilty*, they ſhall acknowledg themſelves guilty in contending ſo much for them; well, but ſaith God, though you are convinced of your guiltineſs, yet that's not enough, I'le break them down, for otherwiſe if they do remain, they may be ſnares unto you afterwards.

From

From whence then the Note is: *That though men be convinced of an evil, yet if the temptation shall still abide, they will be ready to fall to it again.* Wherefore to prevent that evil, the temptations are to be taken away as much as we can, (saith he) I will take away the temptation; you acknowledg your selves guilty when my hand is upon you, but you will fall to it again if the temptation be not taken away. Obs. 2.

Thirdly, *Superstitious Altars and Images are to be taken away.* It's the Magistrates work to take away those that are in publick place; but I have met with that heretofore, and I shall not need to speak of it now, only for you to meet with any superstitious Pictures, and Images, you must not keep them and say, what hurt will these do? though they do not hurt now, yet they may do hurt afterwards, you are not to sell and make advantage of them, but do as God doth, break them down and spoil them, that they may not hereafter be snares to any others. Obs. 3. *Altars & religious Images to be removed frō among Christians and brokē: not sold.*

Fourthly, *Those things that we give that respect to, which is Gods due, are liable to the stroke of God.* They gave respect to their Altars, and Images that was due to God, Gods Spirit rises against that, *I'le break them down and spoil them* saith God. So, whatsoever it be that you give that respect to, that God challenges to himself, you may expect that God will spoil them and break them down. If you give respect to your *Estates*, that's due to God, you may make an Idol of them, expect that God will break them; yea, to your *Children*, your *Names*, your *Bodies*, *Parts*, whatsoever you have, that you rob God of that respect that's due to him, and give it unto them, expect that God will break such things. Obs. 4.

Fifthly, *If it be Gods will to break down that which is evil in his Worship, let us take heed that we have no hand to set it up,* that we do not endeavor to set up false Worship, for it's in Gods heart to break it down, let us not set up Idols in our hearts neither, or else where. Obs. 5

I'le break down their Altars, and will spoil their Images.

Obs. 6. From whence our Note is this; *We must not break down superstitious and Idolatrous things to make up our own broken estates, for our outward advantage.* We should labor the abolishing of those things, and not our own benefit by them; as certainly many do in breaking down things that are naught and superstitious, they endeavor to make up their broken estates and to gain to themselves that way, and there's all they aim at: but saith God, I'le break them down and utterly spoil them; so should we, and look not to our own advantage.

He will break them down.

Expos. 2. I find some Interpreters render the words thus, *It shall break them down*, and so apply it to their divided hearts. *Ipsum cor*, for so the Pronoun that is translated, *bee*, is relative, and the Antecedent according to the former Exposition is in that last Verse of the former Chapter where he had spoken of God; but according to this Interpretation the Antecedent is: *Their heart is divided*: Their *hearts*, their very *dissentions*, their *divisions* shall break down their Altars, and spoil their Images. And we may have a hint of a good meditation from thence, If I say the Relative should have that Antecedent, and their hearts being divided should be a means to break down their Altars, then the Note is this:

Obs. 7. *That mens divisions and contentions break the neck of that which they contend for*; especially when men in their contentions, are violent, furious, outragious, and heady; they do usually by their rage and headiness, and passion in their contentions, break out and spoil the very thing that they would fain maintain, and their party is very little behol-

ding;

ding unto such as seek to maintain them in a furious and in an outragious way, by a spirit of contention. You know those furious violent Prelates, Did not they break the neck of their Prelacie meerly by their furie and outragiousnes? And in any party, those that are the most furious and outragious, do the least service to their party, and many times are the very break-neck of their Party, and of their Cause: *It shall break them down.* It follows.

The late Prelates.

Furious mē do the least service.

VER. 3.

For now they shall say, We have no King.

WHAT, break down our Altars, and spoil our Images! no, the King will maintain them against you all, let the Prophets say what they can and a company of precise fools be against them what they will, we have the King will stand for that, he will rather lose his Crown than he will lose these things, he will stand for them to his very life, and therefore we do not fear that they shall be broken down. No, that will not serve your turns (saith the Prophet) your King shall not be able to help himself, much less to help you in those superstitious waies that you would have. For now shall they say, *We have no King.* They rejoyced and gloried much in their King, they bore themselves altogether upon their King, no matter for the Prophets; they have the Kings Commandement to do what they do, they can shew the Kings broad Seal for what they have done, and they were sure that they had the Kings heart with them, their King would bear them out in all. They cared not therefore whatsoever they did, so be it they have the countenance of their King that he would defend them, and not only defend, but by being zealous and forward for his waies they hop'd to have promotion by him, they did not fear to be questioned for any thing, no matter whether they went against Law or not, they could shelter themselves under the power and favor of the

A graphical Paraphrase upon the words.

Kings,

King, the Pomp and Glory of the Court that was a great thing in their eyes, they were bold in their Idolatrous way and oppreſſion, becauſe of the power and greatneſs of the King; who ſhould controul them in any thing that they did? But now (ſaith the Prophet) You have had your day, you have had your time that you could thus ſhelter your ſelves under the power of the King, and do what you liſt, and oppreſs, and rage, and no body durſt meddle with you, becauſe of the power of the King, but now the caſe is altered.

But now they ſhall ſay, We have no King.

Had they no King?

Expoſ. Yes; *Hoſhea* was their King, but the meaning is, It's all one as if we had no King, his power is ſo broken that the truth is, he cannot help us. Saith *Druſius* upon the place; he cannot protect us, which is the property of the King, and therefore it is as if we had none; now they ſhall ſay, We have no King; Alas he is not able to ſave himſelf, he can do nothing for us, his Pomp, his Power, Bravery is in the duſt, he is diſtreſſed himſelf, and we are miſerably diſappointed of our hopes, we are undone, who can help us now? whither ſhall we go? what ſhall we do? our conſciences upbraid us now for our bold preſumptuous wickedneſs, Oh! how far were our hearts from the fear of the Lord, we dar'd the God of Heaven and all his Prophets, we boldly ventured upon thoſe waies which we were told, yea which we knew in our very conſciences were a provocation to the Lord, we ſet up our own worſhip, we pleaſed our ſelves, we made our wills to be the rules of all our actions that we did, we took liberty to ſatisfie our luſts, we mingled our own waies with Gods Ordinances, we ſubjected Religion to publick ends, we were riged, we were cruel towards thoſe who differed from us, we upheld the Authority of the King againſt God and his People, and now God hath juſtly brought this diſtreſſed eſtate upon us, that now the Kings Power that we truſted ſo in, is now

Ac ſi non eſſet, nam ut quam habemus, non poteſt nos protegere, quod eſt Officium Regis. Druſ.

now broken and in a manner gone, Oh! now we see we feared not the Lord, we have none to help us now, we now know what it is not to fear the great God, God is above us, and therefore now, what can a King do to us? what could he do for us? Suppose we had him again, Alas! our misery is beyond his help, seeing God is provoked with us, and hath forsaken us, what should a King do for us? And thus in this short Paraphrase you have the scope of the words, as if the People should have spoken in this manner.

But now the question is, what times doth this refer to?

Now they shall say, We have no King &c.

When did they say so? Quest. *concerning the time this prophesie refers to.*

The times that this refers to, seems to be those that we reade of in 2 *King.* 17. If you read that Chapter, you shall find the times that this hath reference to; then they might well say, *We have no King; because we feared not the Lord: What then should a King do to us?* Answ.

For the Observations from it, the first is this:

It's a great evil for a People, not to have the Protection and the Blessing that might be enjoyed in the right Government of a King over them: A great evil; And they complain of it as a great evil, and so far their complaint is right, That they are now deprived of the Protection and good that otherwise they might have had from the right Government of a King over them. Obs. 1.

And my Brethren, our condition is even such in regard of the personal presence and protection of a King, in those regards we may almost use the same words as here, and say, We have no King among us. And whether it be better for a People to have *no King*, or to have *no Protection* from their King? But that which is contrary to Protection is a Question fitter to be discussed and determined in a *Parliament* than in a *Pulpit*; and to them I shall leave it. *Applied to* England.

But the Church of God shall never have cause to make this Complaint, That they have no King; in *Psal.* 29 10, 11. *The Lord sitteth King for ever. The Lord will give strength* Ps. 29. 10, 11.

unto

unto his People; the Lord will bless his People with peace. In
Psa.45.6. Psal. 45.6. *Thy Throne (O God) is for ever and ever: the Scep-*
Ps.145.13 *ter of thy Kingdom is a right Scepter.* Psal. 145.13. *Thy King-*
dom is an everlasting Kingdom: and thy Dominion endureth
Ps.149.9 *throughout all generations.* Psal. 149. 2. *Let the Children of Zion rejoyce in their King.*

Because we feared not the Lord.

Obs.2. It is a great evil not to fear the Lord. *Fear ye not me* (saith the Lord) *who have placed the sands for the bounds of the Sea?* It's an evil, and a bitter thing, that the fear of the Lord is not in men. For God is a great God, infinitly above us, cloathed with Majestie and Honor; trembling frames of heart becomes his presence: non like unto the Lord; great and mervailous are his works; Oh! who would not fear him? God hath infinite authority over us, to save, or to destroy us, he hath us all at an infinite advantage by the least word of his mouth to undo us, his wrath is insup-
Isa.33. portable: *Who among us shall dwel with the devouring fire? who amongst us shall dwel with everlasting burnings?* Darest
Use. thou a vile wretch presume to rebel against any word of the Lord, when the next word may sink soul and body into the bottomless gulf of eternal horror and despair? Who art thou that doest not fear the Lord? Doest thou not fear the Commanding Word of the Lord, when the next word that proceeds out of his mouth may be a destroying word to undo body and soul for ever?

Secondly, They said, *We feared not the Lord.*

Obs. 3. And observe: *In times of prosperity when men have the favor and countenance of great Ones, then there is little fear of God among them.* Now they said, *We feared not the Lord.* Oh! those times when we had the favour and countenance of great Men, there was little fear of God among us. So long

as

as men have any confidence in the Creature, so long they see no need of God, their hearts are swollen with pride, God is not in all their thoughts, they say to God, Depart from us, we do not desire the knowledg of thy Waies. They set their hearts and tongues against the God of Heaven, they can venture upon any thing then; to tell them it's sin against God, it's a poor dry business, it's nothing at all with them; how vile and foolish are the hearts of wicked men, that the enjoyment of such poor things as they have in the Creature should imbolden their hearts against the great God of Heaven and Earth? yet thus it is, men little consider but even those things that their hearts do so much rest upon, they are absolutely at the dispose of this God whom their hearts do not fear.

But note, let the Saints of God take this Note with them, *Shall creature confidence take mens hearts off from Gods fear? Then let Gods fear take your hearts off from creature confidence:* Certainly there's a great deal more reason. Oh! 'tis infinitely irrational that creature confidence should take the heart from Gods fear; but it's infinitely rational that Gods fear should take our hearts off from creature confidence.

Gods fear should destroy in us Creature-confidence.

Thirdly, *Now they shall say, We feared not the Lord.*

The taking from a People the protection of, and benefit they might have by Kingly Power, is a punishment of the want of the fear of God in them. We have no King, we are deprived of the benefit of the good that we might have, the protection that we might have by Kingly power; it is, because we feared not the Lord; what evil we feel in this let us attribute it to the want of the fear of God in our selves, and in the people of the Land. We complain of [a] those that are about the King, and of [b] Her that lies in the Bosom of the King, and of the evil of his own heart in part; but whence

Obs. 3.

a *Civil Counsellors*
b *Queen.*

 is

is it that God hath left him, either to them, or to any evil in his own ſpirit? The Lord in this puniſhes the ſins of the People: 'tis uſual for God to puniſh the ſins of the People in leaving Governors unto evil courſes, in 2 *Sam.* 24. 1. you have a remarkable Scripture for this, ſaith the text there, *And the Anger of the Lord was kindled againſt Iſrael*: and what then? *And he moved* David *againſt them to ſay, Go number Iſrael and Judah.* The Anger of the Lord was kindled againſt *Iſrael*, and he moved *David* againſt them: to what? God lets temptations be before *David* for to fall into that ſin that might bring evil upon the people. It was becauſe the anger of the Lord was kindled againſt *Iſrael.* It's becauſe that a people fear not God, therefore it is that the Lord leaves Kings, leaves their Governors to thoſe evil waies that they are left unto, and therefore learn we when we hear of any evil that is done by countenance of Kings or any power, learn we to lay our hands upon our own hearts, and ſay, even this is becauſe we feared not the Lord: how eaſie had it been with the Lord to have wrought upon his heart, Oh! what prayers hath been ſent up unto the Lord for the heart of one man? never ſince the world began more prayers for the heart of one man; but the Lord hath ſeem'd even to ſhut his ears againſt the prayers of his people, now let us lay our hands upon our hearts, God hath denied our prayers, it is becauſe we have not feared him: now certainly there hath been but little fear of God amongſt us, and little fear of the great God is ſtill to this day among us. And that's the third Obſervation, We have no King becauſe we feared not the Lord.

2 *Sam.* 24. 1.

Obſ. 4 And then the Fourth is this, *The times of Gods Wrath and Judgments forces acknowledgment from men that they did not fear God.* When God comes againſt them in waies of wrath, now they can acknowledg that they feared not God; ſhould the Prophet have come to them before and told them, Oh! you are a wretched vile people, there is no fear of God among you. Why, wherein do not we fear God? as in

Malac.

Malac. 1. they would not be convinced, but, *Now shall they say, &c.* Now when the wrath of God is upon men, now they shall say, we see now apparently we feared not the Lord. As it's said of *Cardinal Wolsie* when he was in distress, Oh saith he, *Had I but served God as well as I served the King, it would have been otherwise with me than it is; but I sought to please the King rather than God, and now I am left in this distressed estate.* He would have scorned that any should have told him before that he pleased the King more than God; but afflictions they will draw forth acknowledgment: for in afflictions God appears dreadful to the soul, it is no dallying, and trifling, and putting off then, we see we have to deal with an infinite, Glorious, and dreadful God, and in times of affliction now conscience will brave over men, it will not be quieted and still'd so as in the times of prosperity, but it will speak, as we reade of *Zebul* in *Judges*, 9. 38. saith *Zebul*, *Where now is thy mouth wherewith thou saidest, Who is* Abimelech? So saith conscience in times of affliction to wretched creatures, Where now is that bold and presumptuous heart of thine? Thou scornest at fearing and trembling before God, and slightest his Word, but where now is that proud wretched heart of thine? And in times of afflictions now are mens hearts abased and humbled, and therefore now they are ready to say, It is, because they feared not the Lord.

Malach. 1.

Cardinal Wolsye.

In affliction God appears dreadful.

Iudg 9. 38. Zebul's *exprobatiō*

Mark here, they do not (when they are in afflictions and troubles) say, I, we may thank these kind of people, there were a company of factious people and they would not yield to any thing, and we may thank them for all this; you hear no such words, Oh no, but it is, *Because we feard not the Lord.*

When the heart is in any degree humbled, it will not put off the cause of evils to other men, or other things, but will charge its self as the cause of the evils that are upon it. Oh how much better my Brethren were it for us to see the want of the fear of God by his Word to us, and his Spirit in us, than by his

Obs. 5.

wrath againſt us, or his ſtroke upon us. Let us every day examine our hearts, How hath the fear of God been in me this day? hath the fear of God acted, and guided me in al my thoughts, counſels, and actions this day? How happy were it when we ever lie down to reſt to have ſuch a ſhort meditation, Hath the fear of God been the thing that hath Acted, and Governed, and Guided me in my courſe this day? But it follows.

A meditation at going to bed.

What then ſhall a King do to us? (or, *for us?*)

Suppoſe we had him, now he is gone, but if we had him, what good would he bring to us if we had him? As if they ſhould ſay, we ſpeak much concerning our King, but now we have not the King with us as he was, but if he were with us again, what ſhould he do for us? what would our condition be better than it is? And indeed, what good had their Kings done for them? The People of *Iſrael* they were very deſirous of a King, they muſt needs have a King, God granted to their deſires in giving them *Saul*, then afterwards they muſt have a King again, ſo they had *Jeroboam*, and he muſt be the King of the ten Tribes. Their firſt King they had, it was in Gods wrath, and every one of the Kings of *Iſrael* * was a plague to them, what had they done for them? All the time they had Judges they were in a better caſe; *Iſrael* was in a far better caſe when they were rul'd by the Government of God. And *Peter Martyr* in his Preface to the Book of *Judges*, obſerves three things wherein *Iſrael* was better when they were under Judges, than Kings.

* David *and* Solomon, *and many of the Kings of* Judah *are excepted: becauſ God was their King*, 1. *Sam.* 12. 14. *and Chap.*8.7. Pet. Mar. *in Prejat. Comment. in Judic.*

For firſt, (ſaith he) All the time they had Judges, they were not let Captive out of their own Country ſo as afterwards.

Secondly, When ever they were oppreſſed and God raiſed them up a Judg, he did alwaies prevail ſo as to deliver them from their oppreſſion, before he had done he delivered them

them from their oppression; that's to be observed in the story of the Judges: but their Kings did not so.

And thirdly, We find not any one of their Judges are charged or condemn'd by God for evil, that they were evil Judges among them, as the Kings are; such a one did evil in the sight of the Lord, and such a one did evil, and every one of the Kings of Israel did so. God doth not charge the Judges so; it was otherwise therefore with them after they had Kings. And the truth is, that Christ hath been but little beholding to (I may say) almost to most of our Kings; yea, little beholding to most of the Kings that have lived upon the earth, and he hath takeh as little care of the greater part of them: As they have taken little care of his Honor, so he hath taken little care of the Greater part of them, of all the *Roman Emperors* that were declared by the Senate in Number sixty three, Historians agree that there was but six of al them that had such protection from God as to die a natural death, but six of three score and three; there were twenty nine of the Emperors that did not reign above twenty five years and od months; yea there were twelve of them that did reign but three yeers and od months: see what havock was made of them: they regarded not the Honor of Jesus Christ, but were enemies unto him, and he regarded as little their safety.

Christ little beholdto most Kings.

What then should a King do to us?

From hence the Notes are these:

First. *When God forsakes a People, there's nothing can do them good.* For they did most dote upon a King that should do them good, and help them. When God forsakes a People, nothing then can do them good, *Psalm*, 127. at the begining, *Except the Lord build the house, &c.*

Obs. 1.

Ps. 127. 1.

Secondly. *It's just with God, to make those things unuseful to men which they sinfully dote upon, and put their confidence in.* They sinfully doted upon Kings, and put their confidence in

Obs. 2.

in them, & God doth now juſtly make the power of Kings unuſeful to them: *What ſhall a King do to us?* If we dote upon them, it's juſt with God to make them unuſeful to us. Or if we dote upon our Credit, and Names, and ſo upon Kings and Princes; If men expect preferment from them, it's juſt with God to blaſt all their hopes, that they ſhould be forced to ſay, Now I ſee God fights againſt him, as we as againſt me. Thus the people ſpake in reſpect of their Kings.

Pſ. 146. 3. *explained by the text*

This Scripture may well be a Comment upon that Text we have in *Pſalm*, 146. 3. *Put not your truſt in Princes, &c.* Do not put your truſt in Princes, have no confidence in them; If you put your truſt in them, they wil be unuſeful to you. And *Chryſoſtom* upon that very *Pſalm* hath this Note: Whereas they would ſay, Oh! he is a Prince. Saith *Chryſoſtom*, Let me tell you that which you perhaps will wonder at: *Becauſe he is a Prince, therefore put not your truſt in him* (ſaith *Chryſoſtom*) And he gives this reaſon, *Becauſe* (ſaith he) *who is in a more unſafe condition than they? Are not they fain to have their Guards go about them to protect them?* They in times of peace when they are in a City that is ruled by good Laws, yet they are fain to have the Inſtruments of War round about them, to protect them; and therefore put not your confidence in them, becauſe they are Princes: but then in the Pſalm, they are call'd to put their confidence *in the Lord, who made Heaven and Earth, the Sea and all that therein is; which keepeth truth for ever.* Alas you may put confidence in Princes, but they will not keep truth; they wil make fair promiſes to you, that you ſhall have ſome great matters by them, but they uſe you for to ſerve their own turns; but put your truſt in the Lord, and the Lord ſhall reign for ever; as it is in the 10. verſe, *Kings do not reign for ever, they are the children of men, the breath is in their Noſtrils; but the Lord ſhall reign for ever.*

Chryſ. *in Pſal.* 146. *Princes, why not to be truſted in.*

1. *None ſo unſafe as they.*

2. *None oft times ſo perfidious. (and thats tru of moſt that are in place and power.)*

Obſ. 3.

And again thirdly, *What ſhall a King do for us?*

How great an evil is it to a people then, whoſe complaints

plaints are; what doth a King not do against us? *Musculus* upon the forenamed Psalm, (those that reade his Coment shall find that Note in it) saith he, You are not to put your trust in Princes that are the children of men, they are but men; yea, but what shall we say to those that are cruel oporessors that are rather like Tygers and such kind of wild beasts among men, that seem not to be children of men, how shall we put our trust in them? Oh! it's a sad condition indeed that a people is in, when they have this cause to complain, when they shall have cause to cry out and complain, Oh how! how doth he run from place to place, plundering, spoiling, breaking, tearing, destroying wheresoever he comes? That people is in a sad condition, what shall he do for us? Nay, what doth he not do against us continually? and all this, because we have not feared the Lord. That's the third Note.

Musculus *in Ps* 164.

An effigies of the last times.

The fourth is, *And what shall a King do to us?*

Obs. 4.

See here the alteration of the spirits of these men towards their King; King, not long ago they put their confidence in their King, and gloried in their King, and now, what shall a King do to us? Hence the Note is;

God can soon make a great change in the hearts of people in reference to their Kings; that even those that did dote, and admire him, and own no other God but their King, shall even turn their hearts and say, *What can a King do for us?* the least turn of God upon the hearts of people will make such a change as this is.

Obs. 5.

Again, here observe, *The difference between the blessed estate of Gods People, and the wretched estate of wicked men*; those who fear God can say, What shal a King, what shall men, what Devils do against us? But other men in their straights, what shall they do for us? We are in a distressed condition, and what shall they do for us? But the People of God are never in such a distressed condition but they are able to say, What shall Men or Devils be able to do against us? for God is our Protector.

Again

Obſ. 6. Again ſixtly, *The more ſtoutneſs, and ſinfulneſs, and creature-confidence there is in any, the more do their hearts ſink in deſperation when they come to be croſt in their hopes.* They were very ſtout and full of creature confidence before they were brought into miſery, and now what low ſordid ſpirits have they? now they ſink in deſperation: There's no men and women have their hearts ſink in deſperation, more than thoſe that in ruff of their pride are the moſt bold and preſumptuous againſt God and his Servants.

Expoſ. Again: *What ſhall a King do to us?* Their hearts ſink in regard of any hopes that they have from their King. But yet you reade nothing of their hearts being ſet upon God, and mourning, and working towards God, when they are taken from the creature they ſay not thus, Now we ſee our vain confidence in our King, and what hopes we had of preferment in him, God hath croſt us; well, we will go and ſeek to make the King of Heaven to be our portion. No, there's no ſuch thing comes from them as this.

Obſ. 7. *A Carnal heart when it is knockt off of creature confidence and ſinks in deſperation in regard of the creature, it doth not take advantage upon this, To have the heart work after God ſo much the more*; but there it lies ſullen & ſinking, it hath no intereſt in God, and cannot go to him to make up what it wants in the creature: But it is otherwiſe with a gracious heart, that acknowledges the hand of God hath taken off my confidence in the creature, yea, but I hope it is in mercy to my ſoul, that my heart might have the more confidence in God, and that God might have the more glory from me, and therefore I hope that this taking off my heart from the creature, will for ever unite my heart more to the Lord than ever heretofore it hath been. Yea, this is a gracious work indeed when the heart is taken off from creature confidence and brought neerer unto the Lord. And thus much for the third Verſe. It follows.

VER.

VER. 4.
They have spoken words.

THEY are convinced of their sin, that they have not feared God, they cry out of their misery, what shall a King do to them? But mark what follows? this follows upon it, they were not gain'd to God ever a whit the more, *But they have spoken Words, swearing falsly, in making a Covenant.* Expos. 1.

When they are taken off from their hopes one way, see how they set upon another. *Luther* upon those words, saith: it's an Hebraism; they have anxiously consulted. It's the way of the Hebrews so to express an anxious consultation, and for that he quotes that place in *Isa.* 8. 10. *Take counsel together, and it shall come to naught &c.* So then the meaning would be this: Obs. 1. Luther *in loc. hebraismus est, pro anxie consultant.* *Isa.* 8. 10.

They have spoken Words:] That is, they get together and contrive one with another what they shall do in such a case as this, how they may any way help themselves. As we reade sometimes of the People of God in *Malac.* 3. 16. those that feared God met one with another and spake together; so these wicked wretches that were thus disappointed of their hopes, they met together, and spake one to another, some such kind of word as these: *Mal.* 3. 16

Our Case is very sad, Oh! who would have thought such things should have befallen us? We are as much crost of our hopes as ever any men were, we made account we should have over-run them, and they would have been but as bread unto us, we should have made a prey upon them, and all their estates would have been ours long before this time; Oh but now, those Prophets that told us that God was against us, those Ministers that encouraged people in the Name of God, and those people that were different from us, now we see that their words are fulfilled, and what they thought would come, is now come upon us, now it's 1.

come to paſs what ſuch preciſe ones among us whoſe conſciences would not ſubmit to our waies & the way of our King ſaid, ſurely they cannot but look upon us as a moſt wretched miſerable forſaken people, now we are like to loſe our Houſes, Eſtates, Honors, and all thoſe delightful things that we hoped to have had, we ſhall loſe all thoſe things that we hoped might have made our lives to have been brave, and proſperous, and merry, and jocund, Oh! what ſhall we do in ſuch a diſtreſſed ſtate as this? We had almoſt as good die as to endure ſuch a miſerable life as we are like to live, to be at the mercy of ſuch men whom we know ſcorn us and hate us, Is there no way to help our ſelves? cannot we get ſome or other to joyn with us? cannot we call in no help from any ſtrangers, no matter what we yield to them in. Thus they toſs up and down, and wrig up and down, not knowing what in the world to do in their conference.

2. Or thus; May we not yet poſſibly make up ſome peace though we be in this diſtreſſed coudition? Whatſoever propoſitions they ſhall profer to us, we will rather than fail yield to them all, we may perhaps get ſome advantage hereafter or be in ſome means in a better caſe to revenge our ſelves than now we are, If they will have us take the COVENANT, & nothing elſe will ſatisfie them, we will do it; and when we have taken it, perhaps they may put ſome of us in places of truſt, and ſo we may privately work about our own ends that way, and drive on our own deſigns that way better than in any hoſtile way, and if together with their *Covenant* they will have Oaths, we will take them too, and if we cannot agree to their *Oaths* or *Covenant* hereafter we will ſay, we were forced to it, and therefore they do not bind us. Some ſuch kind of communication it's like they had. And could you hear the communication of our Adverſaries when they get together in thoſe ſtraights that God hath brought them into, it's like you would hear ſome ſuch kind of ſtuff as this is,

Covenant.

Animum in omnia verſant, ultro citroque ſermones conferunt. Ternov. *in loc.*

is, they spake these words one to another.

They have spoken Words.

According to others thus, *They spake words*, that is, those (speaking words) hath reference to the times of the Prophets threatning, or when they saw their danger eminent and not fully upon them, so some carry it: and I find the *Chaldee* Paraphrase hath it thus, *They spake violent words*; and then the sense is thus; they rage, and fret, they speak proud swelling words, they swear and curse; for so the curse in swearing signifies, cursing, as well as swearing, they swear and curse; what, our Images be broken down, what shall we be brought under and made to serve our enemies? We scorn it, we defie all that shall have such a thought as this is, we will do this and that, we will have our minds, we will die for it else, we will enter into Leagues with such and such, we will get such and such to conjure together with us, I'le warrant you we shall make our party thus and thus: thus they speak great things that they will do, yea that they will: *thus they speak words, in making a Covenant with Oaths of Vanity* (so you may reade it.) And indeed if men could prevail with great Words, and daring Expressions, and bold Resolutions, and desperate Oaths, and wicked Curses, then may some hope to prevail against the God of Heaven and his Saints; but saith he, These things shall do them no good. And indeed these things should never move us, though we hear our Adversaries speak proud swelling words, and say what they will do, threaten Monsterous things, let us not be troubled at it, for they do but hasten the Wrath of God against themselves. In the mean time while they are swearing, and cursing, and making brags and boast what they will do, the counsels of the Lord they work their ruin, and work the good of his people, they spake words, such kind of Words.

Expos. 2.

Loquentur verba violenta. *Chald.*

Obs.

They ſpeak words, ſwaring falſely, in making a Covenant.

Expoſ. 3. 1. What hath this reference to? What Covenant did they make? And wherein did they ſwear falſely? Some think it hath reference to the Covenant that the People did make with *Jeroboam* at the firſt, and ſo with his Succeſſors; that is thus, The People came to him and took their Oaths, and entred into ſolemn League, that they would ſtand by him in the breach that he made from the houſe of *David*, that they would ſtand by him in oppoſing thoſe that would not yeeld to him in the Alteration of Worſhip: For their Princes would not probably have been ſo ſtrongly ſet upon the Alteration of the waies of Worſhip, had not the People joyned themſelves freely to him by way of Oaths and Covenant; now when he ſaw that the People came in floking and willing to yeeld to the Oath which he would give them, upon this he was confirm'd in the way that he went in; and ſo they took Oaths in Covenanting with *Jeroboam* which were but Oaths of vanity; for ſo the ſame word that ſignifies *Falſe*, ſignifies *Vain* in the Hebrew tongue: ſo I find *Arias Montanus*, and *Vatablus* take the words as having reference to that.

NIW A. Mont. Vatabl.

Expoſ. 4. But now others (and that more probably) underſtand this Covenant and Swearing to be the Covenant that they took with the *Aſſyrians*, and with the *Egyptians*, the ſtory of which you have in the fornamed place, in 2 *King*. 17. Hoſhea *ſent Meſſengers to* So *King of* Egypt, *and brought no preſent to the King of* Aſſyria *as he had done year by year*. Firſt, he had Covenanted with the King of *Aſſyria* and that was broke, and then they would Covenant with *So* King of *Egypt*, and ſo they ſwore falſely, in in making a Covenant with the *Aſſyrians*, and the *Egyptians*.

2 *King*. 17

Obſ. 1. Now the Obſervations are, *That Carnal hearts in their ſtraights have no God to go to, therefore they take ſhifting courſes*; As a Dog that hath loſt his Maſter, will follow after any for relief. And

And secondly, *It's an evil thing in straights for men that profess Religion to combine with wicked men.* God professed he will not take the wicked by the hand, neither should we; it's a sign the cause is evil, when men can have no other help but by combining with wicked and ungodly men. Just thus it is for all the world with our adversaries (at this day) to the Parliament, all men generally that have any profession of Godlinesse they see they cannot have help that way, therefore combine and bring into Covenant *Irish* Rebels, Papists, any People in the world, If it were *Turks*, or *Jews*, or any in the world to help themselves withal; this is the wickednesse of mens hearts. Obs. 2. Applic. *to the Court-partie.*

And then thirdly, *There is no trust to be had to wicked men in their Oaths and Covenants*; let their Protestations be never so solemn, their Oaths, their Covenants, it is but only to gain time to work about some advantage, that they cannot work about for the present while they have any opposition: If they have not things under their power as they desire, they will promise you any thing in the world, but when once they come to get power in their hands, then who shall require the fulfilling of their Promises, their Oaths, their Covenants? And therefore certainly, when we have to deal with those that we have had experience to be false, we must ever retain this conclusion, except we see an apparent change in their hearts, for that's not enough that they are willing to take Covenants, that's no new thing; but till we see that God hath wrought some mighty work upon their hearts we must carry this conclusion, Certainly if they can they will ruin us, therefore our condition cannot be safe but to be so as they can do us no hurt. That's the third Note. And then the fourth is this: Obs. 3.

That, *Breaking Covenant, though with wicked men, is a very great wickedness, God will be revenged for it.* I have heretofore spoken of falsenesse, and falsenesse in Covenant, and Promises, and shewen you the example of *Saul* and *Zedekiah*, therefore I shall not look back to those things. God Obs. 4.

loves

Fides commune hominũ præſidium: Cicero. *Fidei templum ſtruxit* Numa, *ſanctiſſimumque eſſe juſirandum voluit per fidem.* *The* Egyptians. *Tiſſaphernes.* *Ageſilaus.*

loves humane ſocieties, which cannot be preſerved but by faithfulneſs; Faithfulneſs (it's the ſpeech of a Heathen) it's the common ſafety of all men. I remember I have read of the *Romans* that they did ſo eſteem of Faithfulneſs, by the light of Nature in Covenants, that they accounted Faithfulneſs to be a Godeſs, and they built, and dedicated a Temple unto fidelity as to a Godeſs, in which Temple all their Leagues, Truces, Covenants, and Bargains were ſworn, which were ſo Religiouſly obſerved, that whoſoever broke them, was to be held as a curſed and damned creature, unworthy to live in humane ſocieties. And the *Egyptians* would puniſh Perjury with death. Among the *Indians* the fingers and toes of Perjured perſons were cut off. And I have likewiſe reade when *Tiſſaphernes* the *Perſian* warred againſt the *Grecians*, he broke Covenant with the *Grecians*. Now *Ageſilaus* when he ſaw that they had broke their Covenant, he rejoyced at it greatly, ſaying thus, For (ſaith he) by this means he hath made the gods to be his enemy, and our friend; wherefore let us boldly give him battel. We know how our enemies have broken their Covenants from time to time, and their Conditions that they have made themſelves, yea, even lately in *that Town* that we hear ſuch good of now, that we hope the Lord is even revenging himſelf upon them for breaking Covenant even in that very place. Now my Brethren, that even Heathens themſelves are convinc'd of this great evil, that is ſo dreadful an evil; what cauſe have we to lay our hands upon our hearts this day in reſpect of that part of our Covenant, that concerns one another, for certainly ſince the time of our ſolemn Covenant there was never more treachery than there hath been in *England*, and in *Scotland* too, there hath been as much treachery ſince that time as ever yet was, ſince either of them were a Nation; we have been falſe one to another ſo far as it relates to our ſelves.

Applicat.

Expoſ. 3. Calvin.

But I find that *Calvin* in his Notes upon this Scripture, under-

They did verba dare.

understands this Oath and Covenant not to be a Covenant to men, but their Covenant with God, in promising repentance and new obedience, and so they spake only words, *Swearing falsly*, they did but deceive him in swearing and making a Covenant; and this indeed is a sore and dreadful evil to swear to the high God, and to Covenant with him, to draw so nigh to him and yet to be false, God threatens in *Levit.* 26. 25. *That he will send a sword to avenge the quarrel of his Covenant*; and when we see the sword rageth so as it doth, we may have cause to fear that the Lord hath a quarrel against us, in avenging the late Covenant that hath been made (I mean our falseness in it) and that we may see further our guiltiness and evil in swearing falsly in making a Covenant, we must know that many waies our hearts may be false in our Covenants with God. It is a dreadful evil to be false any way in Covenant with God; any of you that upon your sick beds have been solemnly promising to God reformation if God restor'd you; if you be false, Oh know, that the Lord hath a quarrel against you, and he hath a dreadful evil to charge upon your souls: How many of you have been false in your private Covenants? But to be false in publick Covenants, that's most dreadful. But our hearts may be false divers waies. As,

Levil.26. 25.

Violation of the National Covenant punished with the sword.

Men may be false in Covenant.

First, If we take our Covenant meerly upon politick grounds, we make the solemn Worship of God, wherein we express our fidelity for Reformation of Religion to be meerly subserviant to politick grounds, here's a falsness of heart, we are false in swearing thus, and making a Covenant; we do not sanctifie the Name of God as we ought.

1. For politick ends only.

Or Secondly, If we put false Interpretations, we are false; when we shall make our Covenant a meer snare to our Brethren; let us consider how far any of us are guilty of this, and let the Lord judge between us; I say, when we seek to make it a snare even to our Brethren: How have those

2. Putting false interpretations on it, to make it a snare.

those been accused for the breach of this Oath which have not accorded in things that are in Controversie with our Brethren, as if this Oath were put upon all men to determin most abstruse and difficult points of Controversie, to bring men to submit to things as are very abstruse and difficult to understand; this were to make an Oath a Snare, and to take the Name of God in vain in a fearful manner: Certainly the Lord never would have Oaths put to men to this end, that men that are of different waies and opinions in Controversal things, for to be forced by way of an Oath to be of the same judgement, and to do the same things; this is a great abuse of this Oath wheresoever it is urged so far; Certainly there's no man guilty of the breach of this Oath and Covenant, that shall but endeavor what he can to understand what the mind of God is, and then to practice according as he understands, though he should mistake, as in the point of Schism in that point of the Covenant; the thing its self being a sin, we may as well swear against it, as *David* did to keep Gods Commandements: but now, if *David* did labor to understand Gods Commandements, and do as far as he did understand; suppose he did not understand all things aright, it might be his weakness, but not his perjury. So, let us be in point of Schism, or any other point of the Covenant, if men do endeavor to understand what is Schism by the Scripture, and accordingly do in their several places, by what means their consciences tels them is lawful endeavor to oppose it, though they should not think that to be Schism that their Brethren do think, or perhaps is so, yet they are not forsworn: this is evil, to make a Covenant to be a snare unto us, and our hearts so far are false in it.

Psal.119. 106. David swearing to keep all Gods Commandements explained.

3. *In not fulfilling it according to the nature of it.*

And then thirdly: Then is the he heart false in making a Covenant, when it doth not fulfill it according to the nature of it, when it goes quite opposite against it. As since our Covenant hath been made; When was there ever greater divisions? Our Covenant is for unity: When more prophaneness

ungodlines; our Covenant is against it; when more injustice? Our Covenant is against all these, and yet since *England* was a Nation there was never stronger cries came to Heaven for these sins than there hath been since our Covenant. And therefore certainly there's a great breach between God and us in this regard.

And then fourthly, When men make their Covenant to be a cloak for Malignity; that is, Though they have Malignant and vile wicked spirits, yet they can but take the Covenant and then all is well. Here they swear falsely in making a Covenant. *4. When the Covenant is made a cloak for malignity.*

Thus Judgment springeth up as Hemlock in the furrows of the field.

After this their Covenant there is a great deal of injustice among them. Obs.

Judgment.] By Judgment, some understand the Judgments of God, and then the sense is, Those wicked waies of yours are the seeds that brings up Gods Judgments, that is as Hemlock bitter and deadly; there's a truth in this Interpretation, though I think it is not the full scope of the words here: but it may be the holy Ghost, would hint some such thing unto us in it, That our actions are as seeds, and what they are sown here they will bring forth according to the nature of them. *Wicked actions when they are sown, will bring forth bitter fruit, will bring forth Hemlock.* It may be (saith he) you look for peace and prosperity, but contrary to your expectation, behold *Hemlock* and bitterness. I beseech you take heed of preparing your selves a potion of Hemlock against you lie sick and are cast upon your death bed; a man hath sown his field, he thinks to have a good crop of Corn, but Judgment, the Judgment of God comes up, and there's Hemlock instead of it. Expos. 1. *A potion of Hemlock.*

But because I think this not to be the scope of the place,

therefore I paſs it by, and rather think that by Judgment is here meant,

Expoſ. 2. *Righteouſneſs, Equity, and Juſtice.*

That whereas there ſhould be *Righteouſneſs*, *Equity*, and *Juſtice*, as it's expected: behold inſtead of this there ſpings up a crop of *Oppreſſion*, *Unrighteouſneſs*, and *Injuſtice* that is bitter as Hemlock; I rather think that this muſt be the meaning, becauſe I find that in divers Scriptures Injuſtice is compared to bitter things, yea, to *Hemlock* its ſelf, in *Amos*, 5. 7. *Ye turn Judgment to Wormwood, and leave off Righteouſneſs in the Earth.* And in *Amos*, 6. 12. *Shall Horſes run upon the Rock? will one plow there with Oxen?* I will not ſtand to open the former text, but you ſee the Scripture charges the people by this expreſſion, of ſinning againſt Judgment and Righteouſneſs, that they turned it to Hemlock.

Injuſtice compared to Hemlock Amos 5.7. Cap. 6.12

Now I find three things eſpecially recorded of this herb.

First, It is a very venimous herb; therefore I find *Pliny* records of it in his 25. Book, 13. Chap. of Natural Hiſtory, that the *Athenians* did uſe to give this to malefactors that were condemn'd to die to execute them withal. And *Socrates* that was ſo wiſe a man among them, yet he becauſe he did not yield to their gods, but ſpake againſt their falſe gods, therefore they judged him to die, and he muſt drink a potion of *Hemlock*, and ſo died.

The nature of Hemlock Plin *lib.* 25. *cap.* 13

Socrates *He died for maintaining there was but one God.*

And Secondly, I find the ſame Author ſaith of it that, the leaves are ſomewhat like to Coriander, but that they be more tender, and a ſtrong ſtinking ſmel they have with them: and the ſeeds like to Annis. And ſo Juſtice ſeems to have a very fair pretence ſometimes, and may ſeem to do things that are very good; under very fair pretences men are very injuſt: the leaves when they come up one would think there ſhould be ſuch a fine fruit, one would think to have Coriander, or Annis, but the truth is, it comes to Hemlock at laſt.

Injuſtice like to Injuſtice ſometimes.

And

And then the third thing is, that which *Hierom* reports of it, and it is in his Comment upon my text, he saith that Hemlock grows up very stiff and full of joynts, and at the joynts (he saith) it puts forth a stalk, and that doth not only sprout upwards and bear fruit, but downwards to have a root, & he saith that every branch, If it hath but a joynt in it will serve instead of a seed, yea, every sprig of it will serve instead of seed; yea, he saith, if any pieces falls to the ground, it wil grow up, and so grow up as that it will be very hard to rid the ground of it. And truly thus it doth resemble injustice, if it be let alone but a little, Oh how it multiplies one to another and spreads through the whol Land quickly.

Hierom *in loc.*

And *Pliny* doth observe many other things too, he saith that the root of it is hollow, and that's unfit for any use at all; and so are the hearts of those that are injust, hollow hearts and unfit for any thing.

4. *Vnjust mē hollow.*

And also he saith, that the leaves are fit for swellings, and against sore eyes. And God doth turn even the injustice that is many times, among a people to be medicines to his people against their swellings, and to open their sore eyes.

5. *God sanctifies to his people the iniquity done upon them.*

And he saith, That if Hemlock be drank in Wine, it will certainly kill a man, and there is no remedy. So if men shall be injust and take delight in it, and take pleasure in it, and scorn and contemn at those that they can oppress by Injustice, those men are in a desperate condition indeed.

6. *Those that delight in Injustice are in a desperate condition.*

And then lastly, he doth observe by this Herb that it kils by cold, those that takes the leaves or seeds, if they get the mastery of any they shall feel themselves begin to was cold in their inward parts, and so die inwardly. Oh! how many who have been very hot and zealous, yet having gotten power into their hands they have unrighteously used their power, they have grown cold in what they were formerly zealous in, and still they grow colder, and colder;

7. *Injustice kils by cooling.*

and thus their unrighteousness is like to prove to be their death.

In the furrows of the field.

Calvin. Expos. *Cur potius supra sulcos agri, quam in agro?*

Calvin puts this Question, Why doth he not say, it springs up in the field, but in the furrows of the field? And he gives this Answer to it; Where there are furrows in the field, there hath the plow come that hath broken up the field, and it is to prepare for good seed when the field is laid in furrows, and it's less tollerable for Hemlock to spring up there than in the field that is not plowed, or in other places.

Obs.

But when a field is plowed and prepared for seed, and one would hope to have much advantage by his field; to have much Justice and Righteousness in a Country, when we see there hath been great works of God to cast out those that were injust before, and the expectation of all the people is, that certainly now there will be nothing but Righteousness, and Judgment; but instead of that comes up Injustice, and Oppression, as Hemlock, it springeth up in such a field that is so prepared for Justice. Oh! this is that which is a sore evil, that the Lord is so provoked against, and so complains of, *that Judgment springeth up as Hemlock in the furrows of the field.*

Thus Judgment springeth up as Hemlock in the furrows of the field.

What the meaning of Hemlock in the furrows of the field is, you have heard already: From whence the Note is this,

Obs. 1.

That People is in a sad condition, and it is a sign the Lord hath forsaken them, that they are neer ruin, when those places where there is most likelihood of Justice and Equity, that there should be Injustice and Oppression. Oppression and Injustice in places where

where God expects Righteousness and Equity, is a sad Omen, a forerunner of great evil to places. It's Gods complaint in *Isa.* 5. Just before he threatned the utter spoiling of his Vinyard, he gives this reason, *I* (saith he) *looked that it should bring forth Grapes; and behold, it brought forth wild Grapes:* and he mentions among the wild Grapes, *Injustice*: there it's call'd wild Grapes, as Hemlock here, for both are very sowr, and bitter before the Lord; Injustice in places from whence Justice may be expected, is by the Lord accounted a most fearful, a ruining sin: In *Amos*, 5. 12. *I know* (saith the Lord) *your manifold transgressions, and your mighty sins.* Now the word that is translated [*mighty sins*] it is in the Hebrew your *Boney sins*, because the strength of a man it is in his bones; and therefore he calls the strength of that sin *boney*; it is a very strong sin, it cannot easily be resisted; your sins have great bones in them (saith he) and what are they? *You afflict the Just, you take a Bribe, that you may turn away the poor in the gate from their right:* that's their great and their mighty sins. In *Jer.* 22. 15. *Did not thy Father do Judgment and Justice, and then it was well with him? He judged the Cause of the poor and the needy, and then, it was well with him again. And was not this to know me, saith the Lord?* Let men talk never so much of Reformation, and of setting up the Worship of God, and of casting out false Worship, yet if they rejoyce in Injustice and Oppression instead of that, God will not take himself as known; but saith he, *Thine eyes and thy heart, are after covetousness, and for oppression, and for violence*; and in *Amos*, 5. 21. is a remarkable place for this, saith he, *I hate, I despise your feast daies, and I will not smell to your solemn Assemblies.* You have many Feast daies, and daies of Thanksgiving, you bless me for what I do for you, but I will not care for your daies of Thanksgiving, (why?) in the 24. verse, *Let Judgment run down as waters, and Righteousness as a mighty river*; as if he should say, keep as many daies of Thanksgiving as you will, I care for none of them, except Judgment run down

Isa. 5.

Amos, 5. 12. *explained.*

Ier. 22. 15

Amos, 5. 21.

Daies of Thanksgiving. Ver. 24.

as

as water, and Righteousness as a mighty stream: Mark here the expression of the holy Ghost, Judgment and Righteousness is compared to a River, that is, it should be common for all, that the poorest might come and take of it as well as the richest, it must not be like a Pond, or Well, inclosed for a mans private use; but saith he, Let Judgment run down as Water, and Righteousness as a River; it must be as a River: now you know the *Thames* every poor body may come and fetch water there for their relief: so Justice should be like the Water in the Thames that the poorest of all may have it *for the very fetching of it:* But till then saith he, I regard none of your daies of thanksgiving. And so in *Isa.* 58. there's one special reason why the daies of Fasting were not regarded, it was, because of their oppression of the poor, and their uncharitableness, and their Injuriousness in the Courts of Justice. We have now many daies of Fasting and Thanksgiving more than ever yet *England* knew, & we may think that God wil smel a sweet savor, but Oh! this Hemlock coming up in the furrows of the field will imbitter all, for if ever God did look for Righteousness and Judgment from a people, then certainly he looks for Righteousness and Judgment from us at this day; Oh! for us now, that stand in need of so much mercy, that cry for mercy, and be oppressing at such a time as this is, it is a most dreadful thing: What, is all the cost that God hath bestowed upon us come to this, that there should be no other fruit but Hemlock to come up in the furrows in the field; all the cost of God and man, all the Works of God towards us, doth it come but to this issue, only to bring forth Hemlock? Was there ever more cries, was there ever more bitter moans and complaints because of Injustice than of late hath been in this Land? Never were People so frustrated in their expectations. When indeed such as were notoriously wicked were in place, then we expected nothing but Hemlock: But now they are cast out of place, and others are come in, we hoped that there had

explained.

Isa. 58.

had been such a preparation that nothing but fruits of Righteousness would have come up. But now to be oppressed by them that are in places of former oppressors, this is grievous. *Lord, what is man?* In *Isa.* 59. 9. *Therefore* (saith he) *is Judgment far from us, neither doth Justice overtake us; we wait for light, but behold obscurity, for brightness, but we walk in darkness,* (this light it is especially spoken of the light of Justice) as if they should say; the Land once indeed was dark, all the Courts of Judicature, and all the men that had places to judg in, they were darkness, and we had nothing but darkness; yea, but now we waited for light, we hoped now there would be Reformation, it's spoken after their many daies of Fasting and Prayer, but yet behold darkness, behold oppression still, Oh! many who are come empty into places of power suck harder than some former Oppressors did? And what will be the end of these things? How many poor men travel many times far, expecting fruits of Justice, but they meet with Hemlock? they sigh and lift up their eyes and hearts to Heaven, sending up their moans to God, Lord, is this the fruit of our labor? do our hopes come to this? What, must we go home with sad hearts and be made a scorn and prey to those that are wicked round about us? Oh! these are sad moans at such times as these are.

Isa. 59. 9. *expounded*

Illustrate further.

My Brethren, it were easie to name many stalks of Hemlock that there are come up instead of Righteousness and Judgment among us. I'le name one or two. What do you think of this.

Som stalks of Hemlock in Engl. *spring up since we hoped for reformatio*

First, That such as have been notoriously Malignant, yea, such as have been upon actual War should yet upon any slight acknowledgment or coming in, or for their own ends taking Covenant, should get into Committees, and have power there over the Well-affected party who have been most forward at the first, but now those who hate them and have spirits full of bitterness against them, should have power over them to tax them as they please. Power over

1. Malign. in Committees.

over their estates, their liberty, power to order the affairs of the Country round about them, and that now they should revenge themselves upon them because they were so forward in the beginning; Oh! we may thank you, had it not been for such as you are, we had never gone on so far in the Wars, If you had not come in so freely &c. And now they have opportunity to revenge themselves upon them; What grows in the furrows here but bitter and venimous Hemlock? Where the fault lies, that we cannot determine, but such men, doing such things, in such places, It is nothing but Hemlock in the furrows of the field.

2. The Officers pampred, while the poor Soldiers starve.

Secondly; Here's another stalk of Hemlock, That poor men taken from their families, who were the only means by their livelihood to bring in a livelihood to their wives and children, yet should be so without pay themselves, and wives and children left destitute of bread and cloathing; and Officers in an Army who were but mean men heretofore and knew scarce how to live, now they live bravely, glister in their Gold and Silver lace, what's this but *Hemlock?* Is not here Injustice and Oppression? that thousands should want bread, that widdows and children cry out for bread that liv'd pretty well heretofore, and others which knew not how to live heretofore, yet now shall be brave in a far higher way than ever formerly, Is not here Hemlock that grows up in the furrows of the field? I know not neither where to charge this, but yet we see Hemlock doth come up.

The cry of Widows and Children.

But now though we might name many other stalks of Hemlock, yet certainly take this Caution along with you.

Caution.

Every man in such times of distraction wherein we live, must account to suffer something, things cannot be carried on with that equity as if all things were setled among us, therefore though we may in an humble and peaceable way make our moans one to another, and seek to inform those that are in Power, and Petition, yet it ought to be our care what-

what ever we suffer in our particular, to preserve what we can the honor of our *Supream Court*; better many particulars suffer hard things than the honor of that should not be kept up; for by not keeping up that we make way to suffer worse things than ever yet we have done: for how would we have help when we meet with Wrong and Injustice? Under God there are but three waies, two extreams, and one middle: for men to have right in case of Injustice. The two extreams they are (besides our appeal to God) I speak to men, whereby a man can have any thought to get help against Injustice.

The honor of our SUPREAM COURT *should be kept up.*

Three ways to have right in our wrongs

1. The one extream is, That which heretofore was the *Kings Arbitrary Power*, acted by those that are about him. We have tasted enough of this Hemlock heretofore, Would we think to have our help that way? We know what that Hemlock means.

1. *The Kings prerogative*

The second extream is, *The appeal to the People*, that were a remedy worse than the disease, for then all would seem to come to be in a confusion that way, if the People, the generality of the people should take up the matter we should then have nothing but murders and robberies. Then the meanest man that lives in the Kingdom if he hath but as strong Arms and Legs as the richest of all, he is presently equal with them, when things come to be redrest by the tumultuous people.

2. *An Appeal to the People: which remedies are worse than the disease.*

Therefore the third way of help in way of Injustice it is *The Mene*, and that is by our *Parliament*, that is, as things are now, is the only regular help that we can have, If we see therefore, or feel some things amiss, we may be sensible and seek help too, but in a peaceable and humble way of Petitioning, but still we should be more tender of their honor than of our own private right. And an appeal to Heaven there may be likewise, but of any seeming way of appeal to either of the two extreams, certainly in that we make our remedy worse than the disease: Pray much for them therefore that there may not one stalk of Hemlock

3. *By our* PARLIAMENTS *(although sinful, are of only lawful way.*

riſe up among them; or any ſeed fall down from them, but that they may be as the field which the Lord hath bleſſed, *Full of the fruits of Juſtice and Righteouſneſs*, that themſelves, and this City, and the Kingdom may be the habitation of Juſtice, *That Mercy and Truth may meet together, that Righteouſneſs and Peace may kiſs each other; that Truth may ſpring out of the earth, and Righteouſneſs may look down from Heaven*; ſo you have it in *Pſal.* 85. 9, 10, 11. verſes.

Pſa. 85. 9, 10, 11.

Tremel. Pareus.

Now there's one Note more that I find *Tremelius* and *Pareus* and divers others have. The *Furrows of the field* (ſay they) there is in the latter end of the word tranſlated [*field*] a Jod: which by ſome is made paragogical [and an addition of form only] But others to be an affix for the plural number, and ſo they tranſlate it to be thus. [*Hemlock in the furrows of my field*] And that is a great aggravation. If Hemlock ſhould be in the furrows of any field it's evil, but what, *my* people! men that profeſs Godlineſs, what thoſe that profeſs to ſet up Reformation, yet Hemlock there in the furrows of my field! Oh! this is ſad and evil indeed. In *Jer.* 31. 23. *Thus ſaith the Lord of hoſts, the God of Iſrael, As yet they ſhall uſe this ſpeech, in the Land of* Judah, *and in the Cities thereof; when I ſhall bring again the Captivity thereof, The Lord bleſs thee O habitation of Juſtice, and mountain of Holineſs.* When I bring their captivity again, when I'le own them to be mine, then there ſhal be ſuch eminent Juſtice and Holineſs that this ſpeech ſhall be uſed, *The Lord bleſs thee, O habitation of Juſtice, and mountain of Holineſs.* So if we would have any evidence to our ſouls that God doth own us, and that we are his, and God indeed hath delivered us from our Captivity, we ſhould labor that Juſtice and holineſs may be ſo eminent that all the people about us may ſay, *The Lord bleſs this Land, the habitation of Juſtice, and mountain of Holineſs.* Both muſt go together, we muſt not think to raiſe up the Ordinances of God, and caſt out ſuperſtition, but we muſt be the habitation of Juſtice; of the Lord that the Lord hath bleſſed. It follows.

Agrorum meorum.

Jer. 31. 23

Reformation cannot proſper without promotion of Juſtice, *and removing of* Oppreſſion.

VER.

VER. 5

The Inhabitants of Samaria *shall fear, because of the Calves of* Beth-aven.

YOU heard before that they were convinced in their consciences that they did not fear God, *For now they shall say, We have no King, because we feared not the Lord.* They feared not God, but now they shall fear. From whence the Note is this.

That those that fear God least, are most afraid of any thing else. Obs. 1. Where the fear of God is not, other base fear will be, and so much the more, the less we fear God. Oh! how much better were it that our fear were set upon God, than upon other things? You must love something; Were it not better that your love were placed upon God than any thing else? And you must fear something; Were it not better that your fear were upon God, than any thing else? And you must rejoyce in something, and sorrow and the like. *Fear*, it is a very troublesom affection, if it be misplaced; Oh! learn to place your affections right, place them upon God: By the fear of God you shall come to fear nothing else; Oh! how excellent is Gods fear! This one thing sets out the excellency of the fear of God: *That where the fear of God is setled in the hearts of men and women, all other base fears are rooted out.* Would not you be glad to be delivered from creature fears, especially you that have liv'd in many dangers a few months since? Oh! if you might be delivered from the fears of the creature, how glad would you bee? Here's the only way; Let the fear of God be strong in your hearts, and the fear of the creature will not prevail with you.

You see it clearly in the example of *Habakkuk*, in *Hab.* 3. 16. *When I heard* (God revea'd his will) *my belly trembled, my lips quivered at the voice; rottenness entred into my bones;* Hab. 3. 16.

and I trembled in my ſelf. (But now *Habakkuk*, why would you trouble your ſelf with ſo much fear?) Mark, there was a great good came to him by it, *That I might reſt in the day of trouble when he cometh up unto the people*: When there ſhall be a coming up unto the people, and the enemy ſhall prevail, and when the figtree ſhall not bloſſom, nor the fruit be in the Vine, the labor of the Olive ſhall fail, and the field ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls, when things ſhall be brought into the moſt ſad condition, that men ſhall be at their wits end and know not what in the world to do, then (ſaith he) *I will rejoyce in the Lord, I will joy in the God of my Salvation. When God ſpake, Then my belly trembled, and my lips quivered at the voice.* Yea, but when men came in the greateſt rage, and when all things were dark and diſmal, and black abroad, yet then did I rejoyce in the Lord, and joy in the God of my Salvation, all fear was gone then. Men can rejoyce in the time of their proſperity, but in times of afflictions then they fear? Whereas thoſe that fear the Lord in their proſperity, in the times of their affliction then they moſt rejoyce. It's a notable ſpeech I remember I have read in *Nazianzen* in his 12. Oration (ſaith he) *This is our care, That we are afraid of nothing more, than that we ſhould fear any thing more than God,* That's his expreſſion. Here's an excellent fear, here's fear rightly ſet; Would you fear? fear to fear any thing more than God, and then your fear is ſet right: but if you do not, &c. Though men that have no fear of God they may ſeem to have bold ſpirits, and it ſeems to come through the greatneſs of their ſpirits, that they will not fear God, yet theſe men in the time of danger are the moſt baſe cowardly men in the world. I'le give you a notable inſtance for this, *Manaſſes* he was as proud an inſolent man, that ſeem'd to be fearleſs of any threatning of God, ſcorn'd his Prophets; But mark, when he came into danger, in 2 *Chron.* 33. 11. where did they find *Manaſſes?* he was run into the buſhes,

expounded

ἀλλ' ἐν τῷ πάν ἐπαύ- ξω ὡς ἄλλο τι πρὸ θεοῦ φοβηθῆναι φοβητέον. *Nazian. Orat.* 12.

2 *Chron.* 33. 11.

bushes, this brave bold spirited man that dar'd God and his Prophets, and car'd not for what was said, yet when he came into any danger, what a base low spirit he had? he runs and hides himself in a company of Bushes and Bryars.

This is the temper and guize of the spirits of men that will not fear God.

They shall fear, because of the Calves of Beth-aven.

You know what they were, those that *Jeroboam* set up in *Dan* and *Bethel*, the golden Calves.

Luther upon the place moves a Question, What a wonderful thing is it (saith he) that *Jeroboam* should be so bold, to set up Calves to worship, when there's that eminent story of Gods revenging himself for the peoples worshiping a Calf that *Aaron* set up, that at one time cost the lives of twenty three thousand men which were slain, and yet that *Jeroboam* should presume to set up Calves again to worship? It was a strange bold attempt saith *Luther*, it was a wonderful thing that he should be so bold, and that he should prevail with the people. *Luther* gives the Answer to this Question, thus:

The truth is, there is nothing so horrible and vile but people in a little time will be brought to yield to it, if great ones by their example, and by their endeavor labor to set it up, it will be set up be it never so vile, never so abominable, yet people will be brought to it: that is his Answer.

The people will follow great ones *Si impiorũ principum studium et exemptum accedat.* Luther.

And truly we find it so, that let people seem to abhor things never so much, yet if they find it be the sway of great ones, and if it be once set up in a way of power they yeeld to it: One would think it an impossible thing that now God having cast so much odium upon our Prelates, one would think it impossible for the People of *England* ever to be brought to yeeld to them, and I make no question

The Prelats.

on but many of you ſay ſo when you meet together; but do not deceive your ſelves, if ſo be that thoſe had prevailed that ſought to prevail againſt us, we ſhould quickly have the ſpirits of people turned in a moment, and as much for Prelates and Ceremonies, and Altars (for the generality of the People I mean) as here they did to theſe Calves again, though they had that ſad ſtory in their ears continually, of ſo many thouſands that were ſlain for Calves before.

They ſhall fear, becauſe of the Calves of Beth-aven.

Why, were there many Calves at *Beth-aven?* Indeed there were Calves at *Dan* and *Bethel*, but there was but one at each of them. Here *Beth-aven* and *Bethel* was all one, *Jeroboam* was ſo ſubtil to ſet up the Calf at *Bethel* becauſe the place took its name from God, but here the holy Ghoſt calls it a Houſe of *Beth-aven*, becauſe it ſignifies a houſe of *Vanity*, or *Iniquity*, God calls it by another name: We may call things by names that may hold up ſome honor and reſpect, but God will give another name to theſe things that we would fain put an honor upon.

He cals it *Beth-aven*, and the Calves of *Beth-aven*. Why, was there many Calves at *Beth-aven?*

Expoſ. 1. Now the Anſwer that ſome give is this: There was but one at *Bethel* indeed; but both *Bethel* and *Dan* may have the name *Bath-aven*, (for they are both *houſes of vanity*) and ſo called Calves in reſpect of them both.

2. Or others thus; *The Calves of* Beth-aven: As if the Prophet ſhould ſay, Set up as many Calves as you will, they ſhall not help you if you had a thouſand of them.

3. Or rather as I find ſom, *Arias Montanus* with others, They *preferred.* are called the Calves of *Beth-aven*, becauſe according to the A. Mont. example of the Calf that was ſet up at *Beth-aven*, their workmen did make other little ones, to be in their houſes; like as *Demetrius* that was the Silver-Smith for *Diana*, made Shrines

Shrines for *Diana's* Temple, it was *Demetrius's* trade to make little kind of Temples in Silver, either to hang about their necks, or to be in their houses, or ornaments: So it was probable that the Calf that was set up at *Bethaven* had so much honor put upon it, as to have little things made with Silver or Gold according to their estates; perhaps for mean men, little things made with Wood, and Gentlemen with Silver, and others with Gold, like to those Calves, and so had them in their families; and therefore they are called *Calves* in the plural number. And if this were so, we might have a good Note from that:

That the true Worshipers of God should labor to bring the true Worship of God into their families. They would bring the Calf into their families, or houses; so should we bring the Ordinances of God into our families, bring the Worship of God into our families, and not content our selves with publick Worship, but have private Worship too; they did not content themselves with a Calf abroad, but had them at home in their houses or families.

And further there is a Note from it, *They are called the* Calves *in the feminine gender*, the *she Calves*, that is in a way of Contempt of them.

The inhabitants of Samaria *shall fear, because of the Calves of* BETH-AVEN.

Why the inhabitants of *Samariah?* The Calves were not there. *Samaria* was their chief City; as *London* is to *England*, so *Samaria* was the chief City to the ten Tribes: *And* Samaria *shall fear.* *Samaria* was a very strong City: And when the *Assyrians* came and carried away the ten Tribes captive, they took all the Country round about before they took *Samaria*: it was with *Samaria* as with *London* in these sad times: when there hath bin wars round about in *England*, *London* hath bin safe for these three years together: And so when there was wars in al *Israel*, yet *Sama-*

ria

ria continued safe; yea, not only when some Towns, but when every Town was taken, *Samaria* was so strong as to be able to endure a siege for three years together: thus you shall find in 2 *King.* 17.5. That the King of *Assyria* came and besieged *Samaria* three years: yet this it was, and yet the text saith, *The inhabitants of* Samaria *shall fear, because of the Calves of* Beth-aven. That is, though they were a strong City, yet when we heard that their gods were taken away, yea, when they did but hear that *Bethel* and *Dan* were in danger to have their gods taken away, Oh! they were sensible of this, though they were safe for their outward condition for the present, and had strength enough to resist the Enemies, yet they were *afraid:* that is, there was a solicitous fear in them about the Calves of *Bethaven* before they were taken, and when they were taken their hearts were daunted, and knew not what in the world to do. So you see the meaning of the words: from whence the Note is this:

2 *King.* 17.5.

Obs. 1. First, *That in times of danger our hearts should be most solicitous about the Worship of God.* It was so in the time of their danger, their hearts were especially solicitous about *Bethel*, Oh! that was the place where they had the Worship of their Gods. So, are Idolaters solicitous in time of danger, not so much because of their outward peace, (it is not said that they were afraid because the enemies would come and take their Corn, or their Estates) but *Beth-aven*, where the Calves were, they were afraid of that. When there is any danger that should go next to our hearts, The honor of God, his Church, his Ordinances: Thus it was with old *Eli* in 1 *Sam.* 4. 13. the text saith, *That* Eli *sat upon a seat by the way side watching; for his heart trembled for the Ark of God:* Why, he had his sons in the Army, his heart did not tremble for them, and that if the enemies should prevail he was like to lose his estate, and there would come woful misery upon the Land for the outward condition of it, No, but his heart trembled not for that, but for the

1 *Sam.* 4. 13.

Eli's *example urged.*

Ark

Ark of God. I appeal to you what was that which your hearts trembled most for in the time of our greatest danger? Was it for the Ark of God? was it because of his Ordinances? Oh! if they prevail they will trample the Ordinances of the Lord and the Saints of God under feet, the true Worship of God, and the Power of Godliness, did your hearts tremble because of this? Certainly if your hearts were right they would do so: What, shall Idolaters tremble because of their Calves, and shall not we have our hearts tremble because of our God? 1 *King.* 8. 44. *If thy People go out to battel against their enemies, whithersoever thou shalt send them,* (what should they do?) *and look towards the City which thou hast chosen, and towards the House that I have built for thy Name; then hear thou in Heaven.* They when they are in prayer must look towards the City and the Temple; for the Temple was a type of Christ, so the City was a type of Gods Ordinances where the people went up to Worship. Oh! that should be in our eyes, the City where the Ordinances of God are, when we go to War let that be in our eyes, and let that make us fight valiantly, and when we are praying to God, let us not pray so much that we may be delivered from our Adversaries, as that the Temple and the City of our God may be preserved.

1 *King.* 8 44.

what shold encourage us to fight.

Again, further; In that it is said, the *Inhabitants of Samaria* should thus fear. From thence the Note is.

That Cities that are strong and safe themselves, should be sensible of the miseries of others. Oh! God knows how far we have been wanting in this very thing; If a stranger should have come out of another Country into *London*, and walk about the streets, could he have imagined that there were such Civil Wars in this Land as there is, such wonderful desolations as hath been made in other parts? Oh! how little did we lay the afflictions of others to heart, because they were at some distance from us? Oh! the mercy of our God that hath not brought us into the same evils and miseries, this one sin had been enough to have provok'd God

Obs. 2.

againſt us, becauſe we were ſo little ſenſible of other Countries and Cities that were about us. This wicked *Samaria*, yet when they heard that *Bethel* and *Dan*, and their other Cities, when they heard what dangers they were in, Oh! they were mightily affected with it. Learn we from hence to be humbled for our want this way, and if ever the Lord ſhould yet try us further, let us learn to be ſenſible of the miſeries of others that are about us.

Laſtly, They are afraid becauſe of their Calves: When their Calves are gone, all their Confidence is gone, and then their hearts are over-whelmed with fear. There is no ſtaidneſs of heart in reſting upon any thing but upon the living God. They that ſtay themſelves upon any thing elſe, if any afflictions or dangers falls out, their hearts are fill'd with fear preſently. When men have nothing to reſt upon but their own inventions, their own waies, no mervail though they fear in times of danger: They begin to bethink now that all is vanity to them that they reſted upon; yea, the ſervice of God that men in times of proſperity can reſt upon and can ſatisfie their conſciences withal, yet in time of danger it will not do, no inventions of men, nor no external duties of Religion, eſpecially ſuch as are mixt with ſuperſtition, they will not uphold the heart in times of danger, but the heart will be overwhelmed; it's only the confidence in the living God, the union of our ſouls with Jeſus Chriſt, and enjoyment of communion with him in his own Ordinances that can comfort our ſouls in time of danger. But it's ſaid of the
Pſ.112.7. Godly in *Pſal.* 112. 7. *He ſhall not be afraid of evil tydings: his heart is fixed, truſting in the Lord.* His heart is eſtabliſhed and he ſhall not be afraid. It's again repeated, let evil tydings, come what will, his heart is fixed, becauſe he truſts in the Lord. It follows.

For

For the people thereof shall mourn over it.

The people thereof] Here he speaks about the Calf of *Bethaven* in the singular Number, for so I find it's refer'd by most Interpreters, *The people of the Calf. (Of it)* not of *Samaria.* Expos.

From thence the Note would be thus, *That wicked men, Idolaters did dedicate themselves to their Idols, they are the people of the Idol.* Those that were the very peculiar of God and his Treasure, the People of God, now they are called the people of the Calf, for they have none to go to for help but only that Idol of theirs; they had forsaken God. Obs.

And it's said, *That they yet mourn over it.* Though certainly at first, the setting up of the Calf could not but be a very strange thing to the people of *Israel*, yet within a while after they were used to it, they did worship it, and it took their very consciences, so as they loved it, and when it was taken away they mourn'd and were in extream distress and trouble. Idolaters they do mourn when their false worship is taken from them. At this day, my Brethren, how do many mourn after their superstitious vanities, their superstitious customs that they were wont to have? Now Prelates, and Service-Book, and Altars, and such kind of things are taken away, when they come to meet together, Oh! now all Religion is gone: So they persuade poor people in remote parts, that the *Parliament* hath taken away all Religion; and there is a great mourning in their spirits, they think they know not how in the world to serve God if their *Book* be taken away from them: and I make no question it hath been a cause that many have taken up Arms, meerly to defend such superstitious vanities and customs that they were wont to have. Their Burialls for the dead as they were wont to have, Oh! they mourn for this, and they would almost as lieve lose their lives as such kind of things as these are. I remember I have

Prelats, Service-book, and Altars, all some mens Religion.

An Apes Tooth.

read of the *Indians* that were wont to worſhip an Apes Tooth, it was a Religious Relick among them, and it was taken from them, and there was a great mourning among them, ſo that they came and offered a very great price, that was valued at thouſands to redeem but their Apes Tooth that was taken from them, becauſe it was a Religious Relick. And ſo we have men this day, though their ſuperſtitious vanities and cuſtoms be no better than a very Apes Tooth, yet they mourn over them and would be willing to part with a great proportion of their eſtate to redeem them again, they mourn after their Calves.

We ſhould mourn after the true Worſhip.

Oh! how ſhould we mourn after the true Worſhip of God then, how deer ſhould that be to our ſouls? For Calves, Superſtitious Relicks, and Cuſtoms, Apes Teeth, and ſuch things be ſo deer to Idolaters, Oh! thoſe Ordinances of God in which our ſouls have met with ſo much ſoul-refreſhings, and communion with God, and ſo much of the Spirit of God let out to our ſouls through them. Such enlightenings by them, Oh! how ſhould we mourn after them? You that have gotten any thing by the Word, by the Ordinances of God, that ever hath known what it hath been to have communion with God in them, you ſhould think with your ſelves, If theſe ſhould be taken from me, then I ſhould have cauſe to mourn indeed: I have loſt much of my eſtate, and my friends many of them are loſt, and theſe are cauſe of mourning, Oh! but if I ſhould loſe the Ordinances, and Worſhip of God, Oh! what cauſe would there be then of mourning? It follows.

And the Prieſts thereof that rejoyced on it.

כמרים Chemarim *what it ſignifies* 1.

The *Prieſts* they eſpecially mourn. The word that is here tranſlated *Prieſts*, it is in the Hebrew *Chemarims*, and I find it ſignifies three things the word from whence it comes.

Chemar ſignifies to *ſound out*, and ſo ſome think that it is

is they are call'd *Chemarims*, because of their clamorous sounds that they were wont to have in their superstitious worship: Just as we were wont to have Bellowing in their Cathedrals, so they were wont to have, and therefore they were call'd *Chemarims*, because of their mighty noises and sounds that they were wont to have.

2. Secondly, It signifies, to *burn*, or to be *hot*. And so *Luther* (I find) takes the word, and saith, That they were called *Chemarims* from their burning desires after their waies of false worship.

3. But I rather think there is a third, that signifies to be *Black from burning*; because those things that are burnt, they are made *black*. When the flame first takes hold upon a thing it makes it black: and so *Chemarims* are as much as *black ones*, or indeed *Black Coats*; they were wont to be known by their black garments, and therfore they are called by the name *Chemarims*, because of their black garments that they were wont to use: and I find in 2 *King*.23.5. that this word that is here *Priests*, is there *Idolatrous Priests*, it's the same word. Those Black-Coats that were then, they accounted it a kind of Religion to go in Black, from thence they would have the name. And though certainly it's fit for the Ministers of the Gospel to go gravely, and decently, and not to express lightness and vanity in their garments, yet to put a kind of superstition upon *black*, as upon necessity they must wear black Coats, and no other garments will serve the turn: As heretofore there was a kind of superstitious vanity put on it. Now though gravity be required in their very garments, yet to stand so much upon the very *colour* there may be danger in it, and those that are look'd upon as Religious men that should differ any way from others, that they should be tied and bound to it, I say, this there is an evil in it; they were wont to

Black-Coats.

[*This is the Rabbins interpretation of the word (and they apply it to the Popish Munks and Nuns) which* Calvin *rejects, and expounds it to signifie either their clamorous noise in worshiping, as* 1 *King*.18.27. *or to be a common name whereby those Idolatrous Priests were known as* 2King.23. *on which place see* Munster's *Annotations*.]

to do ſo here: and ſo almoſt all your Heathens and ſuperſtitious people they had alwaies a ſpecial colour for the garments of their Prieſts; as the Turks have their green for the colour of the garments of their Prieſts. But thus much only for the name *Chemarims*.

Their Prieſts that rejoyced.

Rejoyce] that is, *They that did exult over the Calves*, Oh! the Prieſts, the Calves made for them, they got the King to be on their ſide, and they made the Calves brave, and they had brave kind of Worſhip about it, and many pompous Ceremonies about it, and the Prieſts they gloried in this, for they had a ſpecial hand in all, and becauſe they had the countenance of Authority for their Calves, that they were able to cruſh any that ſpake againſt them, they *exulted* the text ſaith.

But now there's a threatning, *That they ſhall mourn*, thoſe Prieſts that did ſo glory in their Calves, as who were they that did glory ſo much in pompous Altars and other braveries but your Prieſts? they exulted and had all under them, and would quickly cruſh a man that ſhould not yield to them, they did even brave it over all, and did even call themſelves ſometimes the *Triumphant Clergie*, juſt like your *Chemarims*; but now here they were like to loſe all, and they ſhould mourn over them.

Polanus *in loc.* *Polanus* upon this very place, for their *fat Livings*, and *Parſonages*, and ſuch places, our Prelates, for their *Prebendaries*, and *Deanaries*, and *Biſhopricks*, and ſuch kind of Preferments: Oh! how do they mourn this day for the loſs of theſe things? Thus they that did ſo rejoyce to expect Preferment, they are gone now, Oh! the world is at an end with them, and they mourn one to another becauſe of the loſs of ſuch things as theſe are: and long may they mourn upon this ground. We reade in *Revel.* 18. theſe kind of people juſt ſet forth, that upon the fall of *Babylon* the

Revel. 18. *applied.*

the text saith, *That the Merchants of the earth shall weep and mourn over her: for no man buyeth their Merchandize any more.* And then in the 14. verse, *The fruits that thy soul lusteth after are departed from thee:* and in the 15. verse, *The Merchants of these things which were made rich by her, stood a far off, weeping and wailing.* Those that were made rich by the Whore of *Babylon* stand a far off, weeping and wailing. And so those that were made rich by the *Prelates*, and *Superstitious vanities*, they stand a far off, weeping and wailing; and blessed be God that we see them to mourn that did so triumph and rejoyce over the people of God, but God hath made such a change of things as now they hang down their heads and mourn, even because of their *Calves* that are taken from them.

who mourneth most for superstitious places.

For the glory thereof is departed.

They sought to make them as glorious as they could, and they accounted them very glorious. Now shall wicked men, Idolaters account their Idol Worship glorious, Oh! how glorious should the Worship of God be in our eyes, the true Spiritual Worship of God? Let the true Ministers of God learn not to glory in the flesh, but desire to know nothing but Jesus Christ, and him crucified.

Obs.

The Glory thereof is departed.] For divers years together the worship of the Calves had a great deal of glory put upon them, but it went away. And so you know what glory was upon our Prelates and such kind of Worship, as they of late set up, but the glory *is departed.* And look to it, what ever inventions of men are, if it be not Gods, the glory will depart from it.

VER.

VER. 6.

It ſhall be alſo carried unto Aſſyria *for a Preſent to King* Jareb.

Jareb. WHAT King *Jareb* was you heard in the fifth Chapter: and his name ſignifies *an Helper*, as a Trophe. As now the King of *France*, *The moſt Chriſtian King*. And ſo our King, *The Defender of the Faith*. And ſo King *Jareb*, the Helper. Now the *Calves* are to be ſent to King *Jareb*, that was their help. Some think that they ſent it for a Preſent; but the text will not bear that, but his Soldiers taking *Dan* and *Bethel* they rejoyced in getting the *Calves*, and ſends them to King *Jareb* as a Trophe unto him, as that which they knew he would much rejoyce in, They reſted much upon King *Jareb* as a help unto them, and now their kind of Religion, their very Religion is at *Jarebs* diſpoſe, for he hath now the *Calves* in his hand to do with them what he will.

Obſ. From thence briefly our Note is this: *Our depending upon men for help, is deerly bought, if it comes to that, that they ſhall have the diſpoſe of our Religion.* *Jareb* was their Helper, and they would have him to help them; but now their Calves are ſent to him for a Preſent, and *Jareb* hath the diſpoſe of them for their Religion that they had.

And then the ſecond Note is this. In that they were ſent to the King as a Preſent that he would rejoyce in.

Obſ. *That it is the way of Idolaters, to rejoyce much when they get one anothers gods.* As when the *Philiſtims* got the Ark, they rejoyced much, they carried it to *Dagons Temple*. Alſo the enemies of the Church will rejoyce much if they can get the power to trample upon our Religion; they will rejoyce much if they can get your eſtates, but they will rejoyce more if they can do what they will with you in the point of your Religion, Oh! this would be that which would make

Applied to England.

make them glad at the very heart that they could dispose of us for our Religion, Oh! let us know this beforehand that may make us cry to God the more earnestly, that the Lord whatever he gives them power over, that he would not give them power over our Religion; for that's the thing that they most aim at.

Ephraim shall receive shame.

Hierom upon the place hath this tradition of the Jews. (I'le but name it to you) he saith, (that it was received among them) That the Priests of the Calves had taken away the golden Calves and put up Calves of brass instead of them and only gilt them over with Gold, and now the King of Israel when he was in straights sent these Calves to King *Jareb* for a Present to pacifie his anger, now when he had sent these Calves the King of *Assyria* made account that they were Calves of Gold, but afterwards when he found that they were of brass, he sent messengers to the King of *Israel* to tell him how he had but cozened him, and upon that, Oh the King and all the People were ashamed. But this is but a tradition of theirs, and not very probable. But this I rather take to be the truth of it. Hierom. *See* Schickards *Prodromus, or his Bechinath Haperuchim.*

They were ashamed because of their own Counsels.

That is, their hopes first shall fail them, and they shall see their counsels that they took shall come to nothing, and this shal cause shame and confusion of face upon them. *The ten Tribes shall receive shame.* Failing in our hopes that make us to be ashamed. They had good hopes they should prevail because of their Calves, but now their Calves are taken from them, and now they are ashamed, In *Job.* 6. 20. *They were confounded, because they had hoped; they came thither, and were ashamed:* they hoped to have relief, but had not, and therefore they were ashamed; the disap- Expos. *Iob.* 6, 20.

pointment of hopes cauſes great ſhame. Oh then! what ſhame and confuſion will there be at the great day when we ſhall be diſappointed of our laſt hopes? If we had been diſappointed of our hopes now in reſpect of our Adverſaries, Oh! what ſhame would have been upon the People of God, our Adverſaries they would have caſt ſhame upon us, and ſaid, What's become of your faſtings and prayers? As it's like the *Aſſyrians* did when they took the Calves, Oh! now we have got your Gods (ſay they) and upon this the people were aſhamed: and ſo if our Adverſaries had prevailed they would have ſcorn'd in the like manner. My Brethren, we have cauſe to bleſs the Lord from our ſouls that he hath delivered us from ſuch a temptation, from ſuch a temptation leſt we ſhould be aſhamed of our hopes, though the truth is, If we had right we ſhould not have been aſhamed, for our hopes was not ſo much in the ſaving of our eſtates as this, That God would own his Cauſe in the concluſion, and ſo our hopes would not have fail'd; but if our hopes had but ſeemed to have failed in outward appearance, that the Enemy ſhould have prevailed, I ſay, it would have been a mighty temptation for us to have been aſhamed of our hopes, Oh! bleſſed be God for preventing this, that the Lord hath not made his People to be aſhamed of their hopes, and prayers. The Miniſters of God can ſtand up and look comfortably in the Congregations, becauſe they put on people, and encouraged the hearts of people in this Cauſe; and they have comfort to their ſouls in this, That when things were at the loweſt yet ſtill they could have their hopes in God, and beleeve yet in God that he would go on in ſuch a Cauſe as this is, and the Lord hath not cauſed the expectation of his poor people to fail. But if it be ſhame (I ſay) now for the preſent to be diſappointed of ſome hopes, Oh! remember upon all your diſappointment of hopes, Oh! what ſhame would it be before men and Angels if it ſhould prove that any ſoul in this place ſhould be ſo diſappointed of their laſt hopes;

Miniſters maybe glad

And (if alwaies faithful to the Publick Cauſe) they may take comfort.

hopes? Thou hast hope of salvation, and of eternal life, and if it should prove when all secrets are to be made publick before the Lord Jesus and his Angels, if then it should prove that all thy hopes were dash'd, what would become of thee? It is the prayer of *David*, *O Lord, let me not be disappointed of my hope.* Let that be thy prayer, especially in regard of thy last hopes. In 1 *Joh.* 2. 28. *Abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming.* Oh! that's the comfort of the Saints, that they shall not be ashamed at the coming of Jesus Christ: and many that are not ashamed now yet at the coming of Jesus Christ, Oh! the shame that shall be cast upon them? But the main emphasis lies in the words that follow.

1 *Joh.* 2. 28.

Israel shall be ashamed of his own Counsels.

Expos. 1. Now what was that Counsel? What? why it was this counsel: 1. The Counsel that was between *Jeroboam* & his Princes and the Priests, together with some eminent of the people, for the setting up of the way of false worship.

2. And secondly, For the forcing of al men that belonged to the ten Tribes to forbear going to *Jerusalem.* This was thought a notable Plot, a notable Counsel, they thought this was the only Counsel to keep things in peace among them. Why (say they) if we shall suffer men, that every one that hath a fancy in his head, that they shall go to *Jerusalem* to worship, we shall have nothing but confusion, and therefore let us take such a course that people shall have a place to worship in, that they worship thus; it is but only some people that are so strict that they must needs worship in *Jerusalem*, and therefore let us determine this, That we will have a constant way that every one shall be bound unto, and we will have no more going to this *Jerusalem* to worship, but they shall be content to worship at *Dan* and *Bethel*, and this will keep things in peace. Now this

A Geographical description of Politick Councels in Religion

this counſel ſeem'd to be a fine plot to keep things in order. But ſaith the Lord, They ſhall be aſhamed of it; though they think they have wiſe men, that do thus adviſe, ſage men, and ſome men it may be that ſeem to have ſome good in them too, and ſtand for peace: thus it was a Counſel cried up mightily, yet the Lord he ſits in Heaven and laughs at this Counſel, and ſaith he, *They ſhall be aſhamed of their Counſels*; perhaps now whilſt they are let go on and carry all before them, they bleſs themſelves in their Counſel, and think it is a very excellent plot, and God favors it; but when my time ſhall come, when they ſhall ſee what evil it brings upon them, then they ſhall be aſhamed of their Counſels. From thence there's theſe two Notes;

Obſ. 1. First, *That mens own Counſels bring them to ſhame, eſpecially in matters of Religion.*

Obſ. 2. Secondly, *That men are ſtrong in their own Counſels, till they ſee ſome eminent evil to come of them, and then they will be convinced and aſhamed, but not before.*

To ſpeak a little of each of theſe.

1 Doct. *Mens own Counſels bring ſhame to them, eſpecially in Religion.* For men naturally are very blind in the things of God, they do not ſee far in them; mens hearts are ful of corruption, they are byaſſed by their corruptions; ſeeing there's much ſelf-love in men.

Reaſ. 1. If there be any appearance that is mens own, that's much regarded, a great deal more than truth that is another mans; if it be their own they mind that, but let another man ſpeak that which hath truth, that's little regarded. There is in mens hearts much violence to maintain their own Counſels, and therefore very like that their Counſels will bring them to ſhame. There's nothing that men can bear to be contradicted in, leſs than in their Counſels. And the more men are ſet upon their own Counſels the more it is like to bring ſhame in the concluſion.

Reaſ. 2. And beſides, There's a Judgment of God upon mens ſpirits,

spirits, that if they will set upon their own Counsels, I say, there's ordinarily a Judgment of God upon men to leave them to folly when they rest upon their own Counsels: and it's threatned *in Psal.* 81.12. as a great Judgment of God upon men, to give them up to their Counsels. Saith God, *They would not hearken to my Counsel, therefore did I give them up to their own Counsel:* Oh! it's a terrible place: I beseech you consider of it; These are times wherein every one is plotting, Oh! tremble at that text; *I gave them up unto their OWN COUNSELS:* Mens *own Counsels* bring them to shame, often times they come to nothing; after they have made a great deal of do, and they will do this, and they will go on, at length it comes to nothing, so that they are fain to sit down and there's an end of all their labor and stir, perhaps they have labored to put on their Counsels by much evil, much sin, much heart burning, and when it comes to all, there it lies, there's an end of it; thus they are ashamed of their counsels. Yea, many times the Counsels of men work quite contrary; God doth much glory in this, in making use of mens own Counsels to bring them into snares. What hath brought our Adversaries into snares but their own Counsels? What brought the Prelates down but their own Counsels? So that they would bite their very fingers for what they did in their Protestation. God hath been pleased to deal thus graciously for us, to bring our enemies into snares by their own Counsels: in *Job*, 18.7. 'tis verified of many that their *own Counsels* have cast them down. And *Psal.* 9. toward the latter end, *The wicked is snared in the work of his OWN HANDS: Higgajon Selah.* You have not those two words put together in all the Book of God besides. That is, Oh! 'tis a thing to be meditated on very much, the wicked is snar'd in the work of his *own hands.* Oh! think of this, consider of this, Oh! the work of God in bringing men down by their own Counsells (saith the text.)

Ps. 81.12

Mens own Counsels ensnare the Enemy, Instanced in the late And the Prelats.

Iob, 18.7.

Psa. 9.16.

And

Reas. 3. *Psal.* 106. 43. And just it may be so; for men provoke God by their Counsels, in *Psalm.* 106. 43. Oh! the Lord looks upon the Counsels of men, and is much provoked by them, and therefore just it is with him to make their Counsels to be a snare so to them, as that they should be ashamed of them at the last. It concerns us therefore (my Brethren) to look to our Counsels what they are. I'le give you a few Rules about your Counsels that you may not be ashamed of them.

1, *What to avoid.* 1. *False principles.* First, Keep out from your Counsels those things that would hinder you.

1. Be sure to keep out of your Counsels your *false Principles*, be not acted in your Counsels by false Principles.

2. *Wicked men.* *Job*, 21. 16. *Cap.* 22. 18 2. Keep out of your Counsels *wicked men*, take heed that they do not joyn with you in your Counsels, in *Job* 21. 16. *Their good is not in their hand: the counsel of the wicked is far from me.* and so in *Job*, 22. 18. Oh! keep out wicked men from your Counsels.

3. *Selfends* 3. Keep out your *Own Ends*, take heed how they come in: If any of a mans Ends come into his Counsels, they wil warp then.

4. *Conceiptedness* 4. Keep out of your Counsels *Conceiptedness*, and *Pride*; when you come to Counsel, Oh take heed of a conceited spirit, in leaning to your own understanding; God doth use to blast such.

5. *Flesh & blood.* 5. Keep out of your Counsels *flesh* and *blood*. I consulted not with *flesh and blood*, saith *Paul* in the first Chap. to the *Galatians*: I did not look unto carnal excellency, but laid aside all carnal kind of excellency; they would have advised me to this and this, and I should never have done as I did if I had consulted with flesh and blood.

6. *Passion and Frowardness.* *Iob*, 5. 13. 6. Yea, keep out of your Counsels *Passion* and *frowardness*. In *Job*, 5. 13. *He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong.* If once you find in your Counsels your hearts begin to be hot, rather break off; take heed of such resolutions in your Counsels as are in a heat: It's a safe way for you if you would consult about

Resolve on nothing in heat.

business

busines of Moment, assoon as there begins to be a heat, rather fall to prayer; we had need of cool and quiet spirits when we are consulting: As if you would weigh a thing exactly with Gold Scals (as in Councels we should weigh things very exactly) you would not weigh in the midst of a wind: when mens passions begin to be up they weigh things as a man should weigh Gold abroad in the wind: but you cannot weigh exactly. Oh! take heed of passion in your Councels. *simile.*

Divers other things there are that spoyl our Councels that we should be aware of. And if we would have our Councels right, then observe these further Rules in your Councels: *2. What we should attend in our Councels.*

1. Be sure to look up first to Jesus Christ that great Counsellor. He is called in *Isa.9. THE COUNSELLOR:* it's he that is *wonderful in Counsel*: God hath given a stile to his Son to be *The Counsellor*, he is to be the Counsellor of thy Soul for thy Eternal Estate, yea, and to be thy Counsellor for all matters of Religion, and the Worship of God, look up to him. *1. Look to Christ. Isa.9.6.*

And *pray much.* If you would not have your Counsels miscarry, pray much. In *Prov.8.14. Counsel is mine* (saith Wisdom.) It's spoken of Christ. It's very observable that some note of the Counsel of *Achitophel*, and the Counsel of *Hushai*: The Counsel of *Achitophel*, the truth is, if we examine it, it was the wiser Counsel of both, and *Absalom* loved *Achitophel* exceedingly, and his Counsel was ordinarily accounted as the Oracle of God, yet at such a time (because God had an intent to bring down his Counsel) that was rejected, and the Counsel of *Hushai* was imbrac'd, and he did hear the prayer of *David* when he prayed, *Lord turn the Counsel of* Achitophel *into folly.* And let us pray much that God would be with our COUNSELLORS, that there may be none there that may be like those that are spoken of in *Ezek.* 11. 2. *These are they that give evil Counsel in the City,* and that likewise the Lord would sway Counsels, and that men *2. Pray much. Prov.8.14. Ezek.11.2.*

men may yeeld to that that is the ſafeſt and the beſt Counſel, to that that is beſt in the eyes of God. Many times when a Company meet together, there are ſom things that are darted in that are neglected by the Company, whereas if God were with them, to guide them, that thing (it may be) would ſway all their Counſels: and pray much, *Guide me with thy Counſel, and ſo bring me to glory*, *Pſalm.* 73. 24. Oh! eſpecially in matters that concern our Souls and Religion, we ſhould pray much that God would guide us by his Counſel, and ſo bring us to Glory.

Pſ.73.24

3. Let the fear of God be ſtrong.

3. If you would have your Counſels right, *Let the fear of God be ſtrong in your hearts when you come to counſel.* Oh! it's a good thing when any are going to Counſel about matters of conſequence, that they would prepare their hearts before they go with the poſſeſſion of the fear of the great God upon their hearts, and then they will counſel well: you have a notable Scripture for this in *Ezra*, 10.3. *Come, let us go to do according to the Counſel of my Lord, and of thoſe that tremble at the Commandement of our God.* It may be there are ſome that have deeper reaches than they have; I, but have they the fear of God in them? there is hope that they are guided by the Lord, and therefore let us do according to the Counſel of thoſe that tremble at Gods Word; Do you ſee a man whoſe heart is poſſeſſ'd with the fear of God and his Word? if his parts be but ordinary you may expect that God will be with him rather than with thoſe that are bold and preſumptuous, and ſlight the Word of God.

Ezr.10.3.

4. Look at the Word, eſpecially in matters of Religion.

4. In your Counſels (eſpecially in matters of Religion) *be ſure to look at the Word*; and think not thus, In way of reaſon and prudence ſuch a way were better, and would conduce for peace: As I remember *Luther* hath ſuch an expreſſion, Reaſon is a moſt deadly enemy even to Faith, it is dangerous to reaſon matter of Faith. And ſo in the matters of the Worſhip of God, there's a great deal of danger. Keep to the Word therefore in all your Counſels, and labor for ſincerity of heart in all your Counſels: this is that

that

that makes men miscarry in their Counsels, their hearts are byassed with some lust or other, and therefore when any thing is spoken to them that is sutable to what they have a mind to, that they imbrace; and if any thing be spoken to them that is otherwise, that they reject: Oh! it's just with God to answer thee according to the Idol that is set up in thy own heart.

5. In all thy Counsels, *Take heed of being put off with some fair shews.* When the Lord is leaving any, yet he will suffer those that give evil Counsel to mix a great many good things with that which is evil: As some that will put a few brass shillings into a great bag of money, the other is all good currant money, yea but here's some brass shillings put amongst it. So sometimes in the midst of a great deal of good Counsel, there is a little mixture that may turn all: therefore those that would counsel, especially the publick affairs, they had need have their eyes about them, and poise every word and line, and examine every particular, or otherwise they may quickly come to be asham'd of their own Counsel. *5. Be not put off with shews of Reason.*

There are many Rules might further be given.

6. God hath promised to direct the humble, therefore come with humility in your counsels, and be sure in what is right to follow: and then you may with the more confidence expect God should help you in other things. *6. Be humble.*

7. Consult with indifferent judgment. 7.

8. If the thing touch others, think what we would have if we were in their case. 8.

9. Whether it may not cost too dear, though good. Consider whether the attaining of it, though good, may not occasion so much evil, as it is not worth it: if it be not of present necessity (*non deliberand. de necessariis*) the rubs attending it may shew it is not good at this time, or not thus, or not for me. 9.

They shall be ashamed of their own Counsels.

2. Doct. When they are come to times of affliction they shall be ashamed of their own Counsels. Times of affliction makes men asham'd of what they would not be asham'd of before, *Jer.* 2. 26. *Zeph.* 3. 11. I remember a notable expression that Sr. *Walter Rawleigh* hath in his Story; *When death comes* (saith he) *which hates men and destroies men, when that comes, that's beleeved; But God that loves men, and makes men, he is not regarded. Oh Eloquent! Oh! Mighty Death! whom none could advise, thou art able to perswade.* That's thus, men that would never be perswaded by any thing else to beleeve that they were not right, yet when death appears that can perswade them: now afflictions are an evil, but how eloquent are afflictions? what power have afflictions to perswade men that they were wrong, that would not be perswaded by all the arguments in the world before? *Then they shall be ashamed of their own Counsels.* Oh! I beseech you let us take heed of this, let not us go on headily in our own Counsels till God bring us into misery, and then we should be forced to cry out of our own Counsels and be ashamed of them.

Sr Walter Rawlegh.

VER. 7.

As for Samaria *her King is cut off, as the foam upon the water.*

AS for *Samaria* her King is cut off, as the foam upon the waters.

Expos. Before God threatned that they should be ashamed of their Counsels, and what that Counsel was I told you. Asham'd of our Counsel, we hope not, we shall maintain it, our King is for us, he will venture his life, his Kingdom, but he will maintain us in our way.

Your King (saith the Prophet) *he shall be as foam upon the water, even the King of* Samaria. Yea,

Yea, but our King is in a strong Town, in *Samaria*, a great City, and such a strong City as was able to hold siege for three yeers together; and yet the King of *Samaria* though he had gotten the chief City in the Kingdom to be fully for him, and so much victuals and strength as he could hold out for three yeers, yet (saith the Lord) *He shall be as the foam upon the Waters.*

As foam.

The word that is translated *Foam*, sometimes signifies the foam that is in a man that is extreamly angry, to you have it in *Zach.* 1. 2. Oh the King when he was crost he was in a foam. Your King that is crost and doth foam in anger when he is crost, he shall be as foam upon the water (saith God.) Now the Note that is from hence it is this; קצף *Zach.* 1.2.

That ungodly men in their greatest power and rage, yet if God comes upon them, are nothing but as foam, are poor weak creatures that vanish and come to nothing. The foam when the waters makes a noise, is above it, and hath a great shew above the waters, but stay a while and it is vanish'd and comes to nothing. Your King that rages and is above others, and thinks he hath a great deal of power; stay a while he comes to nothing. The Scripture compares men in their greatest power to things of the greatest vanity; there are in Scripture, that I'le mention to you, a matter of 19. or 20. several particulars wherein the Scripture compares men in their greatest power, unto that which hath nothing but vanity: yea there are such expressions in Scripture, to set out the meanness, vileness, and baseness of men in the greatest power, that it would make Christians that understand Scripture, & that is of the same judgment wth their Father, with God, as he hath reveal'd himself in his Word, never to be afraid of the power of men. I'le name them distinctly to you thus: Obser.

The benefit of observing the Scriptures expressions touching the vanity of great persons.

1. Firſt, The Scripture ſometimes calls even Kings and great ones, *A meer noiſe*, nothing more, in *Jeremiah*, 46. 17. *Pharaoh* King of *Ægypt*, is but *a noiſe*. That's the firſt.

2. Secondly, They are but as *ſmall duſt*, in *Iſa.* 29. 5. *The multitude of thy ſtrangers ſhall be like ſmall duſt.*

Yea, Thirdly, They are but as *chaff*, in the ſame place *Iſa.* 29. 5. *The terrible ones ſhall be as chaff that paſſeth away in an inſtant.* Who would be afraid of a noiſe, ſmal duſt, and chaff?

4. Fourthly, They are as *nothing*, in *Iſa.* 41. 11. *Behold, all they that are incenſed againſt thee, ſhall be as nothing.*

5. Fifthly, They are as *Tow*; put a little fire to Tow and it quickly comes to nothing. In *Iſa.* 1. 31.

6. Sixthly, They are as *dung*, in *Pſal.* 83. 10. *As the dung of the Earth.*

7. Seventhly, They are as *ſtraw* that is troden for dung, in *Iſa.* 25. 10. *As ſtraw troden for the dunghil.*

8. Eighthly, They are compared ſometimes to a beaſt that hath a *hook in his noſtrils*, in *Iſa.* 37. 20. *God will put a hook in his noſtrils*; now who would be afraid of a beaſt that hath a hook put into his noſtrils?

9. Ninthly, They are as *ſtubble*, and as *ſtubble fully dry*, ready for the fire, in *Nahum.* 1. 10.

10. Tenthly, They are as *rottenneſs*, and their *root is rottenneſs* *Iſa.* 5. 24.

11. And then, they are as *ſcum*, in *Ezek.* 24. 12. *And as ſcum ready for the fire.*

12. And then again, They are as *ſmoke* in *Pſal.* 68. 2. they are as *ſmoke that is drie.*

13. And then they are as *Graſs*, as *green graſs*, as *graſs on the houſe tops*; and as *Corn blaſted before it is grown up*; all theſe you have together in *Iſa.* 37. 27.

14. And then they are as *Wax that melts before the fire*, in *Pſal.* 68. 2.

Yea,

Yea, They are as the *fat of Lambs*, in *Psal.* 37. 20. 15.
They are as *a worm*, in *Job*, 25. 6. 16.
They are *vanity*, *Lighter than vanity*, altogether in their best estate vanity, *Psal.* 39. 5. 17.
They are as *snow melting before the Sun.* In *Job*, 24. 19. 18.
They are as the *light of a Candle that is presently put out* Prov. 24. 20. 19.
And then lastly, They are *a Lye*: even great men and Princes, for it's spoken of them in *Psal.* 62. 9. 20.

Thus my Brethren, we see how the Scripture heaps up expression upon expression. It might have been very profitable to have insisted upon al these particulars, and to have opened them, to shew you how contemptibly the Holy-Ghost doth speak of men in their great power.

Now if we could gather these Scriptures together, and put them all into one, and so present the power of great men to us, and by these things have the same judgment of them that God hath, it would mightily help us from the fears of men. *As for* Samaria *her King is cut off as the foam upon the waters.* Use.

VER. 8.

The high places also of Aven, *the sin of* Israel *shall be dedestroyed: the Thorn and the Thistle shall come up upon their Altars.*

I Confess from these words to the end of the Eleventh Verse, there appears at the first reading, much obscurity; yet they are like unto a Mine, that the out-side of it is barren, but dig within, and you shall find rich Treasure.

Israel, the ten Tribes did confide in two things, and so strengthened themselves against what the Prophet could say against them; the first was in the power of their King. now that's gon, that's as *foam*, saith God, never confide there- *Two props of Israel confidence.*

there in the power of the King, and think that will bear you out, for he shall be as *foam.*

But the second was their Sacrifices that they offered, and their Devotion, their Religion, they were a Religious people, aud they were very costly in their Devotion, they confided much in that: Well for the second, saith the Lord, *The high places of Aven, the sin of Israel shall be destroyed, the Thorn and the Thistle shall come up on their Altars.* Though they were never so pompous in their eyes, yet they are *the high places of Aven*; they were called before *Beth-aven* [the house of Vanitie,] now it is called *Aven*, [vanitie it self:] That place was no other than *Bethel*, whose name signified the house of God, where one of the Calves was set up; Now the name of this place did a great deal of hurt among the people; Oh! to go up to *Bethel*, the house of God; therefore God would take away that name, and calls it *Beth-aven* first, and then calls it *Aven*, that is, instead of calling it the house of God, I will have it called the house vanitie, yea, vanitie it self. *Aven* signifieth vanitie, yea iniquitie it self; from whence note, "That God stands much "upon taking peopleoff from specious and glorious names, "that are put upon any things that are made use of in ways "of false worship, he stands much upon it" For, whereas before he had changed it from *Bethel* to *Beth-aven*, he changes it now from *Beth-aven* to *Aven*; God would obliterate the name of *Bethel*, and would make it to be accounted by the people to be nothing but iniquitie and vanitie. As for *The high places*, we have spoken to formerly.

Bethaven. Aven. Bethel.

Vanitas אָוֶן iniquitas, labor. Obs. 1.

The sin of Israel.

The sin, that is, in the very abstract, *sin*; 'tis more than if he should say, the sinfull things of Israel, the very sin of Israel.

Obs. 2. *The more any thing comes to have the nature of sin, the more vile and abominable it is.* Therefore God expresseth it by an

an expression that should come as near the nature of sin it self, as he could to make it abominable. *Their sin*, that is their Idolatrous worship.

Their false worship, it is the great sin; and it was the greater sin in *Israel*, because that their holiness did especially consist in instituted worship, their holiness was typical, and much stood in instituted worship; it's true, God would have true holiness if ever they came to Heaven, but that holiness upon which they were called, a holy people, it was in their instituted worship, and it was typical, to set forth the true holiness that should be in all the Members of the Church now, therefore God was much provoked with their polutions in instituted worship, their holiness consisted so much in it. Obs.3.

And then further, In that their Idols, and their creatures that they abused to sin are here call'd, Their Sin, the Sin of *Israel*.

You may note that, *We may so abuse the creatures of God as not only to make them sinful to us*, but even to turn them into sin (as it were;) thus many men abuse their bodies so that they may be call'd sin its self. Obs.4.

Well, that which they accounted holy you see God he accounts not only sinful, but *sin*, and saith it shall be destroyed.

It shall be destroyed.

When any Ordinances of God are abused, they are but to be purged. But if they be inventions of men they are to be destroyed. They shall be destroyed, *The sin of Israel shall be destroyed.* We must learn for ever to take heed of medling with, or putting any thing of our own in the place of Gods Worship; we may think in reason this may be good, as well as that, we see no evil in this, why may not this way be as good as that way? Yea, but God he looks upon things according as he himself requires them: and therefore Obs. 5.

Calvin *in loc.* fore *Calvin* I remember upon this place (ſaith) God he pronounces that ſin and ſacrileda, and would have it deſtroyed, thoſe things that may pleaſe us; let us therefore reſt in his judgment, it's not our part to diſpute (ſaith he) about matters of Worſhip, we muſt not diſpute, & ſay, Why may not this be? and this may be for a good uſe, and a great deal of good may come of it, we muſt not ſtand diſputing with God, and debating the matter with God, for though it may be very ſpecious in our eyes, yet it may be very odious and abominable to the eyes of God.

It ſhall be deſtroyed.

Obſ. 6. Even all thoſe things that evil men makes uſe of for ſin ſhall one day be taken from them, you ſhall not alwaies have the creatures of God to abuſe them to ſin, there will be a time when God will deliver his creatures from this vanity that they are ſubject to. And then laſtly.

They ſhall be deſtroyed.

Obſ. 7. Mans ſin brings deſtruction upon the creatures. It is as poyſon in a glaſs that cauſes the glaſs to be broken and caſt upon the dunghil.

The Thorn and the Thiſtle ſhall come up on their Altars.

1. This expreſſion is, to note, the great vaſtation that ſhall be made in thoſe places where they had Altars in *Bethel*: (eſpecially, *Samaria* being beſieged for 3. years together.)

Expoſ. The enemies had *Bethel* in their own hands and they manifeſted their rage upon their Altars, and upon all their Religious things preſently, they pull'd them down and made them lie in heaps of rubbiſh, that in the ſpace of three yeers the very thiſtles and thorns grew up in the place where they had their Alters. It's a uſual expreſſion of the devaſtation of a place, that the graſs ſhall grow where their houſes were, there ſhall Corn grow where the City was, here there ſhall be Thiſtles and thorns grow where their Altars were. And

And secondly, It's an expression of indignation, as if God should have said, I'le take more delight to see the Thorns and Thistles grow out of the very rubbish of the Altars than of all the Images and brave pictures and gildings that are about them. Just as if it should have been said about the *Service-Book*, Oh now you honor it much, and it must be bound bravely, and gilt bravely, and strung curiously, if one should have said about seven or eight yeers ago, This that you do so Idolize now, within a while it shall be but wast papers, it shall be thrown to the Mice and Rats to eat, this would have been an expression of indignation against it.

Obs. First, *If it be sad that places of false worship should not be frequented as formerly they were wont to be, how much more sad is it that places of true worship should be neglected?* as thus, They were wont to go to *Bethel* to worship with their Altars: yea, but saith God, they shall go no more thither, but those places shall be fill'd with Nettles, Thorns, and and Thistles; they accounted that sad. Yea, but we should account it sad that the pathes to the true Worship of God should not be beaten, as in former times where there was an Altar (as it were) for the Worship of God, those places that were frequented much; but had our Adversaries had their wills we should have had those paths that were wont to be beaten to the true Worship of God, to have had Nettles and Thorns grown up in them. Obs. 1.

Secondly, *If it be so sad to have such an ill succession here in false worship, sad to false worshipers, what sadness is there for the true Worshipers of God to have an ill succession in the Church?* Truly much like me thinks it is, when there hath been in a place a godly and a powerful Ministry, and afterwards for the sins of the people God takes it away, and instead of a powerful Ministry there comes up a pricking Thorn, a Bryar, a Thistle, a Nettle, there comes an unworthy man of no gifts or graces, but only can gall and prick, and do hurt and mischief, this is a succession like to the succession Obs. 2.

that God here threatned, that there ſhould be Thiſtles and Thorns ſucceed their Altars. And *Hierom* upon the place ſeems to hint ſome ſuch kind of meditation, he ſaith, inſtead of true Doctrine, there ſhall be a wilderneſs of very corrupt Doctrine, where there was true Doctrine taught, now it ſhall lie waſt as a wilderneſs, and corrupt Doctrine ſhall be taught inſtead of true.

Solitudo peſſimæ doctrinæ. Hier. *in loc.*

Obſ. 3. Thirdly, *God doth account the ruin of the moſt glorious things abuſed to ſin, a more pleaſing object, than when thoſe things were in the greateſt pomp and glory.* Brave building, and brave Altars when they were rubbiſh and grown over with Thorns, and Bryars, God lookt upon them as more glorious. And ſo if a man hath a very beautiful comely body and abuſe it to ſin, when God ſhall ſtrike him, and he ſhall be a filthy rotten carkaſs that the worms ſhall be gnawing upon, when he ſhall be covered with worms as a filthy carkaſs, God will look upon that as a more lovely ſight than to ſee his body deck'd with all kind of ornaments. Better that the creature periſh than to have it abuſed to ſin, though it be the moſt glorious creature in the world.

Mens abuſed bodies.

Better the creature periſh than be abuſed.

Obſ. 4. And then laſtly, *Thoſe things that men account highly of in the matters of Worſhip, when God lets in their enemies they contemn them.* They accounted highly of their *Calves*, but when the *Aſſyrians* came they contemn'd them, and pull'd them down, and made them rubbiſh. It's not only ſo in matters of falſe worſhip, but in matters of true; thoſe things that we highly eſteem and bleſs God for, and we think what infinite pity it is that they ſhould not be continued, yet if God ſhould let our Adverſaries in they would ſcorn us. As now, ſuch liberties as theſe are, what infinite pity were it that people ſhould be deprived of them, but if God ſhould let our Adverſaries in upon us they would ſcorn and contemn theſe things, as the *Aſſyrians* did contemn thoſe things that the *Iſraelites* did account to be as God. It follows.

They

They ſhall ſay to the Mountains, Cover us, and to the Hills, Fall on us.

This is an expreſſion to ſhew, Firſt, the dreadfulneſs of their miſery. It ſhould be ſuch a great miſery as ſhould make them be weary of their lives, ſhould make them rather deſire death than life. Expoſ. 1.

Secondly, It is to note the wonderful deſperation that in the apprehenſion and ſence of this their miſery they had no whither to go for help, but their hearts ſhould diſpair, and all the help that they ſhould expect was, to have the Mountains fall upon them, and the Hills to cover them. Now this expreſſion I find Chriſt makes uſe of in the ſetting out the miſery of the deſtruction of the *Jews* by the *Romans* afterwards, in *Luke*, 23. 30. and ſo I find the holy Ghoſt in expreſſing the miſery of the *Antichriſtian party*, when the wrath of God ſhould come out upon them, their miſery ſhall be ſo great, as to cry to the Mountains to fall upon them, and the Hills to cover them, in *Revel.* 6. 16. there the Princes and the great men, and mighty men, and Captains, they call upon the Mountains to fall upon them and the Hills to cover them. I remember reverend Mr. *Brightman* upon that very Scripture interpreting, the great men, and the mighty men calling to the mountains to fall upon them, and the hills to cover them, he ſaith, That it was fulfil'd in the time of *Conſtantine*, when the Heathen Emperors were vanquiſhed, and he doth interpret it upon *Dioclesian* that he was ſo terrified in apprehenſion of the wrath of the Lamb that Chriſt did appear againſt him, that he drank poyſon and kild himſelf. And *Maximian* ended his life with a haltar, and hanged himſelf. *Galerius* died of a moſt noiſom and filthy diſeaſe. *Maximinus* that he might prevent his death he likewiſe murdered himſelf. And ſo *Maxentius* ran into the bottom of *Tiberis* to hide himſelf there. And thus they did ſeek by ſeveral waies

Luke, 23. 30.

Rev. 6. 16

See Mr Brightm. *in Revel.* 6. 16.

to hide themſelves from the ſight of the Lamb by violent deaths.

I ſuppoſe all of you do underſtand cleerly that it is meant an expreſſion of great anguiſh and deſperation; but yet that we may ſee why the holy Ghoſt makes uſe of this expreſſion rather than others, and to find out the reaſon of it, you muſt know that the expreſſion doth ariſe from hence; the Land of *Canaan* (where the Prophet here Propheſies) it was a Land full of Mountains and Hills, and theſe Mountains were ſtony and rocky (many of them) and they were wont therefore to dig places in the mountains that were ſtony and rocky for ſafety in caſe they ſhould be in any great danger, to dig ſuch holes that they may run into, and that by their narrow paſſage they might be able to keep out an enemy from them; and therefore I remember I find in *Joſephus* 14. Book of *Antiquities*, 27. Chap. and ſo his Book of the *Jewiſh Wars*, the 1. Book, and 12. Chap. he ſaith, That thoſe that were Theeves and Robbers they would make uſe of ſuch Caves and Dens in the Mountains and Hills; and now to theſe the Scripture doth allude, and by this you may be helped to underſtand divers places of Scripture, in *Iſa.* 2. 19. *And they ſhall go into the holes of the Rocks, and into the caves of the Earth, for fear of the Lord, and for the glory of his Majeſty, when he ariſes to ſhake terribly the Earth.* They ſhould go then into the holes of the Rocks and caves of the Earth, for they were wont to uſe ſuch things there much. And ſo that Scripture in *Pſal.* 11. 1. *In the Lord put I my truſt: how ſay ye to my ſoul, Flee as a bird to your Mountain?* In times of danger they were wont to flee to thoſe Mountains. And ſo in *Pſal.* 121. 1. *I will lift up mine eyes unto the Hills from whence cometh my help:* not only to the Temple, but to the Hills, becauſe in time of danger they were wont to think of the Hills: But (ſaith *David*) I lift up my heart to God, and that ſhall be to me inſtead of an hundred holes in Hills. And in *Pſal.* 36. 6. *Thy Righteouſneſs is like the great Mountains.* It's not only

The Land of Canaan.

The cuſtom of the Iews in time of danger.

Joſephus *Antiq. lib.* 14. *cap.* 27 *De Bello Iudaic. lib.* 1. *cap.* 12.

Iſa. 2. 19. *Iluſtrated*

Pſ. 11. 1. *alſo.*

Pſ. 121. 1 *in like manner.*

Pſ. 36. 6. *by the ſame*

becauſe the Mountains ſtand ſteadily and ſtrongly, but becauſe the Mountains were places of refuge and ſhelter. So the Saints have refuge in the faithfulneſs of God, as they did run to the holes in the Mountains, and therefore God is call'd a ſtrong Rock that the Righteous run to; why? not only becauſe a Rock is ſtrong and cannot be removed, yea, but what ſafety is there: Suppoſe a man run to the Rock, cannot the enemies follow him and take him in the Rock? Therefore it is not only meant when it is ſaid, God is as a Rock, not only becauſe the faithfulneſs of God is ſteady as a Rock, but becauſe they had caves and holes in the Rocks that they were wont to run to in time of danger, therefore God is call'd a Rock. And ſo, *The ſtrength of the Hills is his alſo*, in *Pſal.* 95.4. Theſe Scriptures we may underſtand by this, by underſtanding the manner what they were wont to do in their Mountains. In *Pſal.* 94. 22. *But the Lord is my defence, and my God is the Rock of my refuge.*

And Pſal. 95.4.

with Pſal. 94.22.

But yet further, that we may underſtand the meaning of this expreſſion: Becauſe when in times of danger they ran to the Mountains, and to the Rocks, and Holes, into their Caves, they conſidered when they were there, Oh! the enemy if he ſhould come upon us, how ſad would our condition be? Oh! that rather this Mountain that is now over us, I would rather that it ſhould ſink down and fall upon me than the enemy ſhould take me, and this Hill that I am got into a hole of, for my refuge, it were well if this ſhould ſink down and preſs me to nothing. This I take to be the meaning of this Phraſe, & the riſe of it; they deſpiſed the Mountain of God, the going up to his Mountain, but now they would be glad to have ſo much uſe of theſe Mountains that they might cruſh them in pieces. From thence there are theſe Notes.

First, Oh! *the Alteration that God can make in Cities and Kingdoms*: They who were proud and ſcornful ere while, are now ſo diſtreſſed as would think themſelves happy to be cruſh'd by Mountains and Hills.

Obſ. 1.

Secondly,

Obs. 2. Secondly, *Hence we may learn how great is the misery of falling into the hands of our enemies*, for that's the meaning; when the *Assyrians* should come against them, and they were besieged for three years together, they knew how savigely the Enemies had used others in the Country, so that they desired to die under the Mountains rather than to fal into their hands; the great misery there is in falling into the hands of Enemies. And I remember *Josephus* in one of the forenamed places gives us a notable story of this, he tels us of some that did run into the Mountains and Holes for safety, and *Herod* he pursued them, and among others there was an old man, and he had seven Children and his Wife with him, but rather than he would fal into *Herods* hands, he call'd his Children one by one unto the mouth of the Cave that he had made in the Mountain, and when one came he kil'd that before the Enemy, and he cal'd another and kill'd him, and so he did till he had killed all the seven, and killed them Himself, and afterwards his Wife, and when he had cast their dead bodies down the Rock, he threw himself down head-long after them, and so he slew himself, and all this rather than he would fall into the hands of his Enemies. Certainly there is wonderful misery. Some of you perhaps have seen or felt somewhat, but that that you have felt and seen hath been nothing to what was like to be, had the Enemies gotten full power; He was fain to deal fairly to get people to himself, but cruelty doth break out now and then; and by that you may see what should have been generally if the Lord should deliver you into the power of the Enemy: Let us bless God then that we are delivered from that, that we have no such cause to cry out to the Mountains to cover us; and the Hills to fall upon us.

Josephus.

A lamentable story.

Obs. 3. Thirdly, *The wrath of God, Oh! how dreadful is it?* there is nothing so fearful as the wrath of God: One would think that, that which these poor people should desire here should be dreadful enough, to have the Mountains fall upon

on them, and the Hils to cover them: Oh! but 'tis not so dreadful as Gods wrath; take all the terrors in the world they are nothing to the wrath of the Almighty when that is apprehended: sometimes the wrath of God lies more heavie upon a mans Conscience than a thousand Mountains: And (my brethren) if it be so dreadful in outward judgments, how dreadful is it like to be when it shal come to be fully powred out upon the wicked and ungodly? In *Revel. 9.6. They shall seek for death, and shall not find it; they shall desire to die, and death shall flee from them* (saith the text) Oh! when Gods wrath appears against the ungodly, it will be dreadful, especially when the full vials of it comes to be powred out. *Rev. 9. 6.*

And further, *To live in misery is worse than present dreadful death: to live in a lingring way of misery is worse than present death even in this world.* I remember *Suetonius* tels of *Tiberius Cæsar*, that there was one that he had adjudged to death, and he that was adjudged to die, petitioned to him, that he might have his dispatch. He answers him thus, Sir, you and I are not friends yet, you must not die, you must be kept in misery. It is worse than death many times to be kept in a lingring way of misery, it is so, even in regard of the miseries of this world, Oh! how much worse than death is it then to be kept under the wrath of God to all eternity? How fearful is it to live in misery for ever then, and never to die? Why it's better, certainly Sence would apprehend it better for a man to be dispacht presently than to live in lingring misery: yet, if we did know all, it were better to live in the greatest misery in the world (for a wicked man) than to die the fairest death; thou wert better to live as a Dog, a Toad, yea, as a stock-log at the back of the fire (if it were possible) than to die, if thou knewest all (being a wicked man) but however hereafter in Hell, then it were better if it were possible to perish than to live so as thou hast, yet then thou shalt not die, though it would be the greatest happiness to thee, if thou shouldest after a thousand

Obs. 4.

Suetonius *L. 3. C. 6. Nondum tectum in gratiam redii.*

ſand yeers cry to God, Oh Lord, that Mountains might fall upon me! The Lord would anſwer: You and I are not friends yet; and if after a thouſand years more thou ſhouldeſt cry, Oh Lord that I might be cruſh'd to pieces: the Lord would anſwer you ſtill, You and I are not yet friends. Saith *Bernard*, Oh! I tremble to think of that, that I ſhould fall into the hands of living death, and of dying life, where men do not die, that they might for ever die (ſaith he) they do die that they may for ever die, they are alwaies dying, but never die, but are kept by the Almighty power of God on purpoſe that they might be fewel for his wrath, and ſubjects for his revenging Juſtice to ſtrike upon. Oh! conſider of this you that are ſo ready to deſire death, becauſe you are in a lingering miſery at any time. Is a lingering miſery ſo evil? Then what will be the lingering evil of eternity?

Bernard *lib.5. de conſid.c.12*

A dreadful conſideration.

Uſe *to the impatient.*

Obſ. 5 Fifthly obſerve, *The wonderful miſery of wicked men in their affliction*, they have no whither to go for help, they have not God, they have no refuge, but to the mountains and hills, and what's their refuge there but that they may fall upon them? Oh the difference between a Saint of God and a wicked man in times of affliction? When in times of affliction thou (if thou beeſt wicked) ſhalt rage and be mad and know not whither to go, and the uttermoſt help that thou canſt think to have is from the Hills and Mountains to fall upon thee, but then the Saints of God ſhall be able to look up to Heaven, and Cry, Heaven is open for us, open to receive my ſoul, Angels come and guide it, and bear it in, Oh Arms of Mercy, Bowels of Mercy, ſpread open your ſelves to imbrace me: here's a difference. And is not this better than to cry to mountains to fall upon thee, and hills to cover thee? And yet ſuch a difference in mens eſtates doth ſin and godlineſs make.

Obſ. 6. And then the laſt is, *Oh the wonderful evil of deſpair! what a dreadful thing is deſperation?* It ſuggeſts nothing elſe, the greateſt benefit it doth ſuggeſt it is to be cruſh'd in pieces:

pieces: so the help that many have, it is a halter to strangle them, a knife to murder them, the water to drown them. Oh desperation is a dreadful thing. *Francis Spira* feeling the dreadfulness of desperation, Cries out, *Verily desperation is Hell its self.* Upon all this *Luther* concludes with this exhortation: Oh let us stir up our selves to the fear of God, let us fly Idolatry, let us beautifie the Word by our holy lives, and pray to Christ that we might escape such things as these are, that God inflicts upon the contemners of his Word. If you would not come into this wonderful despairing condition, Oh learn to fall down before the Word, fear God now that you may not despair; you that contemn, and slight, and scorn the Word now, this may prove to be your portion ere long, that this desperate cry may be the greatest ease that your forsaken souls can have.

Despair causes crushing, strangling, stabbing, drowning, &c.

Fr. Spira. Luther *in loc.*

VER. 9.

O Israel, *thou hast sinned from the daies of* Gibeah.

O ISRAEL, I am speaking this to you, it meerly concerns you, you have sinned from the daies of *Gibeah*, you think there is no great matter in your sin why there should be these dreadful threatnings, that you should come to this desperate condition; Why (say the men of *Israel*) what means the Prophet to be so terrible in his threatnings? pray what's our sin? Yes, you have sinned, as in the daies of *Gibeah*. *From* the daies of *Gibeah*, so it is in your Books, or it may be read, *Beyond the daies of Gibeah*, or *more* than in them, as *Ezek.* 16. 52. *From the daies of Gibeah*; From what time was that? You may reade the story of *Gibeah* if you reade the 19. and 20. of *Judges*, and their sin. I shall not need to spend much time now in opening what *Gibeah* was, or the sin of *Gibeah* was, because that in the 9. Chapter of this Prophesie, and the 9. Verse, there I met with those words; that, they *had corrupted themselves as in*

מימי הגבעה *de, ex, à, ab are notes of comparison Ezek.* 16. 52.

the daies of Gibeah. But it is not only the 19. and 20. Chapters where we have the ſtory of that horrible wickedneſs of the abuſing of the Levites Concubine, but likewiſe that that we have in the 18. touching their Idolatry that there was among the people, there was *Micahs* Idol, ſo that the Prophet hath reference to the 18, 19, & 20. Chapters of the Book of *Judges.* Now you have ſinned, *as in the daies of Gibeah:* that is, you take it from the daies of *Gibeah* that is of old: Oh your forefathers of old have committed Idolatry and ſin againſt me, and you are grown rooted in your ſin, and have taken it from your forefathers, for it was very antient, that ſin of the Levites Concubine: It doth ſeem to be before the time of the Judges, it ſeems to be committed between the time of *Joſhua* and the time of the Judges. (For though things be ſet in Scripture ſo that one ſeems to be after another, yet it is not alwaies ſo in the time.) But my reaſon why that ſin of the Levites Concubine ſeems to have been then, is this: becauſe you find in that ſtory of the 19. of *Judges*, when the Levite was paſſing on, his ſervant would have had him gone into *Jebus*, but his maſter ſaid unto him, *We will not turn aſide hither into the City of a ſtranger that is not of the Children of Iſrael, we will paſs over to* Gibeah. So that it ſeems *Jeruſalem* was not taken in by the children of *Iſrael*; but if you reade the 1. of *Judges* you ſhall find that *Jeruſalem* was taken, it was taken before you reade of any particular Judg, therefore this ſin was very antient that was in the daies of *Gibeah.* You have ſinned of old (ſaith he) and you have continued in the ſucceſſion of ſin of old; that's the firſt, if you take it, *From the daies of* Gibeah.

Judges 18, 19, & 20. *Chapters referred to the Text.*

When the ſtory of the Levites concubine ſeems to have happened.

Judg. 1.

But it's rather I think to be taken *Pre* than otherwiſe, *i. e. Your ſin is more than the daies of Gibeah*, it's greater, what ever you think of your ſin, you think you worſhip and ſerve God. Yet the truth is, was that ſin horrible that a whol City ſhould come together to force a Levites Concubine till ſhe was dead at the door, was that a horrible ſin? Yea, and

Expoſ. 2. Pre *preferred.*

and was it horrible for them to ſtand to defend it? Your ſin is greater. *Confirmed*

Your ſin is greater; why? for firſt, That was but one particular act, it was all done in one night; but you go on in a conſtant ſetled way. 1.

And then ſecondly, That ſin was a ſin but of ſome few of the people; your ſin is more generally. 2.

Thirdly, That ſin they had not ſo much means againſt it, nor ſo much experience of the waies of God as you, and therefore your ſin is greater, than the ſins that were in the daies of *Gibeah*. 3.

Yea further, Your ſin is greater, becauſe that you continuing in your forefathers ſin you provoke God more, that God ſhould make uſe of your forefathers to revenge ſuch a ſin as that was and yet you continue in the committing of as great ſins as they did commit. That's the meaning: and for further opening of that ſin I ſhall refer you to that that I delivered in the 9. Chapter. 4.

But that their ſin was either from the daies of *Gibeah*, or *More* than the daies of *Gibeah*. From thence the Notes are.

Firſt, *That the ſame ſins continued in from Anceſtors are greater than theirs were.* We are ready to excuſe our ſin and ſay, Why, we do nothing but that our forefathers did. I, but it may be greater than the ſins of thy forefathers, becauſe they had not ſuch means. This would anſwer thoſe that plead for old ſuperſtitious vanities: Why ſhould we be wiſer than our forefathers? But know, that if you continue in their ſins, it's worſe to you than to them. Obſ. 1. Uſe.

But this is the ſpecial Note from hence, *That God takes it very ill that thoſe men, or the poſterity of thoſe men whom he doth uſe as inſtruments to puniſh ſin in others, and to reform others, yet ſhould be guilty of the ſame ſin themſelves, or greater.* Oh! (ſaith the Prophet) you may juſtly expect to have the Mountains to fall upon you, and the Hills to cover you, for you are more wicked than in the daies of *Gibeah*, though I did uſe Obſ. 2.

your forfathers to puniſh that great ſin, yet you continue to be viler and worſe than they were that were puniſhed by your forfathers. Oh my brethren, God cannot endure to ſee that wickedneſs continued in men, that they ſhall be made uſe of to puniſh in others: What ſhall we be uſed, or any in this generation be uſed for to execute the anger of God, the diſpleaſure of God upon ſuperſtitious people, and ſhall we continue in the ſin of Superſtition? ſhall we be uſed to caſt out mens inventions, and ſhall we bring in mens inventions? yea, ſhall we be uſed to puniſh Oppreſſion and Tyranny, and Injuſtice, and ſhall we continue in Oppreſſion, Tyranny, and Injuſtice? Oh! this cries to Heaven when it ſhall be ſaid, Well, God ſtirred up you to make you an inſtrument to caſt out ſuch Oppreſſing Courts, ſuch Tyranny, and ſuch and men that were ſo cruel to godly people, you were uſed to caſt out them, and you come and ſucceed them in ſuch Oppreſſions and Tyranny, and Injuſtice, and you make my Saints cry to Heaven for the burdens that you lay upon them. Oh! this would be very heavie. Take we heed that when God uſes us, or our forfathers to reform any evil, take heed that it be never ſaid, that thoſe evils continue in their Children after them.

Applied to theſe times. There hath been much ado in our REFORMATION, as there was much ado in the puniſhment of the ſin of *Gibeah*; it coſt much blood to puniſh that ſin; and ſo it hath coſt much blood to puniſh Oppreſſors, to bring in Delinquents, to caſt out thoſe that have been burdens to the people of God. Therefore it was worſe in their poſterity to continue in that ſin that had coſt ſo much blood to have it puniſhed. And ſo the more it coſts to caſt out our oppreſſing Courts, &c. the more fearful wil our ſin be if we continue in Oppreſſion our ſelves. You complain ſometimes of *Miniſters.* Miniſters if they reprove ſins, and be guilty of the ſame ſins they reprove you of, you account that very evil, and ſo in- *Magiſtrats* deed it is. So it may be as wel ſaid of Magiſtrates, for them to puniſh ſins, and yet continue in them themſelves.

There

There they stood, the battel in Gibeah *against the children of iniquity did not overtake them.*

There they stood] Either this must be meant of the men of *Gibeah*, that they stood, and the battel did not overtake the children of iniquity. Expos. 1.

Or else according to others, it is to be interpreted of the men of *Israel*, there the men of *Israel* stood, and their battel did not overtake the children of iniquity.

If it be meant of the men of *Gibeah*, there they stood; then it notes their stoutness, they would stand it out, *There they stood.* Though they had committed such a horrible wickedness, and there was a desire but to have those that were Delinquents to be brought forth for punishment, yet they combine together and would stand it out, they stood stoutly to maintain the wickedness that was committed, especially after their first success, they fought, and in both the dayes they slew fourty thousand; now having the first day, this did hearten them, yea, they had the day the second time, and that made them stout in their way: Success will make men stand it out in their wickedness. God manie times gives success on purpose to harden the hearts of men that they may stand it out unto their ruin, for so it proved to the *Benjamites.* *God gives succes somtimes in judgment.*

Be not troubled at the success of Adversaries, God gives them success to harden their hearts, to stand it out that they may be ruined at last. Expos. 2.

Or, if you take it for the men of Israel, *There they stood.*

I find abundance of strange apprehensions of Interpreters and variety about this, and it would cost one a great deal of time, the opening of this Verse, to compose but the several Interpretations that men have upon this Text, but I'le only give you what I think may be the scope of the holy Ghost, or at least what may be fairly hinted from the words. *Variety of Interpreters.*

The

The men of Iſrael ſtood.

Expoſ.1. That is, (according to ſome,) when they ſaw in their battel at *Gibeah* they did not prevail at firſt, they ſaw their brethren ſtood out ſtoutly, and they loſt ſo many thouſand men, upon this they were at a ſtand; There they ſtood, they knew not what in the world to do, to think that ſo good a Cauſe, and a work that they had warrant from God to do, yet they ſhould have ſuch ill ſucceſs, there they ſtood.

Men had need be very well grounded in a good Cauſe when they meet with much difficulty. I beleeve ſince this Cauſe that we have been about in *England* hath bin begun, many through unbeleef and cowardize have bin at a ſtand, they ſtood and knew not which way to go, Lord, is this the Cauſe of God? is this the Truth of God? what, to have ſuch ill ſucceſs. Many are loſt in their ſpirits only by ſucceſs.

Applied to England.

Or thus,

Expoſ.2. *There they ſtood*] that is, Though they were at a ſtand, and ſomewhat troubled, yet they perſiſted in their work, notwithſtanding any difficulties they met withall, they would not fly off, but there they ſtood to it, they were reſolved whatever ill ſucceſs they had, to go on in the work that God had call'd them to.

The battel in Gibeah *againſt the children of iniquity did not overtake them.*

When they did fight againſt the children of iniquity, yet this battel did not overtake them [to wit, the *Benjamites*] not the firſt day, nor the ſecond day, but they were foil'd twice: Though I know others do give other Interpretations of this word, yet this ſeems to be more genuine.

But

But why doth the Prophet bring it in here? The men of *Israel* (to whom *Hosea* did prophesie) might say, You tell us that our sin is as in the daies of *Gibeah*, yea, but may we have the first day, and the second day, we hope we shall do well enough. Nay (saith the Prophet) your sin is worse, you may not think that your case is so good as the *Benjamites*, the Battel did not overtake them, but it shall overtake you; and upon this ground the Prophet brings in this, that the Battel did not overtake them, granting that which they would object, yet so as it should not make for them, but to take away their hopes to escape. And thus you have the meaning. The Observations are: Expos.

First, *That the children of iniquity may escape once, and again:* Though men be children of iniquity, yet the Battel may not overtake them. It's as famous a story to take away the seeming success in an ill cause, and disappointment in a good Cause, as any I know in all the Book of God: it did not overtake them at first: Gods wrath follows many men in this world, and yet for a long time overtakes them not, but God calls it back, *Psal.* 78. 38. *He being full of compassion, forgave their iniquity, and destroyed them not, yea, many a time turned he his anger away and did not stir up all his wrath.* But at length Gods wrath overtakes men. In *Zach.* 1. 6. *Did not my words take hold upon your fathers?* I sent out my threatning words and you escaped a long time, but at length my word catcht hold of them. As the Dog that follows the Hare barking a great while, but at length he overtakes it and ceases upon it and tears it: So, did not my Word take hold upon your forefathers? Obs. 1. *Ps.* 78. 38 *Zach.* 1. 6. simile.

Calvin he gives another Interpretation of these words, and some other Notes upon it, but I think that this is the main and Genuine scope of them. Calvin *in loc.*

VER.

VER. 10.

It is in my desire that I should chastise them.

IT *is in my desire.*] God speaks here as one that hath forborn a long time, and now longs to satisfie himself.

Tremelius upon the place notes, that the form of the word for chastising here, it is unusual, because (saith he) perhaps God would express some more than ordinary way of punishing them. And *Luther* renders it, **Exceeding desirously will I chastise them.* It is in my will to chastise them. Oh! blessed God, do not we find in thy Word that the Works of thy Justice are said to be thy strange Works, and that thou art not willing to grieve the children of men, that mercy pleases thee? but where do we ever find that Justice was so pleasing to thee?

pro אסר אוסר a *A communi regula discedit, fortasse voluit insitatum mutare castigationis modum, insolitâ verbi forma,* Tremel. ואסרם באותו * [*In desiderio meo, & castigabo eos*] *Valde cupidè eos castigabo, So* Luther. *See* Buxtorf, *Lexic. Heb. in* יסר.

It's true, though at first God seems to forbear the execution of Justice as a thing he hath no mind to, yet if sin be continued in, in a stubborn way, now God desires it as a thing that there's nothing more pleasing to him. He is burdened with mens sins, and desires to bring punishments upon them; as a man under a great burden desires to be eased; In *Isa.* 1. *Oh! I will ease me of mine Adversaries.* And in *Ezek.* 5. 13. you shall find there that God in threatning of wrath saith, that he would do thus, and thus, and he would be comforted: and in *Prov.* 1. he laughs at the destruction of wicked men, it's a thing that rejoyces him at the very heart. And in the *Revelations* the wrath of God is call'd *the wine of his wrath,* because he takes so much pleasure in the execution of it.

Isa. 1. *Ezek.* 5. 13. 15. *Prov.* 1. *Rev.* 14. 10. *explicated.*

Real, 1. 1. Gods Justice is God himself as well as any other Attribute. 2. God

2. God he doth delight to vindicate his honor, therefore the word that is for *Chastisement*, it signifies somtimes, the vindication of a mans honor: the honor of God is dear to him: Your peace and comforts may be dear to you; I, but my honor is more dear to me.

3. In Chastisements God fulfils his Word, the Word of God would be slighted & contemn'd else: Now this pleases me therfore to chastise them to fulfil my Word upon them.

Oh! the fearful evil of sin that brings the creature into such a condition, as Gods heart is delighted in every evil that sinful creatures suffer: this must needs be a sad condition indeed, for the merciful God that delights so much in doing of mercy, yet now to look upon a sinner under his wrath, and delights in it, and loves it, and is wel pleased to see the creature, even the work of his own hands to be under his wrath. Hereafter there will be pure Justice, God wil delight in the destruction of sinners in Hell, in the execution of his Justice upon them, he wil there do nothing else but rejoyce in it, there shal be nothing but joy in Gods heart to see the execution of his Justice upon sinners to all eternity, yea, and God will call all the Angels and Saints to come to rejoyce with him, Come ye Angels and Saints and rejoyce with me, here's a wretched sinner that was stubborn & rebellious against me in the time of his life, and see how my Power hath overtaken him, see the dreadfulness of my wrath, come and rejoyce with me for ever in this wrath of mine. This will be the condition of sinners eternally in Hell. Use.

Consider this, you that have a desire to sin, a mind to sin, to delight in sin, that are comforted in sin? Is it in your will to sin? It is Gods will to punish: Can you rejoyce in sin? God can rejoyce in the execution of his wrath: Are you resolute upon your sin? God can be resolute in the waies of his wrath. When God chastises his Servants for their infirmities, he doth it as a thing he hath no mind at all to, and therefore saith the Apostle, *If need be, we fall* 1 Pet. 1. 6. Use of admonition to those in whose will it is to sin.

into many temptations, and it is but seeming grievous: And himself is afflicted in all their afflictions. *David* would have *Joab* go against *Absolom*, but saith he, Use the young man kindly, for my sake. So when God doth chastise his Servants, he sends an affliction, Go (saith he) and scourge such an one, yea, but use him kindly for my sake, for all that.

The bowels of *David* did yern towards *Absolom*, even when he sent *Joab* to fight against him. So the bowels of God do yern towards his People when he sends afflictions upon them. But when he comes to deal with wicked and ungodly men, I wil do it to purpose (saith God) I wil delight in it, I will be comforted in it, it is my desire, &c.

The People shall be gathered against them.

Expos. 1. That is, I will chastise them after this way, *By gathering of people against them.* The *Assyrians* when they gathered against them, they did it meerly out of their own ends. Yea, but saith God, I have an hand in it, I will gather them against them. And certainly God had a mind to chastise them, when he would gather enemies against them, the *Assyrians* it's like would never have dar'd to presume to come against *Israel* if God had not had an hand in it: And certainly we could never have imagined that it were possible that so many should be gathered together in this Publick Cause in this Land to maintain wickedness, and to fight to make themselves slaves, but only that God had a mind to chastise *England*.

But I find by others that it's read thus:

Expos. 2. *of the* *former part of the Verse. *I will chastise them according to my mind*, and so the word will bear it.

The Septuagint they reade it, **According to my desire.*

* κατὰ τὴν ἐπιθυμίαν μου, 70. *Iuxta desiderium meum corripiam eos*, vulg.

Oecolampad. *in loc.* So *Oecolampadius* upon the place, saith, God prescribed a cer-

a certain time to have this people come in and repent, but saith God, you shal not prescribe me how long I shal stay, but I will do it when I please, both for the time of the chastisment, and for the degree of the chastisement.

God when he hath a mind to bring about a thing, he will gather the people when his mind is come. I remember it is said in the life of *Pompey*, a proud speech he was wont to have, when they askt him what they should do when the enemies came against them? Oh (saith he) let me but stamp upon the ground of *Italy* and I shall have men enough; that was a proud speech of him, but it's a true one in God, let him but stamp with his feet and he can gather people enough together. Obs.

And then further, *God will chuse with what rod he will scourge us*, according to his mind, for the *degree*, and the *kind* too. Many afflictions when they are upon us we mourn and repine, and these discontented expressions comes from us, Oh! I could bear any thing but that.

But is it fit for thee to chuse thine own rod? God might have said also, I had rather you had committed some other sin. It may be, because that's the affliction that is most cross to thy spirit, therfore God wil have it, God sees that that's more for his honor, and perhaps for thy good, because it is the crossest affliction that God could find out, therefore thou hast that affliction that God might strike thee in the master-vain. Therefore let us learn to submit to the will of God. Is it fit that thou shouldest chuse thy sin and thy rod too? No, stay there; If thou wilt chuse thy sin, God will have liberty to chuse thy rod. *We may not chuse our sin and our rod too.*

When they shall bind themselves in their two furrows.

These words have very great obscurity in the first view of them, and I find a mighty deal of puzling among Interpreters about them. The difficulty is in the word that is *The Text very difficult.*

here tranſlated *Furrows*, the ſame letters of the word, take away the points of the Hebrew, and they may be for theſe two *ſins*, or their two *eyes*, there's a little difference in the *Vau* and the *Jod* which are much like one another. And in all theſe three waies according to to the ſignification of the word, Either *Furrows*, *Sins*, or *Eyes*, the ſenſe may go reaſonable well. As thus:

First, For *Sins*. And they ſhal *bind themſelves*. You may turn it as well of Gods Threatning what he would do; for it is, *bind them*, or, *in binding them*, ſo it is tranſlated by others, in binding them for their two ſins: I will bind them for their two ſins, ſo I find *Arias Montanus* hath it, *Bind them for their two ſins*.

And I find the Septuagint tranſlate it ſo too, *Chaſtiſe them for their two ſins*, for ſo it may be, *Chaſtiſe* as wel as *Bind*, for the words are very near together that ſignifies either *binding*, or *chaſtiſing*.

I will chaſtiſe them for their two ſins: When he binds them he will chaſtiſe them. And ſo I find that *Luther* hath it, for he doubles theſe.

And then they think that it hath reference to the two * Calves of *Dan* and *Bethel:* Or the two Sins, of Bodily and Spiritual Adultery: Or otherwiſe it hath the ſame ſenſe with that in *Jer.* 2. 13. *My people have committed two ſins: They have forſaken me the fountain of Living Waters, and hewed them out Ciſterns, broken Ciſterns that can hold no water.*

Or if you wil have it in the ſecond place, according as it is in your books, *They ſhall bind themſelves in their two furrows*, then the meaning of it is this, That I wil bring their Enemies upon them, and they ſhall yoke them like Oxen that are yok'd to plow, they ſhall bring them into ſervitude, and into bondage, they ſhall make them plow in their two

באסרם
לשתי עינתם:
In vincire eos in duobus aut ſuccis, aut peccatis, aut oculis, aut fontibus ſcribetur per ו legitur à maſoretis per ו
Sulci עונות
iniquitates עובת
oculi עינים
fontes עינת
Vid. Buxtorff. *Lexicon Heb. in* עוה
עון עין עגה
Arias Montanus
In corripere eos propter duas iniquitatis.

ἐν τῷ παιδεύεσθαι ἀνιτὸς ἐν τοῖς δυσὶν ἀδικίαις ἀυτῶν, 70.
Vincire אסר
Catigare יסר
But in ſome Moods and Tenſes they are hardly differenced.
Propter geminum peccatum ipſorum, Luther.

[* *Qui erant ut* עינתם *oculi eorũ ſeu amaſij.* Buxtorff. *in* בעין
Ier. 2. 13. Hier. *in loc.* *See* Diod. *in loc.* Expoſ. 2.

two furrows, (double work.) So *Polanus*, because they shall put double work upon them and make them work in a servile way. And the rather do I think this is the meaning of it, because the holy Ghost doth follow the metaphor of it, *An Heifer*, as it follows; Polanus *in loc.*

And Ephraim *is as an Heifer that is taught and loveth to tread out the Corn.*

And so take it in the third way, the word that signifies *an eye*, only altering the letter *Vau* for *Jod*, and then this is the sense; they shall yoke them as the Oxen are yoked eye to eye. They yoke the Oxen even and set eye to eye; so the enemies shall come and yoke them so that they shall be like beasts to do their work, and this shall be the condition of *Ephraim* that hath this fair neck. I find others that take this; Expos. 3.

They shall bind themselves in their two furrows.

That is, They shall Covenant together. When the enemy comes upon them then they shal Covenant together and joyn together, as Oxen that are yok'd together, and *Judah* and *Israel* shall joyn together, and they shall be in their furrows, in their trenches, as in reference to us: that when the people are gathered together, *England* and *Scotland* shall bind themselves together, and lie together in their several Trenches. So I find others take it. Expos. 4. [Calvin] *As* Engl. *and* Scotl. *in the late war.*

But rather from the chief and genuine scope, I suppose the meaning is this, That they shall be brought into miserable bondage, they shall be like Oxen: and so saith one Interpreter upon the place, When you see Oxen yok'd together then be put in mind of the yoke of the enemies; you live daintily and bravely now, but when God shall let out the enemies upon you, you shall serve as slaves, yea, as beasts.

VER.

VER. 11.

And Ephraim *is as an Heifer that is taught and loveth to tread out the Corn: but I paſſed over upon her fair neck: I will make* Ephraim *to ride:* Judah *ſhall plow,* Jacob *ſhall break his clods.*

IN the 2. verſe you heard much of the diviſions of *Ephraim*, and of the ten Tribes; but in the latter end of the 10. verſe you heard how God would joyn them together: But how ſhould they be joyned?. it ſhould be in their bondage, they ſhould be bound together in their furrows: now though it be in your books, *They ſhall bind themſelves*, which hath likewiſe a ſenſe which we ſpake to then, yet you may as well reade the words, *They ſhall bind them together*, and ſo carry the ſenſe, That they ſhould be bound in their furrows, like Oxen in the Plough, there they ſhould be yok'd; they would not come in together under Gods yoke, but they ſhall come intogether under the yoke of the Adverſaries: and that I think is the principal ſcope of the words, They ſhall bind them in their two furrows.

Obſ. *They that were ſo divided in their proſperity, when they come into bondage there they ſhall by their enemies be bound together.* It was ſaid of *Ridly* and *Hooper*, they could not agree together till they were in Priſon, and then they could agree together. And ſo when we were heretofore in our bondage we could agree better together than now, Oh! it were juſt with God to bring us again under the bondage of our enemies, and bind us in our furrows together.

Hooper & Ridley

Applied to profeſſors now.

But *Ephraim* thought her ſelf far from this. No, *Ephraim* is not for plowing work, *Ephraim* loves to tread out the Corn, but not to plow. They were wont in thoſe times inſtead of threſhing out the ſeed from the chaff, to have beaſts to tread out the ſeed, or to draw inſtruments whereby the ſeed was ſeperated from the husk. Now it was the Command of God, that while he was treading out the Corn

Expoſ.

Corn that they should not muzzel the mouth of the Ox. *Deut.* 25. 4.

First, There was no yoke upon them while they were treading out the Corn.

And secondly, then they were not to be muzzel'd but to feed all the while as they pleased, while they were treading out the Corn; this by the Command of God. Now this was a very easie work for them to be without yoke, to run up and down in the Corn and so they could feed themselves fat; They had enough to feed on, certain food, and present food, whereas those Heifers that went to plow were fain to be abroad in the storms and cold and wind, and work all day long, and it may be not have a bit of meat till night, and this was a hard work, and *Ephraim* did not love that work; and it seems to have reference to some of the ten Tribes who would stay in their Country, and worship at *Dan* and *Bethel*, and would not go to *Jerusalem*, Oh! that was hard, and it was better for them to stay in the Land where they might enjoy their possessions, their shops, their tradings, their friends, that was easie, but for them to go to *Jerusalem* that might cost them their estates, it would raise an opposition against them, and they must leave all and go for the Worship of God, to worship him according to his own way; this was a plowing-work in respect of the other. Now *Ephraim*, those that live among the ten Tribes, they loved no such hard work as that was. From whence there are many excellent points observable. As, *Applied to the ten Tribes:*

The first, *It's a sign of a carnal heart for to be set upon easie work in Gods service, and to avoid any work that God calls to because it is difficult.* [*Ephraim* loves to tread out the Corn.] It's a dangerous thing to desire more easie in Gods Work than God would have us. Obs. 1.

Secondly, *Those services that bring present contentment, and present comfort, that there is present encouragement goes along with, even such as are carnal and Hypocrites can be content withal; for when they tread out the Corn, there was present supply.* So it is with men, when they can have present supply in maintenance: Obs. 2.

tenance. I remember it's a ſpeech of a learned man, even upon this very Scripture, ſaith he, Where men ſee not preſent gain coming in, they deſpiſe Chriſt there. It's a ſpeech of *Ternovius*, Where they may have to eat for the preſent, there they may be eaſily brought to beleeve ſuch a way of ſervice and worſhip that is countenanced, by the State for the preſent, *Numb.* 7. 9. 2 *Sam.* 6. God allowed no Cart to the children of *Kohath* to carry the Ark, and that was their ſin in putting it upon one, 1 *Sam.* 6. And where men may enjoy certain comings in whether they work or no, or whether they work negligently or no, there's a great temptation lies in this; there's not ſuch a temptation lies in a mans enjoying encouragement if it be upon uncertainties, and that he ſhall have it no longer than he doth labor, and labor to purpoſe; but when men ſhall have their eſtates coming in in a certain way though they labor by themſelves, or other, or though negligently, or induſtriouſly, here's a great temptation in this.

Vbi non vident quæſtũ, rident Chriſtum, ubi datur ut edant, adduci poſſunt ut credant, Ternov. *in loc.*

Obſ. 3. And then further; *For it is a ſign of a carnal heart, only to mind things preſently, to labor for an accommodation to themſelves for the preſent.* A generous ſpirit will labor for the poſterity that is to come; If none ſhould plow, how would there be Corn to tread out? We muſt be willing to plow though we have not preſent food, though we ſhould have nothing till night, yea, though we ſhould have nothing till the night of death, yea, in all our lives we ſhould be willing to plow in hope. *Ephraim* loved not that work. That's a generous ſpirit that is willing to endure difficulty here though he finds no preſent comings in, though it be for afterwards.

All our life we ſhould plow in hope.

And it may be applied it to ſoul-work, in our ſeeking to God: Many men and women they are content to pray, and follow God and his Ordinances ſo long as they may have preſent comfort, but if that fails they have no heart to the duty. Now we ſhould be willing to plow, that is, to endure difficulty though we have nothing coming in.

In Duties we ſhould perſevere thoughthere be no preſent cõfort

This

This is that which caused so many to perish in the world, they must have that which is present content; whereas the Saints of God are willing to trust God though they have nothing in this world, to trust him to have their wages in the world to come. It's a Scripture of very excellet use unto us. It follows.

This 11th Verse of special use.

But I passed over upon her fair neck: I will make Ephraim *to ride.*

But I passed over upon her fair neck:

By her easie work in treading out the Corn, and not having the yoke upon her neck to plow, she became to be very delicate, her skin was white and tender, *Her fair neck:* The *Goodness of her Neck*, so it is in the Hebrew, or her goodly white Skin, delicate and tender she was. The meaning of it is, by her *fair Neck*, is the beauty of her prosperity; and so the delicacy of her Neck, through her prosperity, nothing must trouble her, let works that are troublesom and hard let others come to them if they will, But for her part she was tender and delicate and must endure no burdens at all, nor no difficulty at all.

טוב צוארה

Expos.

First, *Her fair Neck.*

Many are proud of their fair Necks and Skins, so proud as they grow extream wanton by reason of it, they must lay open therefore their fair necks that others may see them, see how white they are, what fair Skins they have, and put black Patches likewise to set out their beauty and the whiteness of their fair Skins, and if that will not serve, even laying over a paint to make it fair if it be not otherwise so; nothing but Ease, and Delicacy, and pleasure is for them, as if they came into the world for no other end but to live bravely and be look'd upon, as if man-kind and all creatures must work and suffer to provide for these nice and delicate wantons, who yet are of no use at all in the world, certainly, God never gave any great estates in the

Obs. *The evil of Bare necks and breasts*

Black Patches,

And painted faces.

world for no other use but only to be brave withal, and keep their Skin white. Whatsoever estates men and women have, yet except they endeavor to be useful in the world in a proportionable way unto those estates that they have they can have little true comfort of what they do enjoy, the comfort of the lives of rational creatures certainly it's not in a fair Skin, in a white Skin, their comfort is in being useful in the places where God hath set them, their good consists in that. *Man is born to labor*, and there must be labor one way or other, every one is bound to labor; these fair white Skins, and fair Necks, Oh! what foul souls many of them have, their beauty is but Skin-deep. Oh! filthy and abominable in the eyes of God, and in the eyes of those that know the corruptions of their hearts. How would these fair necks be able to bear Iron chains for Christ? to be naild to the stake, to have such a Neck-kercher put upon them as *Alice Driver* had? You have it in the story of the *Book of Martyrs*, when they put the chain about her neck to nail her to the stake, she gloried in it, and blest God for it: I but this *Alice Driver* was wont to plow, (for so she saith a little before in the story) her father did bring her up to plow, she was not brought up so delicately as others were, and she could endure an iron chain upon her neck for Christ. It follows:

Great Estates ill used.

Every one bound to labor.

Fair Skins foul Souls oftimes.

Alice Drivers Neck-kercher. Act. and Monum.

Hard breeding fittest for Christian suffering.

But I passed over upon her fair Neck.

Expos. 1. Some carry the words as expressing Gods indulgence, as if he was content to let *Ephraim* to prosper and thrive in their way, and not to bring any hard bondage upon them, but it's more like the other way that I find others to go. *i. e.*

I came upon her fair neck, and made the yoke to pass over.

So *Hierom* upon the place, saith when it's spoken of God (this Phrase, *to pass over*) *It's not only meant here in a way

** Quando à Deo dicetur semper plagas & adversa significat.*

way of threatning, but it's alwaies so meant in Scripture, in a way of threatning of Gods *passing over*, and it may very well be here a threatning expression following the similitude, for God is in a way of Allegory expressing himself after the manner of Husbandry, as when he threatens that they shall be yok'd. עברתי

And then *Ephraim* is compared to a Heifer that is taught, as if he should say, he would not willingly work. From whence the Note is,

Obs. That, *God looks upon dainty, tender, delicate people that mind nothing but their ease and delicacie with INDIGNATION.* What! *Ephraim* must be so tender and delicate that nothing must come upon *her neck!* I'le make the *yoke* to come upon it (saith God.) When people through their delicacy they must live in the world and altogether be tended, and all things must be serviceable to them, and they of no use at all, God cannot bear it. And as for the eminency of any of you, either in estates, or honors in the world above others, it ought not to be the cause of envy, for it is God that puts the difference between one and the other; we do not envy that some should go finer than others, but this is that which neither God nor man can endure, That men and women should have so much in the world, and yet be so little useful to the world, should be through their delicacy as if they were born for nothing else but like *Babies* to play withal. Saith God, *I'le make the yoke to pass over them.* But now, there are other manner of works, than servile works, though you do not put your hands to servile labor; But then you through your delicacy, if you meet with any hard work, will do nothing for God, the Lord looks upon such dispositions as *sinful*, and with *Indignation*, and God hath his time to bring them to hardness, as he hath done to many. How many delicate and fair necks that could not endure any difficulty hath God brought the *yoke* upon in these daies, that were so nice and tender, and complaining of every little difficulty in any

A caution.

Examples in our time of the truth of the text.

work that God would have them to do? God hath made the *yoke* to paſs over ther heads, and to lie heavie upon their necks; God threatens this to the *Daughters of Babylon*, to the *Antichriſtian party eſpecially*, in *Iſa.* 47. 1, 2. *Come down, and ſit in the duſt, O Virgin, Daughter of Babylon, ſit on the ground: there is no Throne, O Daughter of the Caldeans; for thou ſhalt no more be call'd, Tender, and Delicate. Take the Mill-ſtones and grind meal; uncover thy locks, make bare the leg, uncover the thigh, paſs over the rivers.* And then in the 3. verſ. *Thy nakedneſs ſhall be uncovered, yea thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet thee as a man.* That which you cannot endure ſo much as to hear of now, (your very ears are ſo delicate, as well as your necks) that I'le bring upon you. Oh my Brethren! how much better is it to be willing to endure hardſhips for God, than to be brought to hardſhips by our Adverſaries? And rather to put our necks under the yoke of Jeſus Chriſt, than to have God put our necks under the yoke of his wrath and diſpleaſure. But God hath his time to bring upon them hard things, and therefore though God ſpares you for your bodies, that you need not put your bodies to that ſervileneſs that others do; yet be ſo much the more willing to do ſervice for God otherwiſe, venture your ſelves among your kindred, that's the work that God calls *Ladies* to do: You meet with carnal friends that are honorable and of great rank in the world, now for one to appear in the midſt of them for the Cauſe of God, this is as hard a work as to labor with ones hands, and they may do a great deal more ſervice by ſuch work as this, to ſpeak for thoſe that are Godly. When you come in company that is carnal, be willing to put forth your ſelves to endure hardſhips in that way that God calls thee to, and God accepts of it; but if thou through the delicacy and niceneſs of thy ſpirit, thy ſpirit comes to be as delicate as thy skin is, and thou muſt not diſpleaſe any, nor ſuffer any thing for God, it's juſt with God to bring thee to ſuffer in ſpight of

Iſa.47.1.2

Verſ. 3.

Tender ears.

Chriſt's yoke eaſier than the yoke of the Enemy

Ladies-work.

Tender ſpirits.

of thy heart. But it follows;

I'le make Ephraim *to ride.*

Still take this in a way of threatning; in Scripture it's applied both to a way of Mercy and Judgment, in *Isa:* 58. 14. *Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the Earth.* And I find it in a way of Judgment, in *Job*, 30. 21, 22. *With thy strong hand thou opposest thy self against me, thou liftest me up to the wind, thou causest me to Ride upon it, and dissolvest my substance.* And so there might be shown other Scriptures where this expression is in a way of Judgment, and so it's thought by Interpreters that it hath reference to the speedy captivity of the ten Tribes that they shall be carried out of their own Country. As if God should say, by his ease, and by his much feeding, in treading out the Corn he is grown so fat and lusty that there's no ruling of him; yea, but saith God, *I will ride him:* though he kicks and spurns and is so unruly with his fat feeding, yet I'le put such a Curb into his mouth, as I'le order him and rule him according as I please. He is so *fierce*; for so I find that the word in the Hebrew that is for fierceness, tumultuousness, and insolency, it is by divers taken for the word that signifies, *to be at Peace*, because that *Peace*, and *Ease*, and *Rest* makes the hearts of men and women insolent. It was so with *Ephraim*, just like a pamper'd horse that is kept at full feeding, none can ride him; *I but, I'le cause him to ride*, saith God.

Isa. 58. 14.

Iob, 30. 21, 22.

Expos.

Vide Pagnin, Thesaur. Major. *in* בוש שלל & שלה

God hath waies to curb men and women that through their prosperity are delicate and unruly, though they may champ upon the bit, and foam at the mouth, and stamp again; yet God will rule them, *I'le cause Ephraim to ride.*

Obs.

And

And Judah *ſhall plow.*

Expoſ. That is, *Judah* ſhall take pains and go through many difficulties in the waies of my Worſhip, and ſhall ſuffer much while *Ephraim* lives delicately for a long time, yet *Judah* ſuffered more difficulty, *Judah* ſuffered much more difficulty and hardſhip than the ten Tribes did. And I think that this Scripture hath reference to thoſe two Scriptures that we find, the firſt is in 2 *King.* 18. from ver. 3. to ver. 9. and the other Scripture is in 2 *Chron.* 28. 6. *Judah* ſhall plow and be kept in a great deal of hardſhip in that time when *Ephraim* was ſo trolick as he was. In 2 *King.* 18. you ſhall find the great Reformation that *Hezekiah* made in the Worſhip of God in *Judah*, and *Jeruſalem*: And then for his ſuffering that you have in 2 *Chron.* 28. 6. and 2 *King.* 14. 13. In 2 *Chron.* 28. 6. it is ſaid, *That* Pekah *the ſon of* Remaliah *ſlew in* Judah *an hundred and twenty thouſand in one day, which were all valiant men.* It's a very ſtrange Scripture; *Iſrael*, the ten Tribes they were worſe than *Judah*: *Iſrael* forſook the true Worſhip of God; *Judah* kept themſelves to the true Worſhip; and yet God let *Iſrael* ſo proſper that they did prevail againſt *Judah* and the Tribe of *Benjamin*, ſo as to ſlay in one day an hundred and twenty thouſand valiant men. Oh! what crying and ſhreeking was there in the Country then, that of two Tribes an hundred and twenty thouſand valiant men ſhould be ſlain in one day. We think it's a dreadful battel to have three thouſand ſlain in the Field, but here's a battel of an hundred and twenty thouſand ſlain in one day, and that of two Tribes. And in 2 *King.* 14. 13. *Hoſhea King of* Iſrael *took* Amaziah *King of* Judah, *the ſon of* Jehoaſh, *ſon the of* Ahaziah *at* Bethſhemeſh, *and came to* Jeruſalem, *and brake down the wall of* Jeruſalem, &c. Here they were put to a great deal of trouble even by *Ephraim*; *Judah* and *Benjamin* thoſe two Tribs that kept to the Worſhip of God were to put a great deal

2 *King.* 18. 3--9. *with* 2 *Ch.* 28. 6.

2 *Chr.* 28. 6. *a ſtrang Scripture.*

deal of afflictions by *Ephraim* (the ten Tribes) that did forsake the Worship of God; in the forenamed place, 2 *King.* 18. there you may see how these reformed, and yet they suffered much difficulty. Strange is the Counsels of God concerning men.

For the first, *That* Judah *is said to plow.* That is, They shall endure a great deal of trouble in the reforming what is amiss among them. From whence our Note is this: Expos. 1.

That it is an honor for men to labor and go through difficulties for God while others are laboring for taking their ease: Be not troubled that you see other people can take liberty to themselves to provide for their estates and comings in, and to live bravely, Doth God give you an heart in the mean time to be willing to go through hard work for God? Envie not at them, thou art in the better condition, thou art plowing for God; while they are providing for their own ease, thou art doing God service, and they are only providing for themselves, Oh! thou art far the happier man, the happier woman. Obs. 1. Use *for workers.*

And then in the second place, Take the plowing for the hard things they *suffered* for God, aswel as the hard things they *did* for God. Then the Note of Observation is this: Expos. 2. Obs. 2.

Let no men boast they live more at ease than others. Others suffer more hardship than thou; do not think that God loves thee more than others: God loved *Judah* at this time more than *Ephraim*, and yet *Ephraim* lived bravely, and prevailed over *Judah*, and *Judah* was brought under in such a manner as this; *Judah* was Gods true Church, and *Israel* did apostatize from God, and yet one had more outward prosperity than the other. Thus many times those upon whom Gods heart is more set, they suffer hard afflictions: And those that Gods heart is not so much upon, they enjoy their prosperity. Use *for the afflicted.*

Oh! I beseech you consider of this point; for at this day, how many of our Brethren in the Western parts, Oh! the Plowers have plowed deep furrows upon their backs, *The sufferings in the West.*

while

while we have been here (as it were) treading out the Corn; let not us think that God loves us more than them, they may be more dear to God than we; *Judah* was far more dear to God than *Iſrael*, and yet *Iſrael* muſt live jocundly and bravely.

A Conſideration for men of quality.

Oh! conſider of this you that are of greater rank, all your life is treading out the Corn, you ſee your poor neighbors endure much hardſhip, Oh think not that you are higher in Gods thoughts than they, they may be more dear to God than you, and yet they may be put to difficulties, and you may live bravely all your lives.

Object. againſt the Obſervatiõ Anſwered.

But that that may ſeem to weaken this Note, is only this: viz. *They ſhall plow.* But the Hebrews do ordinarily make uſe of the Tenſes, the Future and the Preter promiſcuouſly; but if you put it to the Future, that they *ſhall plow hereafter*, they interpret it to ſignifie the Captivity of *Judah*, that they ſhal be carried into Captivity, and ſo be brought under by the *Babylonians.* Yea, but,

Jacob *ſhall break his clods.*

By *Jacob*, we muſt underſtand the ten Tribes. As if God ſhould ſay here, That *Judah* ſhall be put to ſome difficulties, yet *Jacob*, the ten Tribes muſt be put to more; *Judah* ſhall be carried into Captivity; yea, but *Jacob* ſhall break the clods. Though *Judah* ſhall plow, yet the breaking the clods is worſe than the plowing, for that's more ſervil, For the Work-Maſter he is the chief, he goes on in plowing, but it is his Servant or Boy he may ſet to breake the clods after him. So, though *Judah* ſhall be brought to difficulties, yet *Jacob* ſhal be put to more difficulties; for the Captivity of *Judah* was great, yet it was not ſo great as *Jacobs.*

Expol. 1. ἐνισχύσει, αὐτὸ ἰακώβ. *Occabit ei Iacob.* 70.

Or others thus:

Expol. 2. Judah *ſhall plow, and* Jacob *ſhall break her clods.*

That is, [*Judahs clods*] The expreſſion we have here, with

with the reference it hath to *Judah*, ſeems to carry this with it, That there ſhall be a time, though now you that are the ten Tribes, you are ſo delicate and proud above *Judah*, *Judah* is lower than you, and you deſpiſe them, yet time ſhall come that you ſhall be glad to joyn with *Judah*, and be as a ſervant to *Judah*, to break her clods, when God ſhall reſtore his people again; *Judah* ſhall return from his captivity and ſhall be taking pains in the Service of God; and it ſhall be well for you if you can but come and be as their ſervant.

Thoſe that do forſake the true Worſhip of God, though God may have mercy upon them afterwards to joyn them with his people, yet it is well if they may come to be in the meaneſt condition among Gods People, they ſhould be willing to ſubmit unto it; thoſe that have diſhonored God and ſham'd themſelves in times of tryal, to forſake the Truths of God, it's mercy that ever God will bring them to joyn with his Church again; But if he doth bring them to joyn with his Church they ſhould think it a great mercy and be willing to be in the meaneſt condition, what muſt thoſe men think to be Maſters & Lords that have forſaken God and his Truth and have been very falſe for their own ends, to ſave themſelves and ſtates in time of tryal, ſhall they think in times of Reformation to bear all before them? Oh! it's mercy if they may be but admitted to break the clods, to joyn with thoſe Servants of God that have been faithful and willing to ſerve him through difficulties. It follows. Obſ.

VER. 12.

Sow to your ſelves in Righteouſneſs, reap in Mercy.

THE holy Ghoſt ſtill goes on in this Allegory of Huſbandry, continuing the metaphor that he had in the Threatning, when he comes to exhortation. In the midſt of his threats he falls to exhorting.

Though the ſins of a people be great, and Judgments neer, yet Obſ.

who knows what an exhortation may do? who knows what an exhortation may do to the worſt people in the world? Oh! there were many things ſpoken concerning *Iſrael* that one would have thought it ſhould have diſcouraged the Prophet to meddle with Exhortation. But God would have him yet exhort, one cannot tell what an Exhortation may do, in the moſt deſperate hardneſs of mens hearts, and pride and ſtoutneſs of mens ſpirits, therefore the Prophet exhorts them, as if he ſhould ſay, Well, if you would not plow, if you would not come under the yoke and be put into the furrows as you were threatned before, why then, ſow to your ſelves, Oh! be willing to break up the fallow ground of your hearts, and ſow to your ſelves in *Righteouſneſs*, and ſo you ſhall reap in *Mercy*.

Sow in Righteouſneſs, and reap in Mercy.

The Expoſition of *Hierom* too much on the left hand, *Seminent in juſtitia i. e. in lege: metant in miſericordia; id eſt, in gratia Evangelij.*

I find ſome of the Antients they interpret this ſomewhat wildly.

Sow in Righteouſneſs: that is, (ſaith *Hierom* upon the place) *Sow in the Law, in obedience to the Law, and reap in the Grace of the Goſpel*; that's his Interpretation; you ſhall ſow in the works of the Law, and reap in the Goſpel. This is far fetcht.

Luther too much on the right.

I find *Luther* upon the place, as *Hierom* goes ſomewhat too legal, (ſo *Luther*) becauſe his heart was much in the Goſpel; and he brings all Scriptures to the uttermoſt he can for expreſſing the Grace of the Goſpel, he goes ſomewhat at the furtheſt the other way:

Sow in Righteouſneſs: what's the ſeeds of Righteouſneſs? that is, ſaith he, *The Doctrine of the Goſpel tendering the Righteouſneſs of Jeſus Chriſt:* the attending unto this Doctrine of the Goſpel, and imbracing this, that there is Righteouſneſs in Jeſus Chriſt alone, this is ſowing in Righteouſneſs: for (ſaith he) what other Righteouſneſs is there but this? When Reaſon would come to the higheſt degree of Righteouſneſs

teousnesſ, what is it that it doth, only this, to conclude Righteouſneſs to be, *to depart from evil, and do things that are good, but what Righteouſneſs is this?* But the Scripture Righteouſneſs is this: for a man to know that he hath no good at all in himſelf, that all his evil is pardoned in Jeſus Chriſt, this is the Righteouſneſs of the Goſpel, and this is the ſeed, the ſeed of all good works: I name this, though I can hardly think that this is the ſcope of the Prophet at this time, yet there is a very good meditation from this which I ſee that uſeful man in the Church of God [*Luther*] goes on in, ſaith he, *What madneſs and blindneſs in the Adverſary is there, that will urge people to ſow, and yet they do reject and caſt off this ſeed that they ſhould ſow?* That is the Doctrine of the imputation of the Righteouſneſs of Chriſt by faith, why ſaith he, in all Pulpits there's crying out to men for good works, that they would ſow in Righteouſneſs, but (ſaith he) where have they their ſeed? The thing certainly is an excellent truth that he hath upon the place: how vain is it for men to be taught to ſow good works till they have got the ſeed? And the ſeed of all good works is, *The Righteouſneſs that we have by Jeſus Chriſt*; and therefore he falls a rebuking thoſe that ſhall blame the Doctrine of the Goſpel as the means of licentiouſneſs, ſaith he, there's a great many when we preach of the Righteouſneſs of Jeſus Chriſt, think that we preach licentiouſneſs, and that men may live as they liſt, it's quite contrary, when we preach the Righteouſneſs of Jeſus Chriſt, we preach the ſeed of all good works, and thoſe that have this ſeed, good works will come out of them. But ſaith he further, They would have Righteouſneſs, but what? they ſlight the Righteouſneſs of Gods making, the Righteouſneſs of his Son, but they muſt have Righteouſneſs of their own to tender up to God & then when they come to good works they wil ſlight *Gods* good works, and they will be giving to God of *their* good works, the world doth neglect thoſe as light things, that is, the works of mercy, to receive the Saints &c. No, but

they will have other brave works, to build Churches, and Temples, and Monaſtries, and to laviſh out gold about them, and they are the chief good works: they will not come to do the work as it were of a Servant, but rather the work of a Benefactor to God, for in relieving thy poor brother when none but thy ſelf and God knows it thou doſt the work of a ſervant then, but to build brave Temples, and Monaſtries, and laviſh out Gold upon them, this is for you to be a Benefactor to God. But thus much for his ſpeech.

Sow in Righteouſneſs.

The genuine meaning. We know that the Prophet, though he would lead the People to Chriſt, yet his preaching was moſt in a Legal way, *Sow Righteouſneſs*: that is, Go on in the works of Righteouſneſs, thoſe works that are right, and juſt, and equal, ſuch as you may give a good accompt of them before God and man; as if he ſhould ſay, Do not you think to put me off meerly with outward ſervices, with offering ſacrifices, and with this kind of pompous worſhip, in this ſuperſtitious way, I will never accept of theſe things; but let me have *Righteouſneſs*, let there be the *works of Righteouſneſs*, according to the *Rules of Righteouſneſs*, ſo work. And the *Jews* if they did but perform the the external works of Righteouſneſs, they might have external Mercies, if ſo be there were a proportion between one work and another. If indeed they did ſome works of Righteouſneſs, and not the other, then they could not expect mercy from God; but though there were no ſaving Grace in them, yet if they did but perform external works of Righteouſneſs, and there was a proportion between one and another; there doth ſeem to be an external Covenant that they were under for outward Mercies that they ſhould have for their outward Righteouſneſs; Not but that I think for Heaven there they muſt have true Grace and Godlineſs, as the Saints muſt have now

The Text paraphraſed.

Caution.

now; but external Mercies were more annexed to external Duties than now among us.

You will say, *We have external Promises too.* Quest.

Yea, but that's made to Godliness in Christ Jesus. Answ.

Now from the words we may note,

First, *That the Actions of men they are Seeds*; such seeds as wil certainly come up: other seeds may die in the ground & rot and never come up; but there is never an Action that thou performest, but it will come up one way or other, it will come up to something. Obs. 1.

And secondly, *It will come up in the same kind*; the seeds of Tares will not come up to Wheat; but it will be a Tare; and so the Wheat a Wheat: all our actions will come up in the same kind. Men neglect their actions, and think that when they have done, it's over, they forget what they did yesterday or the day before; but though you may forget it, yet it will come up in the same kind, though you think not of it: I remember *Pliny* reports of some parts in *Affrica*, that when they sow their seeds, they go away and never look after it for many months together: So t is in many men they sow but they never mind what they have done, and quite forget what they have done till they must come to reap. But certainly thy actions there they lie and will grow up to something. Obs. 2. Plinie.

Thirdly, *The seed lies in the ground rotting a while, but afterwards comes up*: so it is in our actions, they seem as if they were quite forgotten, but they will come up, yea, and good actions they seem as if they were wholly lost many times; well, though the seed doth rot, rot in the ground for a time, yet it will come up afterwards. Obs. 3.

Fourthly, *The seed when it is sown it comes up through the blessing of God upon it*; it's no endeavor of the Husbandman can make the seed come up, but he must leave it to the blessing of God. So the seeds of our Actions must be left to God, Gods Justice will make the seeds of the wicked come up, and his goodness and mercy will make the seeds Obs. 4.

of

of the Saints to come up; leave thy actions to the bleſſing of God.

Obſ. 5. Fiftly, *The better the ſeed, is for the moſt part the longer it lies under ground.* When you ſow Wheat and Rye you ſow it at this *time of the year, but when you ſow Barly and Oats you ſow them in the Spring-time, but that endures not froſt and ſnow as the Wheat doth. And ſo the beſt of our actions lies longeſt under ground.

*Preached in October.

Obſ. 6. *The Miniſters of God they are Sowers of the Seed of the Word; and the Hearers they ſhould be Sowers too.* The Miniſter ſows the Word in thy ears, and then thou ſhouldeſt take it from thence and ſow it in thy heart, thy life and converſation.

Obſ. 7. *If our actions be ſeeds that we ſow, then large opportunities of doing much ſervice for God ſhould be our riches:* like a large field, that is ſown with good grain, if thou haſt a heart to improve thoſe opportunities.

Uſe. Oh! that we would but conſider of this, That when the Lord gives to men and women a large opportunity for ſervice, God lets them out ſo much Land, Go (ſaith God) you muſt husband ſo much Land, and ſow it for mine advantage: Many of you that are poor people you have not a foot of Land in the world, and you think that thoſe that are Landed-men they are happy men; Doth God give you opportunity of ſervice to honor him? Oh! thou haſt got a great deal of Land, the meaneſt of you that have opportunities of Service, God lets you out his Land, you have abundance of Land and Ground that God gives to you, and a man ſhould account himſelf rich according to the opportunity of his Service: As men in the Country account themſelves rich according to the Land that they have to plow and ſow, in *Levit.* 27. 16. *If a man ſhall ſanctifie unto the Lord ſome part of a field of his poſſeſſion, then thy eſtemation ſhall be according to the ſeed thereof.* The meaning is, That if a man will ſanctifie a piece of Land to God, well, what is this Land worth? Why (ſaith the holy Ghoſt) you ſhall prize

Levit. 27. 16.

prize it according to the seed thereof, if it be a great piece of Land, yet if it be not fit to bear so much seed you must account it worth but little, but if it be a less piece of Land yet if it be fit to receive so much seed, then it's worth so much, thou shalt prize it according to the seed thereof: so the opportunities that are fit to receive much seed, Oh! those opportunities should be rich opportunities; and we should account the price of our lives to be according to the seed thereof: Thou livest such a year, what's thy life worth? it's according to the seed thereof. And so for these four or five last yeers, Oh! what opportunities have we had for service for God? Now they are to be prized according to the seed thereof, that is, as we might do service and work in these yeers. Then certainly if we must make the estimation of our lives according to the advantage of service that we might do for God, then these last five years we may reckon for fifty. It's a great blessing to have a good seed-time; the Lord hath blest us with this good seed-time. Oh now, what a folly were it for a man out of base penuriousness to save his seed, that he will not sow his ground, because he is loth to venture it, or through love of his ease he is loth to go abroad, it's somewhat cold, and he will keep by the fire side, and wil not go abroad to sow his seed. Oh! thus it is with us, we through our base unbelief, we will venture nothing for God, we are loth to put our selves upon any difficultie, Oh this is our folly.

Applied.

Well, but what seed? It is not every seed will serve the turn. Be sowers, *but sow in Righteousness*, let it be *Righteousness*, let it be precious seed, In *Psalm*, 126. 6. *They shall bear precious seed with them*: Oh! there's many that sow venemous seed, that will bring forth poysonful fruit, all their daies they have been sowing nothing but seed of unrighteousness, yea, this field that God hath given to us, of opportunity of service for him. What have many done? what have they sown? they have sown salt in it: that is, They have sown their Passions, they have sown Contention, and they

Obs. 8. *Ps.*126.6

they have ſown the ſeeds of Diſcord, for that hath been the cauſe that our field that we have had, thoſe opportunities that we have enjoyed for God hath bin ſo barren, there hath been ſo much ſalt, the ſalt ſpirits of men and women have been ſo manifeſted in their Paſſion and Frowardneſs, and their Contentions one againſt another, that it hath made us barren: In *Prov.* 6. 14. *Frowardneſs is in his heart; he deviſeth miſchief continually, he ſoweth diſcord.* And verſ. 19. it is made one of the things that the Soul of God doth hate, *That a man ſhould ſow Diſcord.* And ſo in *Prov.* 16. 28. *Froward men ſow ſtrife.* Oh! how many are there amongſt us that go from one place to another, and tell you ſuch a tale, and ſuch a report, and ſow nothing but ſtrife and diſcord? Oh! it's that that the Lord hates. What! in ſuch a time as this is to ſow Diſcord! there could never have been a time wherein the ſowing of Diſcord could have been ſo abominable as in ſuch a time as this is; Oh! let men take heed of ſowing Diſcord; God calls for the ſeed of Righteouſneſs.

Prov. 6. 14. 19.

Chap. 16. 28.

This time moſt unfit to ſow the tares of diſcord.

And reap in Mercy.

Expoſ. 1. For the opening of this, I find many carry it, *Mercy to men*: that is, Do you ſow the ſeeds of Righteouſneſs, and let the fruits of Mercy be abundant amongſt you. But to carry it according to that that is more like to be the ſcope of the holy Ghoſt.

Expoſ. 2. By *Mercy*, we are to underſtand, *the Mercy of God.* Now there's Two things that is to be obſerved in this phraſe.

Opened. First, That it is in the Imparative Mood, *Reap in Mercy*, not, *Ye ſhall reap in Mercy.*

לפי חסד *ad os miſericordiæ.* Secondly, In the Original it is, *The Mouth of Mercy.*

Now for the opening of the words according to theſe phraſes.

For the Firſt, That it is in the Imparative Mood, *Reap in Mercy*; not, *Ye ſhall reap in Mercy.*

This ſignifies theſe two things.

1. The

1. The certainty of the Mercy they shall have. And
2. The readinesse of the mercy, that it is ready at hand for them to possess; just as if one should say to you in your shops, Let me have this commodity and here take your money, that is, here's your money readie and certain.

And then, from the other word, *In the mouth of Mercie.*

Now if the Translators had translated it thus, *Sow in Righteousness, and reap in the mouth of Mercy*, it would have been obscure: but those that understand the Hebrew tongue, know the meaning of this Phrase to be nothing but thus much. The mouth of a thing is used for the proportion and measure of a thing, you shall have it thus in *Lev.* 27. 16. (the same Scripture that I quoted before for another purpose) *Thy estimation shall be according to the seed thereof.* Now the word in the Hebrew is, The estimation shall be to the *mouth of the seed*, that is, according to the *proportion* of the seed so shall the estimation be. And so you have it in *Exod.* 16. 16. *Gather every man according to what he shall eat.* It is the same here, *To the mouth of every man*, in a proportion according to what's fit for every man.

Levit. 27. 16.

Exod. 16. 16.

You shall sow in Righteousness.

Thus, *Sow in Righteousness*, it's a poor seed that we shall sow: now God doth not say, you shall reap in Righteousness, but in *Mercy*, from the *mouth of Mercy.* You take out of the mouth of the sack, and sow, but your poor proportion that you sow, when you come to reap (if you be faithful) you shall reap according to the proportion of Mercy, what is fit for a merciful God to do, what is sutable to the infiniteness of my Mercy, so you shall reap, not sutable to what you do and your proportion, but look what is sutable to the infiniteness of my mercy that you shall reap: It was so towards the *Jews*, if their obedience was but external, yet they should have mercy beyond their

outward obedience: but if it be applied to thoſe that live in the times of the Goſpel, indeed that which comes from you being ſo mixt as it is, is but poor, yet you may expect to reap, not according to what you do, but according to what may manifeſt the infinite mercy of an infinite God; every man that ſhall in the uprightneſs of his heart, that is never ſo weak, and is imployed in very poor, and mean ſervices, yet if their hearts be upright they ſhall not reap according to the meanneſs of the work, but look what glory and happineſs is ſutable for an infinite God in way of infinite Mercy to beſtow, that they ſhall have *in the mouth of Mercy*, ſutable to Mercy. Thus you have the meaning of the word.

Men that are in mean imployments encouraged.

Obſ. 1. Now obſerve: Firſt, *As a man ſows ſo ſhall he reap*; Though he ſhall reap more than he ſows, yet he ſhall reap in the ſame kind; if he ſows wickedneſs, he ſhall not reap mercy; but he that ſows righteouſneſs, he ſhall reap mercy. It is a mocking of God, for men to think that though they ſow wickedneſs yet they ſhall reap mercy, therefore ſaith the Apoſtle in *Gal. 6. 7. As a man ſows, ſo ſhall he reap.* God is not mocked, if thou thinkeſt to reap mercy when thou ſoweſt wickedneſs, thou mockeſt God to his very face; If a man ſhould go and ſow Tares and ſay, I ſhall have a good crop of Wheat, would not you think that man mad, or he ſhould think you a fool to tell you ſo and you beleeve him? So for you to think that either God or man ſhould beleeve that you ſhould have mercy when you ſow not righteouſneſs (I ſay) it is to mock God, and know, God is not mocked, for what a man ſows, that ſhall he alſo reap, and thy fruit ſhall be another manner of fruit, Thou ſhalt rent that which ſhall be bound in bundels, and thou bound together with it, and caſt into unquenchable fire: But thoſe that ſow righteouſneſs, there's never a ſeed of theirs ſhall be loſt, they ſhall be recompenc'd for all their pains, & labor, & ſufferings, for ſo ſaith the Lord, *Pſ. 126. 6. That thoſe that ſow in tears, they ſhall reap in joy*, there ſhall be an

Gal. 6. 7.

Pſ. 126. 6.

an assuring fruit to those that sow in Righteousness, for Righteousns it is the most pretious thing in the world, if it be true Gospel Righteousness, it is (I say) more worth, one right act is more worth than Heaven and Earth; God will not lose that seed, it's precious seed, there is more of God in one righteous Act of a Godly man than there is in all the works of Creation and Providence, (except Angels and Saints) than in all the whole frame of Creation.

Gospel-Righteousnesse the most precious thing in the world

The reason is this, Because in all the Creation Gods Glory is there but passively, God works there and it is passively, and holds forth his glory; But now, when it comes to the Righteous Acts of the Saints, there is an Active way of glorifying God, there's an act of Gods life, There's an Act of the very Image of God, and the Life of God, and the Divine Nature is there, and therefore there is more of God in the working of Righteousness than in any thing else besides.

The Reason.

Oh! let the Saints get a price upon the actions of Righteousness, though there be much evil mingled, yet there's a great deal of the glory of God in every Action. If we were but grounded in this principle it would make us abound in the work of the Lord; so in the morning and in the evening let not thy hand rest, trust God with thy seed, do not be deterred with this difficulty and the other, *He that observes the wind* (in *Eccles.* 11.) *he shall no sow; and he that regards the clouds, he shall not reap.* Is it a duty that God requires of thee; do not think, Oh! but it's windy weather, and ill weather: no, but sow it, *Sow it in righteousness*, and commit it to God, and thou shalt reap. Oh! blessed are those who have sown much for God in their life time, Oh! the glorious harvest that these shall have, the very Angels shall help them to take in their Harvest at the great day, and they need not take thought for Barns, the very Heavens shall be their Barns, and Oh the joy that there shall be in that Harvest, and the Angels will help to sing the Harvest song that they shall sing that have been Sowers

Use.

Eccl. 11.6

in Righteouſneſs; but the confuſion of face which will be upon thoſe that were not willing to endure difficulty in
Pro.20 4. plowing and ſowing, The ſluggard will not plow becauſe it's cold: and therefore ſhall beg in Harveſt, and ſhall have nothing: in Harveſt he will be crying for mercy, Lord, mercy now; But what fruits of Righteouſneſs? No fruits of Righteouſneſs, no Mercy. *Oh! Reap in Mercy*, that's a very obſervable expreſſion as we have in all the Book of God, Not reap in Righteouſneſs, but reap in Mercie.

From whence our Note is, *That after all we do, yet we have need of Mercy.* Let us be the moſt plentiful in ſowing the ſeeds of Righteouſneſs, yet we are unprofitable ſervants after we have done all.

Object. It is true, An Act of Righteouſneſſe hath much in it.

Anſw. Yea, but it's Gods, ſo much as there is in it, it's bad, and after we have done all we had need come to God as beggars to cry for mercy; thoſe men that have liv'd the moſt holy lives that ever men did live in this world, yet wo to them if they have not mercy; if they have not a Righteouſneſs beyond their own, If mercy comes not in to plead for them, wo to *Abraham*, *Iſaac*, and *Jacob* if mercy comes not in to plead for them, if at the great day if they have nothing to tender up to God but their own righteouſneſs they are certainly loſt and undone for ever. Al that we can do is infinitely unworthy of the Majeſty of God, Oh! the
1 Chron. 29.14. text that you have in 1 *Chron.* 29. 14. when the people did offer ſo much to God for the building of his Tabernacle, Mark how *David* was affected with it, *Who am I* (ſaith *David?*) *and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things came of thee, and of thine own have we given thee.* And when *David* in 1 *Chron.* 22.
Chap. 22. 14. 14. when *David* had provided a thouſand thouſand Talents of ſilver, and an hundred thouſand talents of gold for the building of the Temple of God, beſides braſs and iron, without

without weight, yet when all comes to all, *Out of my poverty have I offered this*; so *Arias Montanus* turns it: In your books it is, *In my trouble have I done this*, but the same word that signifies *trouble* and *affliction*, signifies *poverty* likewise, and saith *David*, after al this, yet in my poverty have I done this; whereas this was a mighty thing that was offered. I remember Sir *Walter Rawlegh*, it is in the 17. Chap. of his 2d Part, and 9th Sect. he reckons up the sum of what *David* did there prepare for the Temple of the Lord, & he makes it more than any King in the world is worth, he makes it to come to three thousand, three hundred and thirty, and three Cart-load of Silver, allowing two thousand weight of Silver, or six thousand pound sterling, to every Cartload; besides threescore and seventeen Millions of *French* Crowns: and yet when he had done all, *Out of my poverty have I done this*. As if he should say, Lord, what is this in respect of thee who art the great God? If thou wilt but accept of this, I shall be infinitly bound to thee.

Arias Mont. translated בעניו *in paupertate afflictione meâ.*

Rawleighs Hist. of *the* World part 2. C. 17. § 9. The quãtity of treasure that *David* offered. 1 *Chron.* 22. 14. *interpreted.*

Oh my brethren, let us learn for ever after all our duties not to be proud, keep your hearts low and humble before God; Hath God enabled thee to sow in Righteousness? our hearts are puft up presently: Oh no, thou must keep thy heart still under. Alas! such is the proudness of our spirits, if we be but enlarged a little in Prayer we are ready to be puft up presently: Oh! what's this to the service that a creature owes to the blessed and eternal God? hadst thou spent all thy daies since thou hadst any understanding, night and day in the work and service of God, hadst thou been the greatest Instrument of Gods service that ever was in the world, yet thou hast cause to lie down at Gods Mercy-seat and cry, *Mercy*, Lord, Mercy for a poor wretched vile Creature after thou hast done al, we are so unable to do any thing our selves. It's an expression of *Luther*, *The very Act of Thanksgiving is from God*: And therefore be humbled, and cry, Grace, grace to al that hath been: And let all Publick Instruments not take too much upon them, but

Use

Ipsa gratiarum actio Luth.

but lie low, And there's a man that's worth his weight in Gold, that can be an Instrument of great and publick work, and yet lie low before the Lord. Oh! did we but know God we would be so after our duties, we would be low.

Cyprian's prayer at his Martyrdom.

There's a notable story I find concerning *Cyprian* when he came to suffer martyrdom, and (you will say) that was a great service, to lay down his life for God: In his last prayer he had these two expressions, which are remarkable in it. The first expression was this, *Lord (saith he) *I am prepared to powr forth the very sacrifice of my blood for thy Name sake, yea, Lord, I am prepared here to suffer any torment whatsoever.* These two expressions he had. You will say, Now surely this man might stand upon his terms with God. (But he goes on) *But when thou dost lift up thy self to shake the Earth, Lord (saith he) under what clift of the rock shall I hide my self, to what mountain shall I speak even to fall upon me?* As if he should say, Lord, though I be here ready to give up my body to be maslacred for thee, to give up my blood to be an offering, and to suffer any torment, yet when I consider what a God I have to do withal, if thou shouldest deal with me as I am in my self, Oh! I must cry to the Rocks to cover me, and the Hils to fall upon me. Oh! this should teach us to keep our hearts low and humble after we have done the greatest work whatsoever. I remember one of the *Germane* Devines when he was full of fears and doubts, when he was to die: say some to him, You have been so imployed, and have been so faithful, why should you fear? Oh! (he gives this Answer) *The Judgements of man and the Judgments of God are different*; I am to go before the great and Al-seeing God: though it's true, God would not have us daunted with any terrible apprehensions of him, but yet he would have us be possest with reverence so as to be humbled when we think what a God it is we have

A German Ministers speech at his death

* *Paratus sum propter nomen tuum victimam sanguinis fundere, & quodcunq; tormentum sustinere, Cum elevaveris confringere terrã, sub qua fissura terrarũ me absconsurus sum? cui monti dicturus sum, eadit super me? cui colli, tege me?*

have to do withal: you *must reap in mercy*, Oh! this shall be the song of the Saints to all eternity, *Mercy, Mercy: Not unto us, Lord, not unto us, but unto thy Name be the praise.*

And then the other Note from that expression that we have there is, *That God will give abundantly above our works.* Obs. 2. Oh! it's a point that hath very much encouragement to poor troubled sinners that are low; raise up thy faith, it's not what thy work is, though it be low and mean, and though there be many failings in thy work, yet is there uprightness, are they seeds of Righteousness that thou hast sown, thou shalt reap according to what shall honor the mercy of an infinite God at last. I remember *Alexander* when he was giving a gift to a poor man, Oh! the poor man dar'd not receive it, it was too great: yea, but saith he, though that be too great for thee to receive, yet it is not too great for me to give. So I may say to poor souls, when they hear of the glorious promises to poor people, Oh! their hearts are ready to think, this is too good news to be true, it is too great a mercy for thee to receive, as thou art in thy self, but if God will give according to the proportion of his mercy, it is not too great for him to give. *Alexander.*

Now that's the way that God will deal with those that are in Covenant with him, that have all their fruit to come from the seed of righteousness: Christ in the heart. I say there the Lord will deal according to the proportion of infinite Grace.

Take this one Meditation, That where there is any uprightness when thou shalt come to reap from God thou shalt reap so much from God as must manifest to all Angels and Saints to all eternity, what the infinite Mercy of an infinite God can do, and that's enough one would think; the poorest Christian that doth but the least for God when he comes to reap shall have an Harvest that must manifest the infinite riches of the infinite mercy of God, and what he is able to do for the raising up of a Creature to glory. *An encouraging meditatiō to poor souls in their mean endeavors.*

Comfort

Comfort thy self in this, in thy poor low condition in which thou art, and in the performing of thy poor services. Thus for the manner of the Phrase.

Break your fallow ground; for it is time to seek the Lord till he come and rain Righteousness upon you.

Break up your fallow ground &c.] The Prophet exhorted them in the words before, *to sow in Righteousness*, that they might *reap Mercy*.

Expos. The Coherence. But you must not sow without plowing, that were a preposterous way, therefore though the words come after, yet the thing is to be done before. Look that you plow up the fallow ground: you have been sinful and ungodly in your way, It will not be enough for you now to set upon some good actions, we will do better, we will do such and such good things that God requires of us: No, that's not the first work you must fal upon, but it must be to plow, to plow up your fallow grounds.

Obs. 1. In this expression you have here implyed, first, *That the hearts of men naturally are as fallow grounds*, nothing but thorns and bryars grows upon them, they are unfit for the Seed of the Word. And by this word is here meant these three things; when he bids them plow up their fallow grounds.

First, The work of humiliation, the Truths of God, both of the Law and of the Gospel must get into their hearts, and rend up their hearts, even rend it up as the plow doth rend up the ground.

And secondly, That weeds, thorns, and bryars must be turned up by the roots, the heart must be cleer'd of them; It is not enough to weed out a weed here and there, and to pluck out a thorn here and there, but plow up the ground, turn all upside down, and get up al the baggagely stuff and thorns that was in your hearts heretofore.

And then thirdly, Get a softness to be in your hearts; as

as when the ground is plowed, that which was before hard on the outside, and bak'd by the heat of the Sun, being now turned up there is a soft mould of the ground, and so by the softness of the mould of the ground it is prepared to receive seed.

There are many evils in us that we would reform, but we have not been humbled for them, for our ceremonies, and subjection to * false Government of the Church, Who hath bin humbled for these things, as sin? We reform them as things inconvenient, but not being humbled for them as sin, the very roots of these things are in the hearts of many, so as if times should change, a distinction would serve their turn to come and submit to them again, so that we sow before we plow. I find in *Jer.* 4.3. you have this exhortation even in *termiminis*, That, *They must plow up the fallow-ground of their hearts* (only expreſt a little further) *They must not sow among thorns.* They must not think to mingle that which is good with that which is evil, it may be a few good seeds are brought into a business, yea, but there is a great deal of evil. My Brethren, take heed of being deceived that way; many though they do not intend to deceive you, yet they may deceive you by mixing some good things with a great many evil, and therefore examin things. But I note this place in *Jeremiah* the rather from the consideration of the time of *Jeremiahs* Prophesie.

* *Subjection is either passive and involuntary; or active and willing. Again, Government may be false essentially and of it self, or peraccidents and by reason of some adjuncts. Lastly some things are such as the corruptions of them, may be sooner discerned by a consciencious eye: others such as, by reason of their similitude to Divine Institution or practice, and their Antiquity and Prescription, cannot so soon, if at all, be certainly concluded evil*; *see Mr.* John Cottons *Letter in* New-England *to Mr.* Williams, *printed* London 1643. *for* Benjamin Allen *in* Popes-head-Alley.

See *Nath. Rogers's* letter out of *New-England* concerning this point. Printed *in Lond.* for *Christoph. Meredith* in *Pauls*-yard.

Jer.4.3.

pheſie. You ſhall find that the time of *Jeremiahs* Prophe-ſie was in *Joſiahs* time. Now the time of *Joſiah* was a time of great reformation, there was very much reformation in his time, yea, but faith *Jeremiah*, What though you did reform, what though you do many things, you ſow among thorns, you do not plow up the ground, you are not humbled, the roots of your ſin are not got out of you, and therefore though there be a great deal of ill ſtuff that ſeems to be caſt out, and many good things are ſet upon in the Worſhip of God that was not formerly, yet you muſt plow, plow up your fallow grounds. The holy Goſt joyning of them together, *Sow Righteouſneſs, and plow up your fallow ground.*

This Note I would have you obſerve, That there are ſome that do *Sow*, and *not Plow*, and there are others that do *Plow*, and *not Sow*, but we muſt joyn both together.

There are that do *Plow*, and *not Sow*; that is, They (it may be) are troubled for their ſin, it may be much humbled for their ſin, but they do not reform, after their Humiliation there doth not follow Reformation.

Now as Reformation, where Humiliation hath not gone before, uſually comes to little purpoſe, ſo Humiliation where Reformation follows not after, comes likewiſe to little purpoſe. In *Iſa.* 28. 24. Doth the Husbandman plow all day to ſow?

Iſa. 28. 24.

The text is brought to note thus much, *That God obſerves his times*; and that is the ſcope of the text, that we muſt not be offended becauſe that the Lord doth not do things as we would have him alwaies, that is, he lets wicked men proſper ſometimes, and the godly ſuffer afflictions, but as if the holy Ghoſt ſhould ſay here, let God alone with his work, God obſerves his times and ſeaſons, as the Plow-man doth, he doth not alwaies plow; ſo God hath his times and ſeaſons and knows when to relieve his Church and afflict his Church, and when the wicked ſhall proſper and be-

explained.

be brought into adversity, God instructs the Plow-man to know his season, and so doth he, and therefore be not offended. And so should we know our seasons, we should observe our times to be humbled and reform, to reform and be humbled. But this for the Reformation of a State.

But the plowing of the heart, that's the thing that is here especially intended, and I desire to apply it particularly to every man and woman. Those who have such sore necks who cannot bear the yoke, yet you must be Plow-men and Plow-women, for *Alice Driver* that I told you of, her father brought her up to plow, and both men and women, the daintiest Ladies of all must hold this plow that is here spoken of. Now for this plowing of humbling your hearts it is for the getting in of Truths into your spirits, that may rend up your hearts, I'le name some few Truths that are as it were the Plow-share, that you must not only know them, but labor to get them into your hearts.

As first, That such is the vileness of every sin, as it seperates the soul from God and puts it under an eternal Curse. This one Truth, you must get this into your hearts, and get it deep into your hearts, it will help to unloosen the roots of the thorns and bryars that are there, the setled apprehension of this Truth.

And then secondly, This Truth: That, there is such a breach between God and my soul by sin, that all the power in all the Creatures in Heaven and Earth is not able to make up this breach, here is a sharp plow-share to get into the heart.

And then thirdly, This Truth, that by nature I am full of this sin, my heart is full of it, all the faculties of my soul are filled with sin that is of such an hainous nature. Here is a sharp plow-share to get into the heart.

And then fourthly, That every action that ever I have done in all my life, in my unregenerate estate, it is nothing else but sin, nothing else but sin that hath such a vile nature.

Yea further, That if any ſin be pardoned to me it is by vertue of a price paid that is more worth than ten thouſand worlds: *This Truth.* Now here's the Goſpel as well as the Law, for the plowing is but the ſpiritualneſs of the Law, the Truths of the Law in a Goſpel way, for you muſt take notice that the Law [as Law] accepts of no humiliation for ſin, it is as it is reveal'd in a Goſpel way, in a Goſpel way it doth tend to humiliation, for let men be humbled never ſo much, the Law never accepts of them for their humiliation, but the Law in a Goſpel way ſo it comes to humble the ſoul ſo as to do it good. Now therefore the Conſideration of the Truths that the Law requires, having reference to the Goſpel they ſerve for the humbling of the ſoul; Now get in theſe truths and ſee what they will do in thy Soul, you muſt work them in, And let conſcience be put on to draw this plow, Theſe are as the Plow-ſhare, and the working of Conſcience is the drawing of this plow; while the plow ſtops (as when it meets with a thorn and bryar) now a ſtrong Conſcience will draw it on, and will make the thorns and bryars to be rent up by the roots, if the Conſcience be put upon with ſtrength to draw theſe Truths in the ſoul; and though they put you to pain, yet you muſt be content to draw them on in the ſoul; And if theſe and the like Truths be got into thy ſoul, and thou beeſt at plow, and thy Conſcience be drawing, This is that I ſhall ſay, *God ſpeed the Plow*, yea, God ſpeed theſe Truths that Conſcience is drawing on in the ſoul, for it may tend to a great deal of good, to prepare thee for the ſeed that may bring forth Righteouſneſs and Mercy to thy ſoul for ever. I confeſs it is a hard work to be thus plowing; Indeed for men and women only to hear Sermons, and be talking and conferring of good things, theſe things are pretty eaſie, but to go to plow, to plow with ſuch Truths as theſe are, to get up the thorns and bryars by the roots, this is a very hard task; but we muſt be willing to do it, and to continue plowing; as the fallow ground muſt not

only

only be plowed once, but (it may be) it may stand in need of plowing the second and third time before it may be fit for the seed to be cast in, and so it must be with our hearts. It may be some of you have got in some Truths, and you have been plowing; yea, but since that time you have had many weeds and thorns grown up, and you must to plowing again; it may be it is divers yeers ago since you have been thus plowing, and your hearts have lain fallow all this while, do not think it enough that once you have been humbled, but be often plowing up this fallow ground, you were as good have the plow get into your hearts though it be sharp, as to have the Sword of Gods Justice be upon you. We have in these times a wanton generation that have risen up, that cannot endure to go to plow, they would be doing nothing but taking in the sweet, (as I told you before in a former Exercise) *Treading out the Corn.* But this plowing they cry out of meerly through a wantonness, and tenderness of their spirits, a sinful tenderness, because they would have nothing but jolity and licentiousness in their hearts and waies, yet the Scripture in *Luke*, 9. 62. compares the Ministers of the Gospel to the plow; *He that puts his haud to the plow and looketh back, is not fit for the Kingdom of God*, not fit to be imployed in the administration of the Gospel. Though these men cry out so much of humiliation for sin, which is as strange a Generation as ever have risen up, that should cry out of that, when there's nothing more humbles for sin than the price that was paid for sin in the blood of Jesus Christ, and there is no such sharp plow-share as that. If I were to preach one Sermon in all my life for the humbling of men for sin, I would take a text that might shew the great price that was paid for it, and therein open the breach that sin hath made between God and mans soul. But they will not make use of the Gospel neither, so much as to be a plow to plow the heart for the work of humiliation.

We must continue plowing,

elf weeds wil grow again,

though many years after.

*Luk.*9.62 Ministers are the ylowmen

Well,

The *probatum eſt*, of preaching the Law, and preſſing humiliation.

Well, God hath proſpered this work heretofore, and notwithſtanding al the wantoneſs of mens ſpirits this way, yet (I ſay) ſtill, *God ſpeed the plow*, God ſpeed this way of plowing the hearts of men, and getting in thoſe Truths that do humble the hearts of men for their ſins; theſe were the Truths that God hath bleſt in former times, and there's none that ever did live to the honor of the Goſpel ſo much: for this generation that is come up, they talk of the Goſpel, but they live not to the honor of it, the Goſpel hath not honor by them, nor Jeſus Chriſt hath not honor by them. But the former generation of men, though in ſome things they might fail, yet certainly God bleſt them in their way ſo far as it was according to Truth.

The Reaſon No mervail though theſe men bring forth ſuch little fruit of Righteouſneſs, it is, becauſe they ſow among thorns, preſently they are up at the top, and ſo confident preſently in their way, their ſeed is among thorns and therefore it doth not proſper. And thus much for this expreſſion about the *plowing up of fallow grounds*, both in reference to general Reformation, and Humiliation, and concerning mens Souls in particular. It follows;

[This whol diſcourſe is oppoſite to that, whereby ſome would *comfort beleevers in their ſins and ſorrows*: The ſum is, that of our Lord Chriſt: Repent, and beleeve the Goſpel: and of the *Apoſtle*, Repentance from dead works and faith toward the Lord Jeſus Chriſt. *Mark* 1.15. *Act*.20. 21. *Heb*.6.1. *Rom*.7.24. 1 *Cor*. 11.31. 2 *Cor*. 7.9.10. *Chap*. 12. 21.]

For it is time to ſeek the Lord.

It is time.

Expoſ. 1. To have time to ſeek the Lord, a great mercy.

Firſt, Yet you have *time* to ſeek the Lord; 'Tis well for you that you have *time to ſeek the Lord*; It is mercy that there is any *time* at al to ſeek the Lord. It might have been *paſt time* with you for ſeeking the Lord, God might have forc'd his honor from you in another way, have fech't out his glory from you in your eternal ruin, Oh! 'tis mercy that God will be ſought of you, and therefore *plow up your fallow*

Uſe

fallow ground, and *sow in Righteousness*; for it *is time* to seek the Lord. Oh! you that are the oldest and wickedest, and yet live still, Oh! remember this Scripture; yet, you have *time to seek the Lord*, It is mercy that you have any time to seek the Lord: If you did but understand what this mercy were, ye would fal down with your faces upon the ground and bless the Lord that you have yet time to seek him. What do you think those damned creatures in Hell would now give, if it might be said of them, That they *have* time to seek the Lord, if they might have but one hour more to seek the Lord with any hope to obtain mercy from him? What you are now, they were not long since: Oh! do you fear and tremble, lest, if you not seeking the Lord, you ere long *be*, as now they *are*, that it shall be said of you, *Time is gon*, time to seek the Lord is past; I will not now be sought of you; *Seek the Lord while he may be found, and call upon him while he is near*, It was a speech once of a woman in terror of Conscience, when divers came to her (it was in *Cambridge*) divers Ministers and others coming to her in way of comforting of her, she looks with a gastly countenance upon them, and gives them only this Answer, *Call time again*: If you can call time again, than there may be hope for me: but time is gone.

The saying of a dispairing woman in *Cambridge*

Oh! that we had hearts to prize our time, to seek the Lord therefore while he may be found. And when thou goest home, fall down upon thy face before the Lord, and bless him that yet it is time to seek the Lord. It is time for the publick, through Gods mercy it is time, yet for us to seek the Lord. It might have been past time; and who almost that did desire to know any thing of Gods mind for seven or eight yeers ago or more, but did think that *Englands* time was even gone of seeking God? But the Lord hath been pleased to lengthen out our time to seek Him; and this we should prize and make use of.

Secondly,

Obſ. 2. Secondly, *It is high time to ſeek the Lord.*

Reaſ. 1. For firſt, God hath been long time patient towards you. He hath been long ſuffering, there is a time that the Lord ſaith, He will be weary with forbearing, and therefore the Lord having ſuffered ſo long, it is high time for you to ſeek him, for you to look about you, leſt the Lord ſhould ſay, That he would be weary in forbearing, and forbear no more. It is fit you ſhould ſeek the Lord at all times, but now it is high time when God hath been ſo long ſuffering towards you; how do you know but that the time for the end of patience is at an end? And that is the ſecond conſideration, God hath been long patient.

Reaſ. 2. And 2. *Mercy it is even going, for Judgments are now threatned by the Prophet:* as if the Prophet ſhould ſay, if ever you will ſeek him, ſeek him now, God is going, and Judgments are at hand, and therefore it is high time for you to ſeek the Lord. As a Priſoner when he is at the Bar, he is pleading a great while when the Judg is at the Bench, but if he ſees the Judges ready to riſe off the Bench, and if they be gone, then he is gone and undone for ever, then he lifts up his voice, and cries out, Mercy, mercy. So it is high time to ſeek the Lord, high time, Mercy is going, Judgment is at hand; God as the Judg is going off the Bench, now cry, crie out for your lives or you are undone for ever.

ſimile

Applicat. Oh! this may well be applied to us both in the general, and in the particular, it is high time, God hath ſhewn himſelf to be going and departing from us, only there hath a company of his Saints been crying, and as the Lord hath been going from us yet they have lifted up their voice and cried to the Lord, ſo yet he grants us time.

Obſ. 3. And then thirdly, It is an acceptable time, becauſe now God calls upon you, and he holds forth the Scepter of his Grace towards you, therefore it is now acceptable to ſeek God, ſeek him now and he will be found, 2 *Cor.* 6. *Now is the*

the accepted time, the day of salvation, while you do enjoy the means of Grace, while God is offering mercy in the Gospel it is the accepted time, therefore now is the time to seek the Lord, The misery of man is great upon him for not knowing his time, in *Eccles.* 8.6. There the wise man saith, *There is a time for all things, but therefore is the misery of man great, because he knoweth not his time.* Oh! 'tis true in this regard, we know not our time and therefore is our misery great upon us. *O that thou hadest known at least in this thy day those things that concern thy peace*; missing of time is a dangerous thing; That may be done at one time with ease, that cannot be done at another time with all the labor that possibly may be: Thou canst not tell what may depend upon one day, upon one minute, perhaps even eternity may depend upon this moment, upon this day. A man goes abroad from his family and gets into company, perhaps into an Ale-house, or Tavern to drink, and there spends the day in wickedness; thou doest not know but upon that time the day of thy eternitie may depend, it may be cast upon that day; as *Saul* was cast upon that act of his, saith *Samuel* to him, *The Lord had thought to have established thy Kingdom, but now he will not*; so God may say, Well, notwithstanding all thy former sins I would have been content to have past by them, if thou hadest sought me upon this day: The consideration of this would make us take heed how we spend our time, how one spends any day in ones life. A Marriner may do that at one time that he cannot possibly do at another. He hath a gale of wind and now he may quickly get over Sea, but if he staies till another time, if he would give his heart blood to get over he cannot: and so sometimes thou hast such gales of the Spirit of God as may do good to thy soul for ever, take heed thou doest not lose them, if thou losest them thou maiest be undone for ever. Oh! 'tis fit to wait upon God for our time, and if God gives us time take heed we do not trifle and say, we shall have time hereafter: therefore in *Phil.* 2. 12. the Apostle

2 Cor. 6.

Eccl. 8.6

Luk. 19. 24.

ex hoc momento Æternitas.

An apt simile.

Phil.2.12 opened.

saith, *Work out your own salvation with fear and trembling:* (and it follows) *for it is God that worketh in you, both to will and to do.* What a connexion is there? If God work the will and the deed, what need I work at all? Nay, the connexion is thus, Do you work out your salvation with fear and trembling, take all opportunities you can, let the fear of God be upon you, so as to omit no opportunity, for you do absolutely depend upon God, that if he doth withdraw himself from you, you are undone for ever, for you can do nothing of your selves, for it is God that worketh the *Will* and the *Deed.* As if we should say to a Marriner, Be careful, take your wind and sail, for al your Voyage depends upon God, if you neglect your opportunity you are gone. It is time for the youngest of all to seek the Lord, As soon as ever you begin to have the dawning of reason it is time for you then to seek the Lord, Oh! that you did but know your time. Oh! but what time is it for old ones, for those that have neglected seeking the Lord the most part of their lives; Is it not high time for you to seek the Lord, who have spent so much of the time of your lives in vanity and folly as you have done? The remainer of the time you have is uncertain, and yet suppose you should have so long a time as in the course of nature you are like to live, yet many of you cannot have so much time to seek the Lord as you have had in departing from God, you cannot have so much time to honor God as you have had to dishonor him: and therefore is it not time for you to seek the Lord? I remember it is said of *Themistocles,* that he died about an hundred and seven years of age, and when he was to die, he was grieved upon this ground, *Now I am to die* (saith he) *when I begin to be wise.* And certainly it cannot but be a grief to a man or woman, though they should be godly, to think, Why through Gods mercy, the Lord hath begun to work Grace (I hope) in my heart, yea, but assoon as I begin to know God, and have any heart to serve him in this world, I must be taken out of this world: It

illustrated by a simile

Themistocles saying at his death.

It was a proverbial speech once, *Weighty things to morrow*: you shall find it in Plutarchs lives. Oh! take heed this proverb be not fulfill'd concerning you, *Weighty things to morrow*, take weighty things, things of infinite consequence while you have time, Let weighty things be regarded then. *Graviora cras*, Plut.

It is time to seek the Lord.

Time, Certainly our time is now for the publick as much as ever to seek the Lord, for never did God give us such an opportunity for honoring him as of late. Time for England to seek God.

Never any Nation in the world had a greater opportunity for seeking God and honoring of him than we have had; we were like to have been befool'd of our opportunity of getting mercy from God: but the Lord hath given it us again, and betrusted us with an opportunity again after it was got even out of our hands; Oh! let us then catch hold of it now, and bless God that we have it even restor'd to us again, and let it be a strong argument upon us now to seek the Lord, seeing we have an opportunity yet to do it, we have the liberty of his Ordinances more fully than ever, let us not be befool'd of it. 1.

And certainly it is time in a more special manner now for us, because that things are in so great a confusion, that every body is at their wits end almost: alas our wise Counsel that is at the stern, yet they are fain to depend upon meer providences, and casualties, and the truth is, there is such a confusion of things, that if God should say to the wisest man in the Land, Well, do you contrive which way you think things should be best, and I'le do according to your contrivance, they could scarce tell what to say, or what to determine of, if God should leave it to them: such a confusion there is, that in a rational way you could not tell how to determine of things, Is it not time to seek the Lord then? 2.

3. We thought it was time to ſeek the Lord when we were in great danger of the Adverſaries; that they would come to our gates. Surely it is as great time to ſeek the Lord now, to ſeek the Lord that when he hath delivered us from our enemies that we may not devour one another. And when God hath given us ſome reſt from them and ſaid, Well, all that before you were afraid of was, That the Enemies would prevail and then you could do nothing, but I have queld their power in a great meaſure, and now ſet upon the work of Reformation, Oh! we are now at a ſtand and know not what to do, and we go on in ſuch craftie waies one againſt another that every one is at a ſtand. Oh then, it is time for us to fall down upon our faces, to ſeek God to direct us, to regard the great opportunity that God hath put into our hands.

4. We only now want light to know what to do, and therefore whereas heretofore we have ſought God for power that we might be able; now we are to ſeek God for light that we may know how to improve our ability, ſeeking God; To labor to put our ſelves into ſuch a diſpoſition as God doth uſe to communicate mercy to his People in, beſides praying to God. There's thoſe two things in ſeeking God, Praying to him, and laboring to put our ſelves into ſuch a way and diſpoſition wherein God doth uſe to meet with his people, and communicate himſelf to his People.

Till I come and rain Righteouſneſs upon you.

יורה ירה *jacere. docere.*

The word that is here tranſlated [*Rain*] it doth ſometime ſignifie *to Teach*, it is of the ſame root; and the Scripture makes uſe of that ſimilitude of *Rain*, for *Doctrine*; becauſe of the likeneſs of *Doctrines* diſtilling as the *Rain*, therefore one word in the Hebrew is uſed for both. And

Expoſ. 1. therefore I find divers in Interpreters go that way, *Ply the work until he teaches Righteouſneſs*; and ſo it is a Prophecie of the

the *Messias*, do you *Sow Righteousness*, and *plow up your fallow ground*, for it is *time to seek the Lord, till the Messias shall come and teach you the Righteousness of God.* So they carry it. But take it as it is here.

Until he rain Righteousness. And then there is these things in it. 2 preferred.

First, I'le open what is meant by *Righteonsness*, and then *Rain.*

By Righteousness is meant, First, *That God will deliver them from oppression, that though they have unrighteous dealing with men, yet they shall have righteous dealing with him.* And this is a great mercy to a people that God shall undertake that there shall be nothing but righteous dealings betwixt them and himself. Righteousness, what?

Secondly, By *Righteousness* is meant, *The fruit of Gods faithfulness in the fulfilling of all those promises of his for good unto them, wherein the Lord doth stile himself Righteous.* (Saith he) If you will now plow up your fallow ground, and seek the Lord, the Lord will deliver you from oppression, and the Lord will make good all his faithfulness to you, according to all that good word that he hath promised.

And this Righteousness it shall be *Rain*, that is: First, to note that all their good and help it must come from Heaven as the Rain doth, as if the Prophet should say, If you look to men, yea, to men in publick place you have little hopes that there should be such righteous dealings, or to expect that the good Word of God in all his Promises to his People should be fulfilled, yea, but look to Heaven, saith God, *I'le rain*, it shall come down from Heaven by waies that are above nature, that are above the power of man, *I'le rain Righteousness*; seek him therefore till he rain Righteousness, be not discouraged though you should see those in publick glace to carry things never so unrighteously, yet seek the Lord till he rain Righteousness. Rain, what?

Secondly, By *raining Righteousness* is meant, *the plenty of Righteousness*, that Righteousness shall come in abundance.

It

It may be now, ſome men may meet with ſome Righteous dealings and be encouraged when things are at the beſt among men, but this Righteouſneſs comes but by drops, yea, but ſeek the Lord till *He Rain Righteouſneſs.* What is it to have a few drops of water? You may go into your Garden, and with a little pot of Water, water the Herbs; yea, but when it rains down water, then the earth is refreſhed. And ſo ſaith the Lord here, Seek me till I come with a ſhower of Righteouſneſs, and rain it down upon you.

Thirdly, *Till he rain Righteouſneſs.* That is, Till I work ſo graciouſly in the works of my Righteouſneſs to you, as ſhall make the Seeds that you have ſown to be fruitful, to grow up to the honor of my Name, and to your good. Now there are many godly amongſt you, and they ſow Righteouſneſs, they do many good Actions, but alas, it is kept down ſtill by the ſcorching heat of the Oppreſſors; in places where Oppreſſion prevails, many godly, truly godly men and women they ſow much ſeed of Righteouſneſs, but there is little good comes of it, and all is kept down: yea but ſaith the Lord, Seek me till I rain Righteouſneſs, I'le rain from Heaven ſuch ſhowers that ſhall be the fulfilling of my Promiſes to you, that ſhall make all your righteous actions grow up to the praiſe of my Name, and the good of your Brethren, Oh! what a bleſſed time is this, when there ſhall be nothing but righteous dealings, and all the faithfulneſs of God ſhall be fulfilled, and there ſhall be plenty.

The Notes are:

Obſ. 1. First, *That God will come to ſow Righteouſneſs in time.* Thoſe that plow and ſow in Righteouſneſs God will come in way of Grace and Goodneſs to them; *Prov.* 11. 18. *To him that ſoweth Righteouſneſs ſhall be a ſure reward.* Be not diſcouraged you that ſow Righteous ſeed; for it is not with the ſeed of Righteouſneſs as with the ſeed that is ſown in the earth, for if that do not come up in ſuch a certain time, it will never come up; but you cannot ſay ſo of the ſeed of Righteouſneſs, it will come up.

Prov. 11. 18.

Secondly

Secondly, *God sometimes comes not presently in raining Righteousness upon his people that do sow Righteousness:* Seek the Lord *till* he comes and rains Righteousness: As if the Prophet should say, You have hearts to seek the Lord, to be humbled, and reform, to sow in Righteousnese; well, be not discouraged, continue seeking, stay till he doth rain Righteousness. After the seed is sown, you would fain have a shower the next morning, but (may be) it will not be the next morning, stay till Gods time; God doth not alwaies hear the prayers of his people so as to answer them when they would. It is very observable concerning *Elijah*, at one time when he cried for fire to come down upon the Sacrifice, it came down presently: but when he cried for rain, he was fain to send his servant seven times: *Elijah* did not get Rain from Heaven so soon as Fire from Heaven. Obs. 2.

The Third Note is this, *That those that seek aright will continue seeking God till he comes and rains Righteousness.* There is an excellent Scripture in *Psalm.* 101.2. saith *David*, *I will behave my self wisely in a perfect way; O when wilt thou come unto me? I will walk in my house with a perfect heart.* As if the Prophet should say, Why Lord, 'tis thy presence I desire more than a thousand worlds, and I'le endeavor to behave my self in my house, in my family, not only in the presence of others, but in my family, in the most perfect way I can: *Lord, when wilt thou come?* It seems God did not come and manifest Himself presently: though *David* did behave himself in a perfect way in his house, yet *David* professes he would wait still. There's many Scriptures may be given for this, and many arguments why a gracious heart will not leave over seeking till the Lord comes. Obs. 3. Ps. 101.2 illustrated.

'Tis the Lord I seek, and he is a great God, and is fit to be waited on, though he doth not come presently. We think it is a matter of State, because of the distance that there is between one and another to make them stay, Why should we think much that we should wait upon the great and Infinite simile.

finite God? And perhaps you pray, and find no benefit; it is fit for you to wait upon God. There is an infinite distance between God and you, *Seek till he comes.* If you do not get that, that you seek for, yet you are doing your duty, and that is enough.

Motive to continue seeking God

1. This is a very great evil among many, *They are praying and seeking God, but they only have their eyes upon what they shall get by seeking God, and if nothing comes of it, then they are discontented*; whereas meerly the consideration of that, that thou art doing thy duty should be enough to quiet thy heart.

2. And then further, *Thou canst not be better certainly than seeking God.* Whither wilt thou go? If thou leavest seeking God thou turnest from thy own mercy to vanity. And hast thou a temptation to leave off seeking God? shalt thou get any thing by it? Certainly thou canst not do better, and therefore seek the Lord, seek the Lord *Till* he comes, *Isa.* 30. 18. is a most excellent Scripture to uphold the heart in seeking God though God do not seem to come. *The Lord is a God of Judgment; blessed are they that wait for him.* You are not a man or woman of Judgment, you know not when it is a fit time that things should be done; But God is a God of Judgment, he knows how to do things in Judgment; and therefore blessed are they that wait for him. Think of this, and deny your own Judgments, and your own thoughts, and know that you are waiting upon God, that is a God of Judgment, that is infinitely wise to come to his People in a fit season, and to come so that at last you would not wish that he had come sooner.

*Isa.*30.18 *explained.*

And know, *That all the while you are waiting, God is working good.* We are waiting upon mens doors, and they take no notice of it: but if we knew that all the time we are a waiting our Petition were a reading and they in consultation about it, and we only waited for the issue of the consultation, it would satisfie us. And so a gracious heart may be assured of this, Hast thou sought the Lord in the truth

truth of thy heart? The thing is not come yet, but ever since thou hast sought the Lord the heart of God hath been thinking of that thing which thou sought'st him for, and wilt not thou be seeking God still till He doth come?

And then, *While thou art seeking God, thou art not altogether without some dews*; Indeed God doth not come and rain in showers, that Righteousness that he will hereafter, but surely thou hast dews, thou hast some encouragements, and do not slight those dews of Gods Grace that thou hast, for then thou maiest stay the longer before the showers of Righteousness come; prize the dews of Gods Grace and the showers of Righteousness they will come the sooner. Many Christians though they have many dews of Gods Grace upon their hearts to refresh them, yet because they have not showers they think it is nothing; what hast thou no dews of Grace? What is it that keeps thy heart so tender as it is? Thou wouldest not for a thousand worlds wilfully sin against God, certainly if thy heart were hardened the Truths of God would not get into thy heart so as they do: Indeed the rain comes in a visible way; yea, but there are dews of Grace that come in a secret way: Thou doest not indeed see the comings in of those dews of Grace upon thy heart, yea, but others may see the effect of those dews. 4.

And then lastly, *Seek the Lord till he comes*; why? *Because when he comes he will come more fully a great deal.* It was a notable speech of Mr. *Glover* the Martyr, when he had been seeking God for the raining of Righteousness, he was willing to give his life for God, and yet God had absented himself from him, Oh! God was not come, he complain'd to his fellow *Austin*, that God was not come; well, but saith his friend, he will come; and give me a sign before you die, if you feel the Spirit of God come to your heart: well, the poor man continued all night, when he was to be 5. Mr *Glover* the Martyr.

burnt the next day, and yet he was not come, yea, the Sheriff came to carry him to the Stake, and yet his heart was dead. But he goes on till he came within the ſight of the ſtake, and then the holy Ghoſt came into his heart, and fil'd him with joy, ſo that he lifts up his hands and voice, and cries, *He is come, he is come.* Now there came a ſhower of Righteouſneſs upon his heart, he was content to ſeek the Lord till he came.

Obſ. 4 And that may be a fourth Note, *That thoſe that are content to ſeek God till he comes, when he comes he will come with plentiful ſhowers in raining Righteouſneſs.* Oh! how many! how many curſed Apoſtates are there that will curſe themſelves one day for not continuing ſeeking of God till he comes? Perhaps there are ſome that have had ſome convictions of conſcience, and becauſe they have not had encouragement preſently they were diſcouraged, and ſo thou haſt baſely gone back, and now God hath left thee, and thou art become a baſe uſeleſs Hypocrite, and art a diſhonor, and diſgrace to Religion, and all becauſe thou wouldeſt not ſtay till God came: Oh! but others ſtaied till God came, and God came at length ſo fully that now they bleſs his Name that they did ſtay. I remember I have read of *Columbus* that was the firſt that found out the *Weſt Indies*, and the ſtory ſaith of him, that his men were even weary, he was ſo long in ſailing, & ſo they were reſolved they would come back again, that they would, ſo that then all their labor had been loſt. But *Columbus* he came to them with all intreaties to go on a little time, and at length prevail'd with them to go on but three daies longer. So they were content to venture three daies, and within that three daies they came to ſee Land, and ſo diſcovered thoſe parts of the world that were ſo little known to theſe parts. Now what a miſerable thing had it been if they had come back and loſt all their Voyage? Thus it is with many a ſoul ſailing towards Heaven and eternal life, Thou haſt been a long time toſt up and down in the waves of the Sea, the waves of

Chriſtoph. Columbus.

of Temptation, and of Trouble, and thou thinkest it's best to come back again: Oh! stay a while, do not limit three daies, but go on; yet it may be said of some that had they proceeded in their voiage but three daies more, they might have come and seen, whereas now they have lost all. Oh! seek the Lord then till he comes and rains Righteousness.

And then the fifth is this, *The help of those that seek God it is from Heaven. Till HE Rain.* They do not so much expect help from Creatures as from Heaven, they look up to Heaven for their help; when all comforts in creatures fail they look upwards and there see their help. Obs. 5.

And then the sixt Note is this, *That the fruit of Gods coming to his People after seeking, it is, To make them fruitful*, that's the end of Gods coming, the end of the Mercy of God in coming to people, it is, to make their seeds to grow up and be fruitful. It may be you would have God come, but wherefore, to bring comfort to you? No, the end of Gods coming to his Saints, it is, *To make them fruitful*, and this would be an Argument of the sincerity of your hearts in seeking God: When you are seeking him, what do you seek him for, only for comfort, and peace, and to ease you from troubles? Yea, but do you seek God that you may be fruitful? The Hypocrits seek to have Grace that they may have Comfort, and the godly seeks Comfort that they may have grace, so it is, *That God may rain Righteousness*: I am as a dry ground, Oh! that God would come with the influence of his Grace to make me fruitful in the works of holiness: Many of you would have comfort, (as now in these daies mens ears are altogether set upon comfort) but is your comfort the showers of God? doth it make the seeds of Righteousness fructifie in your hearts? Certainly you can have little comfort of that comfort that is not as rain from Heaven to bring up the fruits of Righteousness in your hearts, and in your lives. Obs. 6.

Hypocrits seek *Grace* for *Comfort* chiefly, Saints seek *Comfort* for *Grace*.

Obſ. 7. And then ſeventhly, *Gods coming with bleſſings upon thoſe that ſeek him, it is, Righteouſneſs*: that is, The good that they have as a fruit of ſeeking of him, it is, *The fulfilling of Gods Word*, it is but Gods *Faithfulneſs* that was engaged for it. Jeſus Chriſt had purchaſed it by his blood, and they had a bond for it before, what ever good they have from God.

It is an excellent Note to help us both in our ſeeking God, and in the comforts that we have. When we are ſeeking God we are not ſeeking God meerly as a gratuity. Though in reference to us it is only free Grace, but to Chriſt it is Righteouſneſs, it is that which Chriſt hath purchaſed, therefore ſaith Saint *John*, *If you confeſs your ſins*: he doth not ſay, it is mercy for God to forgive them, but it is *Juſt with God*. And ſo when you receive a mercy from God, you are not to look upon it as a meer Alms, though in reference to your ſelves indeed it is ſo, but in reference to Chriſt your head it is Righteouſneſs, it is that which Chriſt hath purchaſed, and that which God gives you as a fruit of his faithfulneſs, as wel as of his free Grace, when thou art ſeeking of God let not only the eye of thy faith be upon the Grace and Mercy of God, but upon the very Righteouſneſs of God.

1 Joh. 1. 9.

Obſ. 8. And then another Note may be, *Though the good we do is our own good, yet God rewards it as if he got by it*: God makes Promiſes to us that if we do thus and thus we ſhall enjoy ſuch and ſuch mercies.

Sow to your ſelves.

When we ſow, God gives us leave to aim at our ſelves, but yet when God comes to reward us, he doth reward us as if it were only for him and not for our ſelves, he rewards us in waies of Righteouſneſs.

And thus much for this Verſe of *raining Righteouſneſs*. God hath another rain for the wicked and ungodly, in *Pſalm*,

Psalm, 11. he rains snares, and fire and brimstone upon them.

VER. 13.

Ye have Plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of Lyes.

NOtwithstanding all exhortations, and all offers of mercy, yet you have gone quite contrary (saith the Prophet:) Instead of breaking from your iniquities, you have plowed your iniquities. The meaning is this: You have taken pains to propagate that which is evil, you have taken pains to prepare for wicked things and to do all you can for the propagation of that which is evil, both in your selves and others. That is the plowing of wickedness. *The plowing of the wicked is sin*, their *endeavors*, (that is the meaning) their labor it is especially for the furtherance of sin, the very strength of their spirits is let out for the furtherance of their sin; In *Job*, 4:8. *Even as I have seen, they that plow iniquity, and sow wickedness reap the same:* to plow it is to *endeavor*, and *labor* for iniquity, for so the word that is here translated *Plow*, it signifies, *to Frame* things, to *Work* things, to *Endeavor* any thing with all our might; that is the signification of the word. You have set your hearts altogether upon this work, for the furthering of wickedness, in thinking of it, in plodding about it, in stirring of one another, and doing all you can in your endeavors for the furtherance of wickedness.

Expos. *in general.*

Prov. 21. 4.

Job, 4. 8.

חרש

Yea, You have been willing to go through all difficulties to accomplish your wicked intentions: As we reade in *Micah*, 7. 3. it is a notable Scripture, it shews the strong endeavors of wicked men after their sin. *They do evil* (saith the text) *with both hands earnestly.* It is a very strange text, they are willing to take pains and plow for their sin.

Micah, 7. 3. *Vt beneficiant*, Munster.

להטיב *Vel nitunter ut (mala sua) bona faciunt; i.e. justificent.*

Oh!

Some take more pains to periſh than others to be ſaved,

Oh! how many are there that take more pains to go to Hell, than others do that go to Heaven? they will ſo ſtruggle, and ſuffer for their ſin, willing to break with their friends to accompliſh their ſinful luſts, willing to venture their eſtates, to hazard their healths, willing to do any thing in the world, they are willing to go through all difficulties that they may have their ſin: Yet they will not plow for God: Oh! they complain of any little difficultie in the waies of God; but complain of no difficultie in the waies of ſin, Oh! what a wicked and wretched heart is this, to be offended with any hardneſs in Gods waies, and yet be content to endure any hardneſs at al in the waies of ſin! Oh! that we were but as inſtrumental for God, and willing to plow, as hard as others do for that which is ſin. And Oh! when you ſhall come to die, to reap the fruit of your labor, what terror do you think will this be to your conſciences, when it muſt tell you that you have taken more pains in the waies of wickedneſs than ever you did in the waies of God? As it was ſaid of Cardinal *Wolſey*, when he was to die, Oh! ſaith he, *Had I but ſerved God as diligently as I have ſerved the King, he would not have given me over in my gray hairs.* So when you ſhall come to die and your conſciences ſhall ſay, Oh! that I had but broken as much ſleep to prayer and ſeeking God, Oh! that I had but ventur'd my eſtate, and name, as much in the waies of God as in the waies of ſin, it had been happy for me; Is it poſſible that any of you can die in peace of conſcience, and yet your conſciences ſhall tell you that you never took that pains for God as you have done for ſin? In a good motion that is for God, if others do it you will agree and go on with them: I, but you will not plow hard for it; but in things that are ſutable to your luſts, you will not only move ſuch a thing, and joyn with others, but you will plow hard for it, Oh! what pity is it, that mens parts and

yet complain of any difficulty in Gods waies.

Cardinal *Wolſey*. See the Book of Martyrs.

Who cannot die in peace (without ſerious repentance)

and strength should be laid out so much upon that which is evil! Men that have active spirits, Oh! how instrumental might they be for God if their necks were but in Gods yoke? but they, all the daies of their lives, have their necks in the Devils yoke, and are plowing for the Devil all their daies, and they will reap accordingly.

Now this plowing wickedness was especially their way of false worship, Oh! they endeavored there, they plowed hard to get up their false worship, their worship at *Dan* and *Bethel*, and not to go to *Jerusalem* to worship. It follows. Expos. *in partic.*

You have plowed wickedness, ye have reaped iniquity.

You do not hear of any sowing; for the truth is, there need no sowing for wickednſs, there need be but the preparation, do but plow, that is, do but prepare the ground, and wickedness will come up alone. When you plow Righteousness you must sow the seeds of Righteousness.

Ye reap iniquity.

The meaning is this, You have your hearts desire to bring about your own ends, to have what you plowed for. Sometimes men do plow and take a great deal of pains in that which is evil, and God crosses them; but at other times God lets them reap: that is, Do you labor for to promote such a thing though it be not according to Gods mind, it may be God will let you have it; well, you plow for it, and you shall have it; and doest thou bless thy self in that? Oh! wo to thee, it is a woful harvest that thou hast, it is a fearful curse for any man or woman for to have their hearts desires satisfied in their sin, it were a thousand times better that thy plowing were to no purpose at all, that all thy labors and endeavors were quite lost; thou art loth to lose thy endeavors in the waies of sin, Oh! but it were a Expos.

thousand

thouſand times better that thy endeavors were all loſt than that thou ſhouldeſt attain that which thou ploweſt for.

עולתה But I find the word that ſignifies *Iniquity*, is uſed in Scripture to ſignifie, *The puniſhment of iniquity:* for the Hebrews have the ſame word to ſignifie *Sin*, and the *puniſhment of ſin.*

Orthus, which I think the holy Ghoſt hath ſome aim at, *You plow* (ſaith he) *wickedneſs, and reap iniquity*; the plowing was for their falſe-worſhip, and their reaping was iniquity: I beſeech you obſerve this Note further.

What is *here* meât by *iniquity.*

Obſ. That, *The fruit of falſe worſhip it is the encreaſe of ſin in a Nation.*

You plow wickedneſs, for ſo afterwards it is called, *The great wickedneſs*; and the fruit of that, it is the encreaſe of much ſin, it brings forth a harveſt for ſin. When men have ſtriven to ſet up any falſe worſhip, and have gotten it up, what is the fruit of it? There grows preſently a formality in Religion, Men have a Religion, and yet they enjoy their luſts, for only the true Worſhip of God is that which will not ſtand with mens luſts, therefore when men ſet up any kind of falſe Worſhip, this will be the fruit, there will be a formality in Religion, and this will pleaſe men exceeding well, for they can live in worldlineſs, and licentiouſneſs, and this will be the fruit of it. And verily my Brethren, this is one main thing, that makes carnal, looſe hearts contend ſo much for a looſe kind of worſhip, that they may have looſneſs in their waies ſo much the more: Endeavoring for this kind of evil the fruit of it will be the reaping of iniquity.

Why carnal men contend for ſuperſtition.

You have eaten the fruit of lyes.

Lyes here what?

First, What are thoſe lyes that they eate the fruit of?

1. Reaſons for it.

First, Thoſe arguments by which you juſtifie your ſelves in your iniquity. Yea, but they are but the fruit of lyes. They

They would set up a way of false worship, but they would have some Reasons for it, they would have some arguments to defend it, and those, Oh how they hugged and closed with them, and let any one bring and shew them that such a thing may be proved thus and thus by such an argument; now because they had a mind to the thing, their hearts closed upon those arguments, and they fed upon it, it did them good at their hearts.

Secondly, *You feed upon lyes*; that is, Those comforts that you have from the way of false worship, the way that you set up you have a great deal of comfort in it, and you are very glad that it thrives, It is but a Lye (saith God.) 2. Comforts from it.

Thirdly, *Their hopes that they had when that way was established of theirs*, they had such hopes that all should be so well, and that there should be no more trouble between them and *Jerusalem*: I, but you feed upon *Lyes* (saith God) It is but a *Lye* that you feed upon. 3. Hopes by it.

The Fourth Lye that they fed upon was, *The Interpretation of Gods dealings, in blessing them for the way of their false worship which they had set up*; then all kind of outward blessings which they had they made this Interpretation of them, the goodness of God to them for that which they had done: As that is usual in places where there is any thing in matters of Religion altered, though it be not right, yet you shall have men that are for that way, what ever blessing comes upon a Nation, they will interpret it as the fruit of that. I, but this will come to nothing. 4. Interpretation of Gods blessings in it.

And then fiftly, The fift *Lye*, was, *Those false reports that came to them against those that did oppose their way of false worship*: there were many that would not yield to the way of false worship, and upon that reports were raised upon them, what kind of men they were, and what they had done, and when these reports were brought to them of the other way, Oh they did them good at their hearts, I but, *You have eaten the fruit of lyes*: many mens Break-fasts, and 5. Reports of the cōtrary party.

Dinners, and Suppers are nothing else but lyes. Surely now this will breed no good nourishment. And what's the reason that we have such a deal of ill blood among us? It is, because that men have such course food as they have.

Because thou didest trust in thy way, and the multitude of mighty men.

Israel (the ten Tribes) had two great Confidences that re expressed in this latter part of the 13. Verse.

1. *The Confidence of their Way.*
2. *And the Confidence of their Mighty Men.*

Now the Way in which they did trust was, the Way of Religion that they chose to themselves, that way that was distinct from the way of *Judah*, from the true Worship of God.

And the *Mighty Men* was, the Power they had in their State.

These are two great Confidences of people.

Expos. 1. Partic. First, *Thou didest trust in thy Way*; they were confident that was right, they were not willing to hear any thing to the contrary: And if they did, yet their hearts were so byassed by their false worship, that any thing that was said to the contrary was nothing to them, they were very confident that there was no man able to say anie thing to purpose against them, no, we have so many understanding learned men for this way, no question it is right, there's none but a company of silly, weak men that are in any other way.

Thus they trusted in their way, they please themselves, and one another, and did seek to harden themselves, and one another in their way, they have got the day, no question they have laid all upon their backs that have opposed them, there's a great deal more reason for this way than for any other. There's no way of peace to the State, to

to the Kingdom, but this, that which others would have, namely to go to *Jerusalem* to worship, it's a most unreasonable way. Yea, they think that God is well pleased with their way, and they do good service in opposing and persecuting those that are not of their way; Thus they trust in their way.

From whence the Note and Point is, *That which is a mans own way he is very ready to trust in, to make much of*; Whatsoever is a mans own way: we have for this a notable Scripture in the Book of *Judges*, 2. 19. Oh the strength of spirit that there is in men when the way is their own, saith the text there, *They cease not from their own doings, nor from their stubborn way.* I beseech you observe it, 'tis but a several expression, *own doings*, and *own way*, the *doings* were *their own*, such things as they had contriv'd to themselves, *Their own way*; and then they ceased not from, they would stick to their own way, they were stubborn in their way because their way was their own, *Prov* 12. 15. *The way of a fool is right in his own eyes; but he that hearkeneth to counsel, is wise.* A fool, one that understands little, yet if the way be *his own*, he will not hearken to counsel, he thinks he is sure, he needs not counsel with any, he is so strong in it because it is his own way. It's a hard thing to get men out of that way that they have contriv'd to themselves in matters of Religion: and therefore it's observable what God saith of all the Heathen in *Jer.* 2. 10, 11. *Have any of the Nations changed their gods? but my people hath* (saith he.) No Nation would change their gods whom they had chose, only Gods People they were peculiar in this to make change of their God: Why? because the gods of the Nations were of their own making. What waies are of mens own that they stick exceeding much to, *They trusted in their own way*; as when an object is too neer the eye, the eye is not able to see it, to see any evil in it; If a foul thing be put too neer the eye, the eye cannot see it: so the evil that is neer ones self, very neer, that is ones own, that is very hard to see; and yet

Obs.

Judg. 2. 19.

Prov. 12. 15.

Jer. 2. 10. 11.

opened.

simile.

what great difference is it between ones being defil'd by ones own dung; and by the dung of another? If a mans heart be engaged in a way of his own, he will be ready to father it upon God himſelf, and ſay, It is Gods way, and he will be ready to think that all other waies different from his are mens own.

No men are more ready to charge others of pride than proud men; and no men more ready to charge others of going to their own way, than thoſe that do moſt ſtick to their own waies; it's one fruit of a mans heart ſticking to his own waies and conceits, to think that whoſoever differs from him, doth ſtick to his own conceits and his own waies.

A note of one conceited of his own way.

It's a hard thing to make a man or woman that ſticks much to their own waies, to own it that it is their own; but how ever men wil not own what is theirs, but put it upon God many times, yet the Lord he will one day diſcover all the waies of men, diſcover all the waies of men and women and ſhew how much is their own in it: It's a notable text for that in *Prov.* 21. 2. *Every way of man is right in his own eyes; but the Lord pondereth the heart*, (or the Lord *weigheth* the heart) for *pondering* and *weighing* is all one. Mark, every way of man is right in his own eyes, but the Lord pondereth the heart; that is, Though we chuſe waies to our ſelves, and think they are right, and we are ready to think that our waies are Gods, that we might juſtifie our ſelves ſo much the more, but ſaith the text, *God pondereth the heart*; that is, God weigheth exactly how much there is of his own, and how much there is of our own in it, Oh! it were a happy thing if we were able to do ſo, it's a great part of the skill of a Chriſtian to be able ſo to ponder his own waies as to know how much of God & how much of himſelf is in a thing. There's very few in the world knows this, there's ſcarce any action that the beſt of us do but there is ſomewhat of ſelf in it, there is ſomewhat of God, and ſomewhat of ſelf; but now here's the skill, to be able to weigh how much of God, and how much of our

Prov. 21. 2.

ſelves.

selves is in an action. It's a great skill that your Goldsmiths have, they can presently tell you how much gold and silver is in a vessel; an unskilful man looks upon it and thinks it's all gold, but your Refiners will tell you even how much to a drachm is mixed with it. Oh! it were an excellent skil to be able in all our actions thus to ponder al our waies, to know how much of God, and how much of our selves is in our waies, for want of this it is that we do miscarry so much in our waies as we do; every way of man is right in his own eyes, but God ponders, God weighs mens actions to see how much of himself; and how much of us there is in our actions.

But now then, Is it so, that it is in the hearts of men to trust so much in their own way, because it is their own? Oh! what a shame is it then that we should not have our hearts close with, and trust in Gods way! Let a way be never so base and vile, yet if it be a mans own, his heart doth close, and trust, and is strong in it: Oh then! when the way is apparently Gods, why should we be so fickle and unsteadie as we are almost alwaies in the way of God? Make but the way of Religion to be thy own, and then thou wilt be strong enough in it; but till that time is, till we have given up our Wils to the Will of God, and we have made Gods Wil to be our own Wil, we are never like to be strong in the Waies of God. When there is but one Will between God and us, that Gods Will is our Will then we are strong, when Gods Interest is our Interest, when Gods Glory is our Glorie then we come to be strong. Oh! happie are they that have so given up themselves to God, as that they look upon their own good to be more in God than themselves, this is the work of Grace to look upon ones own good, and Wil, and comforts of our hearts and happiness of our lives, to be more in God than in our selves, that's the way to persevere in Godliness; as thus, As it is between man and wife; when the wife comes to make the Will of her husband her own, then she loves him strongly, and constantly: so, Use.

ſo when Gods will is made to be our own, then we will fol Gods will ſtrongly, and ſhall perſevere in it. It follows;

And in the multitude of their Mighty Men.

Expoſ. This made them very confident in their way: Why, they had an Army to back them, they had an Army to fight for them, to maintain that way of theirs, they had countenance from men of Power, they had ſtrength enough to cruſh any that ſhould oppoſe them.

Obſ. That's the Note that lies plainly before us: *When the outward ſtrength of a Kingdom goes along with a way of Religion then men think it muſt needs be right, and that all men are but weak men that appears againſt it.* Mark the connexion: *They truſted in their way*: that is, (as I find generally Interpreters go) *The way of Religion.* And then, their *Mighty Men*, theſe two are put together: ſo that you ſee the Note is very evident before you, that's the way that generally men will truſt in, and men will go that way; were the ſcale turn'd and the ſtrength of the mighty men went another way; As now, Suppoſe that the ſtrength of the Kingdom of the ten Tribes had been bent to go up to *Jeruſalem* to worſhip, and not to worſhip at *Dan* & *Bethel*, Do you think there would have been almoſt any conſiderable party that would not have gone up to *Jeruſalem*, but worſhiped at *Dan* & *Bethel*? but when the ſtrength of the Kingdom held the other way, when the mighty Men and the way of Religion went both in one, the generality of the people went that way that the mighty men went. This is the vanity and the exceeding evil of mens hearts, that which way ſoever the mighty men go, that way they will truſt in. There are very few that will deliberatly ſay ſo, I will go that way that I ſee the mightie men go in: But this is a ſecret byaſs & poiſe upon the ſpirits of men wch inclins them to harken to what may be ſaid for that way, & not willingly to what may be ſaid for another. And ſecondly, It is ſuch a poiſe upon their ſpirits,

That way the mighty *men* go that ſhall be troden

spirits, as makes them to be willing and ready to let in any probability, if there be but the least probability for the way that the mighty men go on in they take in that, and when they have taken in one probability, that makes way for another, and another, and so they drink in more and more, & so com to be strengthned for that way, so as to put off the strength of any thing that can be said against the way, except it be so apparent, as whether they will nor no, they must be forced to sin against their consciences directly if they go another way; I say, when the spirits of men are byassed by seeing the strength of the Kingdom go in a way, though (perhaps) they may have some good lie at their hearts, yet there is that corruption in mans heart that except we can make the other way so cleer, that notwithstanding all shifts, and all kind af reasonings that may be, they shal be self-condemned in their own consciences, that their consciences shall tell them, they go directly against their light, I say, except we can come thus, we cannot prevail with mens hearts, when the sway of a Kingdom goes another way. And there are many Truths of God that concerns his Worship, that cannot be made so cleer but that a man may have such a diversion to satisfie his conscience in this, That I in going another way, do not go against my conscience; God would have us, that what is most likely to be his mind that way to go, without any consideration of any outward respects. Now if there be a temptation for outward respects that they will come into the ballance, do but turn the ballance; and suppose in your own heart that all outward respects were in the other ballance, that all the mightie men were of the other way, what would your hearts think? In *Revel.* 13. 3. That when Power and Authority was given unto Antichrist, *The whol World wondred after her*. So it is ordinary, that way that the mighty men go, that way mens hearts will generally go. Oh! the little honor that Jesus Christ hath by us! Our hearts are swayed for the most part by carnal Arguments, and carnal Motives. Rev.13. 1,2,3.

Again,

Again, *They truſt in their way and in the multitude of their Mighty Men.*

Obſ. 3. *Great Armies are the things that are the Confidence of Carnal hearts*: when they can get a great Army up of a multitude of Mighty Men, let there be never ſuch threats in the Word, yet if they think they have ſtrength enough to bear them out, they bleſs themſelves in that. Oh! let us take heed of this Carnal Confidence: Through Gods Mercie the Lord hath given us now, that we have the multitude of Mightie Men on our ſide, let us take heed that our Faith do not eb and flow as our Armies do; and I wil give you one Scripture that ſhews how far a gracious heart is from making fleſh his Arm, *Curſed is that man* (you know the Scripture) *that maketh fleſh his Arm.* But an example of a godly man to ſhew how far he was from truſting in an Armie of mighty men, in 2 *Chron.* 14. 11. *It is nothing* (ſaith *Aſa*) *with thee to help with many, or with them that have no power.* Why Lord, though we have no power, yet thou canſt help us. Why did *Aſa* ſpeak thus? Had he no power? You ſhall find in the Chapter a little before, that *Aſa* had five hundred and fourſcore thouſand valiant fighting men, Almoſt ſix hundred thouſand valiant men that he had at that time when he is pleading with God, *Lord thou canſt ſave where there is no power.* We account it a great Army, if we have twentie, or thirtie, or fourty thouſand men; he hath almoſt ſix hundred thouſand men, and yet goes to God and praies, *Lord, thou canſt help where there is no power.*

Applic. to Engl.

2 Chron. 14. 11. obſerved.

And yet further from the connexion of theſe two.

Their way in which they truſted.] That is, The way of Religion, they thought that was good; But had they had nothing elſe to truſt in but that, their truſt would not have been very ſure.

Obſ. 4. From thence the Note is this, *That thoſe who truſt to any way of their own, had need of creature ſtrengths to uphold them.* It's a Note of very great uſe, they had need of bladders to be under their arm-holes, if they truſt in a way of their own

own. But now if the Way be the Way of God that a man hath confidence in, why then though all outward helps should fail him, though all encouragements should fail in this world, though we should see the creatures at never so great a distance, yet the heart that hath confidence in Gods way hath enough to uphold it; here's the difference between men trusting in their own way, and in Gods way. Indeed when men trust in their own way so long as the Sun shines upon their way, that they have external helps, they can go on confident, but let outward helps fail, and their hearts sink within them.

But now when the heart is upright with God, and trusts in the Word, and Promises, then it is able to say with *Habakkuk*, in Chap. 3. 17. *That though the Fig-tree shall not blossom, neither the fruit be in the Vines; the labor of the Olive should fail, and the Field should yeeld no meat, the Flock should be cut off from the fold, and there should be no Herd in the stalls; yet they will rejoyce in the Lord, and joy in the God of their salvation.* Let Heaven and Earth meet together, whatsoever becomes of Armies, and of the Policies of men, of Friends, and all outward respects; yet I will bless my self in the Lord, and bless the time that ever I knew God, and his waies, my heart yet is confident it is the way of God, and I can venture my state upon it, and my libertie, and my life and soul upon this way; let all things seem to be under a cloud and never so dismal, yet my heart is steady, and is fixed in this way of God that the Lord God graciously hath drawn my heart into. *Hab. 3. 17*

The confidence of a gracious heart.

Oh! this is an excellent thing. Examin your hearts in that; when at any time you have seen things go very cross, yet then whether you have not had your hearts to shake. Use. Examin.

I remember it's an Observation that one hath about *John Baptist*. After he was cast into prison, he sends two of his Disciples to know whether Christ were the Messias, or no: They think that though before he was cast into prison he did know that he was so; *Behold the Lamb of God!* but when John *Baptist*.

once he came to sufferings, some think that there was some shaking of his Spirit. So it is many times with men, that when they begin to set upon a way and things do somewhat shine upon them, and they have some encouragements outwardly, then they go on, and are perswaded that it is a right way; but when things fall cross, that they are like to suffer in that way, and the hearts of men are against it, and they are like to meet with more evils than ever they made account of, then they begin to call things into question, And is this the right way? Oh! it is a sign that there was much failing in thy heart (at first) when in the time of outward afflictions thou comest to call into question whether it be the way of God, yea or no. It follows.

when men suffer for a way, then they begin to question it.

VER. 14.

Therefore shall a tumult arise among thy people; and all thy fortresses shall be spoiled.

Expos. AS if the Prophet should say, you have the *Militia* on your side, and you think you shall be able to drive on your design, this your trust is, you have all the strength with you: but (saith he) what if there should be seditious tumults within you; What if the power of the enemy without you should not come upon you, cannot God work your ruin that way that you think not of; Oh! how suddenly may God suffer the discontentments of people to break forth into rage and fury so that a tumult should arise among them, to make tumults and bring all into a most miserable confusion. It's a great fruit of the wrath of God and a plague upon a City or Country when God shall suffer tumults to arise among them. *Therefore shall a tumult arise among them:* as a threatning of Gods severe wrath among these people that were so confident in their way. A man may avoid external dangers for his body, yea, but the distempers within his body may be his death. There's fearful miseries comes upon Cities and Countries when

Obs. *Tumults a token of the great wrath of God.*

when tumults rises, and there are these two main things that have been the cause of tumults.

The Causes.

First, *Great Oppressions* 1.

Secondly, *Engaging numerous parties in matters Controversal.* 2.

These going both together are very dangerous, for men they will carry on what they have begun, if once they be engaged in it. To engage a rude multitude in a business especially if it be controversal, it's a very dangerous thing; for they being once engaged we do not know what they may do to pursue and follow their engagements, the evil it is inconceivable. When the multitude is in a rage, they are like to a tiled house that is on fire; when houses are on fire in the Citie the great part of the evil is, if the flame have gotten to the tiles you cannot come neer the house the tiles flies so about your face: so it is in tumults, there's no coming neer to talk to them, to convince them, but they are ready to fly presently upon you. And there are none so cruel as the vilest of people when they are got together in a head; men of no blood care not what blood they shed. In *Prov.* 28. 3. *A poor man that oppresseth the poor, is like a sweeping rain which leaveth no food.* When a poor man comes to oppress; it's true, Oppressions are great, the evil of Tyranny it's very great; but the evil of Tumults is greater than the evil of Tyrannie: We see it many times in men that are of mean rank, sometimes in those Committees that some of you complain of. Now men could bear oppression a great deal more if it were from those that are much above them, rather than from those that are their equals, or it may be under them in estate, and those that are most under men, if they come to get power any way they are like to be more oppressing than others: we have cause to bless God for delivering of us from tumults in this regard.

The multitude not to be engaged in matters controversal.

An apt simile

None so cruel as the vilest of the people when they get power. Pro.28.3

The evil of Tumults greater the the evil of Tyranny.

I might shew you most dreadful examples of tumults in stories. *Josephus* he speaks of many; for when God was

about to deſtroy the *Jews* at laſt by the *Romans*, their utter ruin was prepared by tumults and ſeditions that were among themſelves. In his ſecond Book of the *Jewiſh Wars* the 11. Chap. he ſpeaks of one *Eleazar*, and *Alexander* that raiſed a Tumult, and murdered as they went, men, women, and children, and ſo made havock of the Country, that the Nobles of *Jeruſalem* were fain to come out cloathed with ſackcloath and aſhes upon their heads to beſeech them that they would have pitie upon their Country, and upon their wives and children, and the Temple, The Nobles with ſackcloath and aſhes upon their heads came to aſwage the rage of this Tumult ſo grievous was it. And I find in his ſixt Book and 11. Chap. another ſtory of Tumults and ſeditious Spirits, that they being in ſome ſtraights for food if there were but any places in the City that had their doors ſhut up they did ſuſpect there was meat and would preſentlie break in, and aſſoon as ever they came in, catch whoſoever they found by the throat ſo as to take the meat out of their very mouths that was half chewed, they would not ſtand to ask them whether they had any thing or no but would run and catch them by the throat and pull the meat half chewed out of their mouths, and if any of them ſhould let it go down before they could get hold upon their throats they would uſe them moſt cruelly for doing ſo. And in another place he tells that the Citizens ſuffered more by them than when the Enemies took it; ſo that when the enemies took it they thought that it was rather a relieving of their miſerie, than bringing evil upon them, becauſe the evil of the Tumults was ſo great among them. My Brethren, we ſhould rather bear much than be any fomenters of the raiſing of Tumults, take heed of that, you know not what the end of ſuch things will be, *A Tumult ſhall ariſe among them.* In *Amos*, 2. 2. Moab *ſhall die with Tumult.*

Joſeph. *de bell Iudic. l.* 2. *c.* 11.

Lib. 6. *Cap.* 11.

Take *heed* of being occaſion of *tumults*

Amos, 2. 2

Expoſ. 2.

When God intends the foreſt ſcourge of all, utterly to deſtroy a people, he ſuffers Tumults to be among them. I find

find ſome take this word *Tumult* [*A Tumult ſhall ariſe*] that is only meant the Confuſion of the hearts of people when the enemies ſhould come upon them, that they ſhould be all in a Confuſion, not knowing what to do through fear and terror altogether. As ſuppoſe on a ſudden an Army ſhould come againſt a Citie, people would be wringing of their hands and running up and down from place to place, and paleneſs in their countenances, and not knowing what in the world to do, all in a perplexity and tumult: Thus God threatens it ſhould be with them. As if he ſhould ſay, You are jolly and brave now, but when the *Aſſyrians* come out upon you then your hearts ſhall fail, and you ſhall all run together and not know what to do, the women and children ſhall cry, not knowing how to help your ſelves, and ſo ſhall be brought into a confuſed Tumult. This is the ſenſe that ſome carries it in. But the ſenſe may very well go either of theſe waies.

It is a mercy that God hath not tried us this way; We live in our houſes, and follow our tradings, and lie down and ſleep in quietneſs and riſe again, but we cannot imagin what woful diſtractions there would be in the ſpirits of people in the Citie, if there were a conſiderable Army encamped round about it: Perhaps ſome of you here have been in places where the enemies have come ſuddenly ſo that you know what this Tumult in the ſpirits of men and women means. Bleſs God (I ſay) that the Lord hath delivered us from ſuch Tumults as theſe: And the Power and Providence of God in Government of the World by a few, in keeping people from Tumulting, and ſo bringing all to Confuſion, it is to be acknowledged, and his Name to be ſanctified.

The word that is tranſlated *Tumult*, it doth indeed ſeem to import this, *The crying of fearful creatures*, thoſe that are terrified and ſcar'd, it ſignifies the crying out of them. Oh! 'tis a great mercie for the heart of a man to be ſo ſtabliſhed that when all dangers ſhall be apprehended, yet they can find

Clamor קול *metuculoſorum territorum.*

find their hearts fixed in God, and not in a tumultuouſneſs
Pſ.112.7 preſently. A righteous man, it's ſaid of him in *Pſalm*,112.
7. That when he hears ill tydings, his heart is fixed: but
it is a greater bleſſing, that when we ſee the Armies before
us, and hear the neighings of Horſes, and clattering of the
Speers, then to be fixed. Oh! we ſhould labor in the time
Pſ.57.7. of peace to make our calling and election ſure. In Pſalm,
57.7. *My heart is fixed, O God, my heart is fixed, I will ſing and
give praiſe. Awake my Glory, awake Pſaltry and Harp, I my ſelf
will awake early, I will praiſe thee, O God, &c.* When was
this that *David* cries to awake, and to give Glorie to God,
illuſtrated and ſing praiſe, and that his heart was fixed? It was when
Saul perſecuted him, it was when he was in danger of his
life, when *Saul* purſued him to take away his life, yet, *My
heart is fixed, my heart is fixed, I will ſing and give praiſe* (ſaith
Pſ.46. *David*) even at that time. So in Pſal.46.2,3. *We will not fear
though the earth be removed, though the mountains be carried in-
to the midſt of the Sea, though the waters thereof roar and be trou-
bled, though the mountains ſhake with the ſwelling thereof. Selah.*
This Pſalm was wont to be called *Luthers Pſalm*, for in
times of trouble he would ſay, Come and let us ſing the
46. *Pſalm*. Many Scriptures we might have to this purpoſe.
Archimedes. I remember the ſtorie of *Archimedes*, that when the Citie of
Siracuſe was taken, and the enemies came in with their
drawn ſwords and hack'd and ſlew whom they pleaſed,
and abundant of blood-ſhed there was; yet he was ſo ſetled
upon the drawing of his Lines (being a Mathematition)
that when the Soldiers came in with their ſwords drawn,
A Fixed heart in prayer. he was drawing his Lines about his Art. Which of you
could, if you were at prayer, or any ſerious duty, if you
ſhould hear of the breaking in of Adverſaries, Could you
have your hearts fixed in a ſetled conſtant way, fixed upon
God in ſuch a time as this is?

Spiritual Tumults As outward Tumults in Cities and Countries are very
great evils, ſo are likewiſe *Spiritual Tumults* in the heart,
when God ſeems to come againſt the Souls as an enemy, I
have

have a place for *spiritual Tumults*, that is, the trouble and destraction of the heart in the time of the apprehension of Gods absence: in *Psal.* 40. 2. *He brought me up* (saith the Psalmist) *out of an horrible pit.* Now the word is in the Original the very same word we have here, *From the pit of Tumultuousness.* Oh! it's true, as if he should say, my heart was fixed indeed, yet at other times I found my heart in a tumultuous condition when I apprehended God not coming in according as I expected, yea but the Lord did bring me up out of the pit of tumultuousness. Oh! hath not this been the condition of some of you in time of trouble of your spirit, when you have apprehended the absence of God from you? Your hearts have been all in a tumult, hath the Lord delivered you? Remember the *Psalm, The Lord hath delivered me out of the pit of tumultuousness*; I was in a tumultuous condition, my heart was even overwhelmed, but the Lord hath delivered me out of the *pit of tumultuousness.* And then in *Psal*, 61. 2. *From the end of the earth will I cry unto thee, when my heart is overwhelmed; Lead me to the rock, that is higher than I.* Remember that Scripture likewise.

Ps. 40, 2.

מבור שאון *Foveâ tumultu.*

Ps. 61. 2.

And all thy fortresses shall be spoiled.

What are strong holds for the safeguard of a people when the strong God is against them? You have made Lines, and Fortifications, Oh! but the strong God is against you. In *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.*

Nah. 3. 12

And now my Brethren, blessed be God we know this Scripture to be true in a way of mercy, God hath made our enemies so to us, and not in a way of Judgment: God might have made our strong holds so to them, this Scripture might have been fulfilled thus, *All thy Fortresses shall be spoiled*, that is, though we have made Fortresses we might have

Applied.

have heard, firſt, of this ſtrong hold ſpoiled, and the other ſtrong hold in ſuch a place ſpoiled, this Caſtle taken, and the other Caſtle taken, and we might have even been amazed with the news, and have ſaid, How doth God fight againſt us, that though we had ſuch ſtrong holds, and men enough to man them, yet for all that they might have been but as the firſt ripe figs that being ſhaken fall into the mouth of the eater? How were our hearts dejected when we heard but of one ſtrong hold being taken from us, (*Briſtol*) But I ſay through Gods mercy this Summer the Lord hath made this text good unto us, all *thy ſtrong holds*, not all *ours*, but all the *Enemies*: How have they been ſpoiled generally? Oh! the Lord hath appeared glorious this way, and hath made this laſt Summer to be a continual miracle of mercy to us in this very thing, *All thy Fortreſſes ſhall be ſpoiled.* It follows.

Briſtol

As Shalman *ſpoiled* Beth-arbel.

Expoſ. 1. *Sicut vaſtatus eſt* Salmana *à domo ejus qui vindicavit* Baal *in die prelij &c.* vulg. *Sic fere Græc.* Pſ. 83. 11 ארבאל ירבעל

Hierom reades it, As *Salmana* was deſtroyed by the houſe of him that vindicated *Baal* in the day of Battel. And ſo all that follow the old Latin, they refer this to the ſtory that we have in *Judges*, 8. and think it hath reference to that, the ſtory where *Gideon* ſlew *Zalmunnah* the Prince of *Midian*, and ſo they make *Arbel* to ſignifie the ſame with *Jerubbaal* though more ſhort. And the holy Ghoſt doth ſeem to make that great Judgment of God upon *Salmunna* to be exemplary, he makes uſe of it afterwards in *Pſalm*, 83. 11. *Make all their Princes like* Zeba *and* Zalmunna. But now the letters in the Hebrew do differ here, and we do not reade of *Gidion* though he did uſe very much ſeverity upon *Zeba* and *Zalmunna*, yet we do not reade that he daſht the mother upon the children.

Expoſ. 2. Luther.

But *Luther* thinks that it is meant of ſome notable act of cruelty upon ſome that was very neer to them; but the particulars whereof we have not recorded in Scripture, but only

only here mentioned, some notable execution of Justice it was upon a City *Beth-arbel* not long before, that God sets forth as an example of his most dreadful wrath that they might expect against themselves; this *Beth-arbel* we find it not in the Canonical Scripture but in 1 *Maccab.* 9. 2. we find mention of such a place, and afterwards it was very famous for the great overthrow that *Alexander the Great* gave to *Darius*, so that it is as if the holy Ghost should say, Did you not hear of that horrid savage slaughter that *Shalman* caused in *Beth-arbel* when the mother was dashed in pieces upon her children, they had no pity of any sex or condition, the tender hearted mother imbracing of her children she was dashed in pieces upon them; such dreadful wrath of God your *Bethel* may expect, for so he alludes to that.

1 Macca. 9. 6.

At *Bethel Alexander overthrew Darius.*

Beth-arbel signifies the *House of the insnaring god*, the god of *Policie*, and *Subtiltie*, it seems the people that call'd this City by this Name, they had a god that they honored for the god of *Subtilty*, that would ensnare all their enemies they thought, and so they trusted in this god. And upon that called the City *Beth-arbel*, the house of the *Insnaring god*. But now this would not do, the more they sought by subtilty to undermine their Enemies, the more were their Enemies enraged, and therefore when they came upon them they spoiled them, and dashed the Mother upon her own Children.

As if it *were* בית ארבאל *dei incidiatoris.*

The god of subtilty

We might from this very word take notice of such a meditation as that, *That we should not think by our plots and policies to prevail, if God be against us.* Do not think to put off God by plots and policies and to avoid dangers that way; this people did so because they had a *Beth-arbel*, a God of Policy, they thought to prevail, but their misery was so much the greater. Mothers and Children were dashed in pieces one against another. If you make *Arbel* your God, *Policy* to be your God, you may expect so much the more rage of God, and of the Instruments of His wrath against you.

Obs. 1.

Uſe And let men take heed how they ſeek to deceive & cozen other men, for there is no ſuch way to encourage one man againſt another as this is, when a man ſees that he is ſought to be undermined by policies, do not deal by that way with your friends, acquaintance, and neighbors, you will encourage them ſo much the more.

Obſ. 2. Pſa. 137. *ult.* *But Oh! the fury and rage of War when God lets it out, to daſh Mother againſt Children.* We reade in *Pſal.* 137. concerning the children of Idolaters, that when the Lord lets out his wrath upon the parents, he will let it out upon the children too, *Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones.* It's a very ſtrange phraſe. And in *Iſa.* 13. 16 *Iſa.* 13. 16. *Their children ſhall be daſhed in pieces before their eyes.* I remember *Urſine* in his Comment upon that place of Urſin. *in Iſa.* *Iſa.* he quotes this 137. *Pſal.* and he hath firſt this Note, That though God doth thus execute his Wrath, yet uſually becauſe it is ſo dreadful and there is ſo much ſavageneſs in the thing in mans eye, therefore God doth uſe to do it by wicked men, and we never read that he made uſe of his own Saints to execute that wrath. And then he anſwers Pſ. 137. *ult.* *expounded* Calvin that doubt, I, but is it not ſaid in the *Pſalm*, *Bleſſed are thoſe that daſh their little ones againſt the ſtones*, it may ſeem that it is approved of? Now that is his anſwer, and *Calvins*, and others, that he doth not mean *Bleſſed*, that is, That they are bleſſed in their perſons, or eternal bleſſings of Mercy; but it is a Prophetical wiſh that they might have ſucceſs in the work, that they might have the bleſſing of ſucceſs in the work, as an execution of Gods Wrath, and Gods Juſtice, though the Inſtruments did ſin in it, they did it to execute their ſavage cruelty, yet the Prophet doth look upon the Juſtice of God in it, and wiſhes ſucceſs unto them in ſuch a work as that is, that the Juſtice of God may go on and have its courſe, ſpeaking in the way of a Prophetical ſpirit.

Obſ. 3. *The ſins of parents (you may ſee) many times comes upon little ones.* What hath the poor Infant done? Oh! you tender-

hearted

hearted mothers, consider of this, how far your sin may reflect upon your children: If ever you should see bloody Soldiers to come in in a terrible way, (as sometimes you have had fears that way) and dash you upon your children, consider this is your sin that hath done it.

But you will say, *Shall the children suffer for the Fathers sin?* Object.

Do not we reade that God will visit the sins of Idolaters unto the third and fourth Generation? Indeed were your children innocent, had they no original sin, then it were another matter; but now considering they have enough in them to make them subjects of Gods wrath, God may take advantage the rather because of thy sin, and therefore take heed, and especially take heed to Gods Worship, for we do not find in Scripture where any children are so threatned as the children of Idolaters are. Answ.

And then a further Note is this, *That the Judgments of God neer to us should awaken us*; we should think, Why may it not be upon our selves? This was a heavy Judgment of God upon some City neer, and God would awaken them, Oh! what have we heard hath been upon our Brethren in other parts, and we have been sottish, and not sensible of it because it hath not just come upon our Gates; the Lord expects when we hear of any dreadful evil upon others, that we should tremble and fear before him. And then one thing further note from hence. Obs. 4. Applic. to Engl.

As Shalman *spoiled* Beth-arbel.

The word that is here *Shalman*, it signifies the name of one that is peaceable; one that is peaceable, and yet he shall exercise his cruelty so, as to dash the Mother upon her Children, this is not one that bears cruelty in his name, not a Tyger, but a *Shalman*, a peaceable man as his name carries it, and yet thus cruel when he comes to have power? *Pacificus* שלמן שלם *pacē colere.*

Oh! men who have peace in their names, and peace in their mouths, and peace in ſhew, yet when they come to have power often times are very cruel; We were like to have found it ſo, if our adverſaries ſhould have prevailed, eſpecially this Citie might have been made a *Beth-arbel*, & Mothers daſhed upon their Children. It's true, when the adverſaries did prevail in any place they did not do ſo, but it was not through any ingenuity or pity, but out of fear, but had they gotten the day then we might have expected even daſhing of the Mother againſt the children.

VER. 15.

So ſhall Bethel *do unto you, becauſe of your great wickedneſs.*

SO *ſhall* Bethel.] What ſhall *Bethel* riſe up againſt the reſt of the ten Tribes, and come and deſtroy Mother and Children together? That's not the meaning.

Expoſ. But *Bethel* ſhall do it; that is, *Bethel* is the *Cauſe* of this, that dreadful ſlaughter that is like to be among you it ſhall come from *Bethel*. Who would ever have thought that?

Obſ. 1. Oh my Brethren! *Miſerable Judgments do many times ariſe from cauſes we little think of*: that's the Note from thence. I ſay, miſerable Judgments do many times ariſe from cauſes we little think of, From *Bethel* there ſhould come this ſlaughter and dreadful blood-ſhed. And as that Note more generally, ſo more particularly this;

Obſ. 2. *That from places of Idolatry comes the greateſt evils to Kingdoms.* As 'tis very obſervable on the contrary, from the places of Gods Worſhip comes the greateſt good, ſo from places of Idolatry the greateſt evil. In *Pſal.* 76. 2, 3. *In* Salem *is his Tabernacle, and his dwelling place in* Zion: *There brake he the Arrows of the Bow, the Shield and the Sword, and the Battel.* Did God break them there? Was there a Fight in *Zion*, and in *Salem*? No, that's not the meanining, but in *Zion* and *Salem*

Pſa.76.2, 3. opened.

Salem where Gods Tabernacle was, those Servants of God that were worshiping of God in *Jerusalem*, and in *Zion*, and praying to God they got the Victory: so we may say that such a place that was fasting and praying in the time of our battels, there God brake the Arrow and the Bow, in that place where they were praying and seeking God, it was in *Salem* and *Zion*: Where the true worship of God is, from thence comes the good of a Kingdom. And so in *Isa.* 31. 9. *Whose fire is in* Zion, *and whose furnace is in* Jerusalem: The Lord is there threatning the Enemies of his people, and he saith, That his *fire* is in *Zion*, and his *furnace* is in *Jerusalem*, there God hath his furnace and from thence it shall go to destroy the adversaries. And so on the contrary, where Idolatry is set up, and false worship maintained, from thence comes evils and miseries upon us.

Applied.

Isa. 31. 9.

Because of your great wickedness.

מפני רעת רעתכם

The word is, *Because of the wickedness of your wickedness*, so the Hebrews express the suparlative degree, by a genetive case, the evil of the evil, the wickedness of the wickedness. From whence observe,

Other sins are great sins, but this of false worship indeed is THE great sin that God is provoked against a people for. Whence, let us not make light account of the Worship of God, for how little soever Gods Worship is in our eyes, yet it is a great matter in Gods eyes, and though you think that the sins against God in the matter of his Worship be but small, yet God saith, it is the great wickedness, it is the wickedness of wickedness: And great wickedness it may be call'd not only in respect of the nature of it, but from many aggravations, and long continuance in it, notwithstanding all their means.

Obs. 1.

You may Note further from hence; *God takes notice not only of mens sins, but of the aggravation of their sins.* Oh! let us do thus, do not only look upon your sins and acknowledg

Obs. 2.

ledg your selves to be sinners, but look upon the Aggravations of your sins; Oh! this sin committed against so many Mercies, so many Prayers, and Resolutions, and Vows, and Covenants, and so many Deliverances that I have had; labor to lay the Aggravations of your sins upon your hearts, and this is the way to humble your hearts before the Lord. Indeed the Saints of God they need not seek to excuse their sins, be not afraid to lay the aggravations of sin upon your own hearts, according to what great aggravations there may be. Greaten your wickedness before the Lord, do not so as ordinarily people do, to extenuate your sins, for if there be any extenuation that possibly can be Jesus Christ will find out that in his pleading, Christ is your advocate who sits at the right hand of the Father, and it is his work to plead your cause, and therefore if there can be any thing to extenuate a sin he will do it; you know that when he was here in this world, when his Disciples did offend very much in that sleepiness of theirs, that when Christ was to suffer they could not watch with him one hour, that sin might have been aggravated with abundance of circumstances, but saith Christ, *The flesh is weak, but the spirit is willing*; he falls to extenuate and excuse. Now that which Christ did there, he wil be ready to do in Heaven, for thou that art a Saint.

Matth. 26. 41. *illustrated.*

Obs. 3. And then further, *According to greatness of sins so is the greatness of wrath*; great wickedness and great wrath they go together, and therefore according to the greatness of sins should the greatness of our humiliation be. For so it is said of *Manasses*, That he humbled himself *greatly*, and in *Lament.* 1. 20. where the Church is humbling its self before God for the *great wickedness* and the *great wrath* that was upon them. *Behold, Oh Lord, for I am in distress; my bowels are troubled, mine heart is turned within me; for I have grevously rebelled.* Mark, here you have these two points together, The Church aggravates her sin, *I have grievously rebelled*; and what then? *Oh Lord, I am in distress; my bowels are troubled*

Lam. 1. 20.

1.
2.

bled, my heart is turned within me. Oh! remember this text you whose consciences do tell you of grievous Rebellions.

The last words follow;

In a morning shall the King of Israel *be utterly cut off.*

Now for the understanding of this, we must consider to what this refers, what King of *Israel* this was, and when this was fulfilled. For that if you reade 2 *King*. 17. it hath reference to the story there; and this King of *Israel* that is here spoken of, is *Hoshea* that was the last King of *Israel*, and therefore it's said, *That he shall be utterly cut off*: For he, and all his family was utterly cut off, there was an end of the Kingdom of *Israel* that had continued so long provoking God; saith he, I have forborn the Kings of *Israel* a long time, but now they shall be utterly cut off in *Hoshea*.

2 King. 17.

Expos.

This King of *Israel* his spirit was stout enough against God and his Prophets, and he would, and he would. My Brethren, It is not the stoutness of the greatest men upon earth to say, They will, and they will, and they will venture their Lives, and Kingdoms. Why, if they Will, God Will too, he hath a Will as well as they, at length Gods Will grows as strong as theirs, and proceeds against them, and against their very families: *The King of* Israel *shall be utterly cut off.*

Hoshea the last King of Israel a wilful man

Kings of the Earth they suffer little from men. What a brave business is it for a man that he shall be able to go up and down in Countries, and rend, and tear, and oppress, and bring thousands into woful miseries and extremities, and yet be afraid to suffer nothing at all Himself, therfore it is fit for God to take in hand those men that are above the power of men; when men cannot deal with them, it is the Lord himself he takes them into hand, and they are so much the more under the imediate Justice of the Infinite God.

Shall

Shall be utterly cut off.

Expoſ. 1. But when ſhall this be? In a *morning:* There is a ſad morning coming.

The Expoſitiõ of this part of this Verſe, as of many other particulars in theſe Exerciſes, appears to have been very Propheſies.

But I find *Cyril* carries it thus: God in his Patience is compared to a man aſleep, and in the execution of Judgment is ſaid to awake; God brings his Righteous Judgements to light every morning. But that's a little too forced.

But Secondly, *In a morning:* that is, Early, betimes; ſo in *Jer.* 21. 12. *O houſe of* David, *thus ſaith the Lord, Execute Judgment in the Morning.* So the King of *Iſrael* ſhall be *early* cut off; And indeed this King of *Iſrael* he was early cut off, he did not reign above eight or nine yeers at moſt. God doth take ſome in the morning of their time, in their youth, when their day is but as it were dawning, he takes ſome ſinners ſooner than others: *In the morning he ſhall be cut off.*

Expoſ. 3. But Thirdly, *In the morning*, which comes yet neerer and more full to the ſenſe and the ſcope of the Spirit of God here; that is, even when the light comes, when they have hopes of further good, then he ſhall be cut off. And ſo you ſhal find if you reade the ſtory in the book of *Kings*, at this time when *Hoſhea* was to be cut off, that it was when he had entred into League with the King of EGYPT, and now *Hoſhea* thought a morning would ariſe, and he ſhould have a brave day, and live many merry daies now; and when he thought the light began to come, in *a morning* doth God come to cut him off.

Obſ. Oh! ſo it is many times (my Brethren) *That at that time when people have ſome enlightening, and they think that now light is breaking out, when after a long night of darkneſs, then Gods diſpleaſure breaks forth upon them.* We cannot but acknowledge that the Lord hath granted us a morning light, but let us fear and tremble; for the time of Gods diſpleaſure, ſomtime it is in the morning; when we think we have light breaking forth, God may have other waies to bring darkneſs

Uſe for England.

darknes upon us than we are aware of; we know how dreadful a day it was with *Sodom* after a Sun-shine morning. It's very observable, the difference of Gods dealing with his own People, and with those that are carnal and of the world: compare this Scripture with *Zach.* 14. 7. Here, *In a morning shall be be utterly cut off.* But in *Zach.* 14. 7. where God is speaking of mercy to his People, he speaks of a day that should be known to God, and saith he, *At evening time it shall be light*; He comforts his People thus. But when he threatens the wicked (saith he) *When the morning comes it shall be darknes.* The Lord doth use to turn the darknes of the Saints into light, and to turn the light of the wicked and ungodly into darknes. Oh! let us learn to fear that God then that is able to turn light into darknes, and darknes into light. *Amos*, 5. 8. *Seek him* (saith the text) *that turneth the shadow of death into the morning, and maketh the day dark with night.* He can turn the shadow of death into morning. Suppose there be the greatest darknes upon you, God can make that a morning of light: and suppose there be a morning of light, God can turn that into darknes. Many men they set upon some waies, and because they have a *morning* they bless themselves and think all must needs go on according to their way; it is a very ordinary thing in the hearts of men, especially that are compassing some notable design of their own, if it doth prosper in the begining they think al wil go on: Oh! thou maiest be utterly deceived, thy designs may have a morning, and then God may cut thee off and thy designs, and all thy thoughts may then perish. We reade that *Saul* had many Victories after that God had pronounced that he should be rejected. And therefore we had need fear that God, that can turn the morning into darknes, and darknes into light.

Zach. 4. 7. *compared with the text, & explained.*

Amos, 5. 8.

Fourthly, God did not discomfit the Host of the *Egyptians* until the morning. God loves to draw forth great sinners to the light; not to come upon them in the dark, but

Obs. 4

but to bring forth his judgments in the morning openly and cleerly.

Obſ. 5. And laſtly, *In the morning he ſhall be cut off.* That is, *Suddenly*, God will be quick at his work: They thought by their power to hold it out: No, ſaith God, I will not make a daies work of it, it ſhal be in the *morning*, ſo the old Latin turns it, *It ſhall paſs as the morning*, as the light of the morning quickly paſſes over; as you heard before, as the King of *Iſrael* is compared to the *foam*, ſo he is here compared to the *morning*. Now my brethren to cloſe this Chapter, Oh! what alteration of things God is able to make in a morning! They (it may be) the day before, and over night were jolly and merry, and bleſt themſelves in their way; they had confidence in their *way*, and multitude of their mighty men; but in a morning all is ſpoiled. God can make mighty alterations in a Kingdom in a morning, and in Cities, and Families, and particular Perſons, mighty alterations in a morning: My Brethren, Who knows what a day may bring forth? who knows what a morning may bring forth? *Ezek. 7. 5, 6, 7. Thus ſaith the Lord God, An evil, an only evil, behold, is come. An end is come, the end is come, it watches for thee, behold, it is come. The Morning is come unto thee, O thou that dwelleſt in the Land; the time is come, the day of trouble is near.* As if God ſhould ſay, Al this while that thou haſt bin in the act of the pride of thy heart, and vanity of thy ſpirit, I did determin, that ſuch a morning, ſuch an evil ſhould come, and it's come, it is come, it is come, ſaith God: Again, again, and again, *the morning is come.* O! think, when you lie down at night, think what thou haſt done this day, do not dare to lie down, but firſt make thy peace with God, thou knoweſt not what may be in the morning, and when thou riſeſt up in the morning, look up to God, and ſeek bleſſing and mercy from the Lord; for though thine eyes be opened, and thou come to ſee the morning light, yet before the morning be quite gone, thou knoweſt not what may befal thee,

ſicut mane tranſit, ſic pertranſit Rex Iſrael

Ezek. 7. 5, 6, 7.

Make our peace at night,

And ſeek God whē we riſe.

thee, and therefore seek to make thy peace with God, both in the night and in the morning; for great changes may come to thee both in the night and in the morning, that thou never thoughtest of in all thy life. And thus (through Gods blessing) we have finished the Tenth Chapter.

FINIS.

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