AN EXPOSITION WITH
Practical Observations
CONTINUED
Upon the Eleventh, Twelfth & Thirteenth Chapters of the Prophecy
OF
HOSEA.
Being
First delivered in several Lectures at Michaels Cornhil, LONDON.

By Jeremiah Burroughs.

Being the Seventh Book published by
Thomas Goodwin, William Bridge,
William Greenhill, John Yates,
Sydrach Simpson, Will. Adderly.

LONDON:
Printed by Peter Cole, at the sign of the Printing-Press in Cornhil, near the Royal Exchange. 1651.
To the Reader.

God who alone is perfect in Himself, hath retained this Prerogative to Himself, That His Work should be perfect (as Moses speaks) And as another Holy One hath it, doth all his pleasure. Paul, though in whatever he was to commit to writing (in matters sacred) had infallibility of assistance, yet perfected not all he intended: These things we will do, if God permit, said he to the Hebrews: But we nowhere find extant any evidence, that he accomplished what he there intended; Namely, A full Methodical Discourse upon those first Principles, and Foundations of Religion, which that speech had reference unto. It is no wonder then, that if such a kind of Imperfection accompanied the Works of so great a Master-builder, if it attend those who build on this Foundation, and are not privileged (as yet he was) from building Hay and Stubble.

This sort of Incompleatness hath fallen on the Works of this worthy Author, in respect to the finishing of this Prophecy, which he intended, and had performed; wherein yet to the Church of God, there shall be no loss, there being no thoughts nor Notions suggested to any man, which though for the present they die with him. But the same Spirit that is the inspirer of
all, doth bring to light in some, one or other servant of God, in his own time.

What a Treasury of Thoughts seemed to be lost, and to die with the Savior of the World, which he had not, could not then utter; which yet the Spirit that filled him without measure, distributed amongst the Apostles that came after him, according to the measure of the gift of Christ in each. There is no beam of Divine Light hath shone into any man's heart that shall finally, and for ever be put under a Bushel; but in the end shall be set up, to give light to the whole House.

The purpose of this Preface is, To consign the Passport thorough the World, of these last Notes of the Author upon this Prophesies; Namely, The Eleventh, Twelfth, and Thirteenth Chapters; and to assure the Reader, That they are the best and most genuine that can be expected, being collected out of those under his hand, all along; and the best Copies of those that took them from his mouth: And to subjoyn this hearty prayer for a blessing from Heaven on these, & the rest of these our Brothers Labors that are published; that his Works may follow him, and he receive (at latter day) a full reward, even according to the fruit of his doings.

Thomas Goodwyn, | William Bridge,
William Greenhyl, | John Yates,
Sydrach Simpson, | Will. Adderly.
<table>
<thead>
<tr>
<th>VERS. I.</th>
<th>Page</th>
<th>OBS. 4</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obser. 1.</td>
<td>2</td>
<td>It's very useful to call to mind God's old Love</td>
<td>6</td>
</tr>
<tr>
<td>Obser. 2.</td>
<td>Ibid.</td>
<td>All God's old mercies remain engagements to duty, and aggravations of sin</td>
<td>7</td>
</tr>
<tr>
<td>Obser. 3.</td>
<td>4</td>
<td>Let not our hearts sink though we are able to do but little for God</td>
<td>8</td>
</tr>
<tr>
<td>Obser. 5.</td>
<td>5</td>
<td>If God love us so soon, our love</td>
<td>10</td>
</tr>
</tbody>
</table>

**Obser. 1.** God stands much upon the clearing of himself to be a God of Love and Mercy.

**Obser. 2.** It is the Priviledg of the Saints to be beloved of God.

**Obser. 3.** It is a great aggravation of sin to sin against Love.
### THE CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>It's a great aggravation of mens sins if they be called to duty, after God hath called them out of misery, and they do not obey it</td>
<td>Obl. 3</td>
</tr>
<tr>
<td>Obl. 8</td>
<td>Obf. 4</td>
</tr>
<tr>
<td>The Church is in the same relation to God as a Son is to a Father</td>
<td>For men not only to disobey God's call, but to turn away themselves from it, and from those that speak to them in his name, is very wicked and a high degree of sinfulness</td>
</tr>
<tr>
<td>11</td>
<td>24</td>
</tr>
<tr>
<td>Obl. 9.</td>
<td>Obl. 5</td>
</tr>
<tr>
<td>Let wicked men take heed how they use the Saints, for they are God's Sons.</td>
<td>It is yet a higher wickedness to have our corruptions irritated by the Word, and provoked.</td>
</tr>
<tr>
<td>12</td>
<td>ib.</td>
</tr>
<tr>
<td>Obl. 10</td>
<td>Obl. 6</td>
</tr>
<tr>
<td>The Saints are not only Sons in relation but in community. ib.</td>
<td>That God's free grace is very great and very strong</td>
</tr>
<tr>
<td>13</td>
<td>25</td>
</tr>
<tr>
<td>Obl. 11.</td>
<td>Use</td>
</tr>
<tr>
<td>God's Sons are not free from sore and grievous evils in this world.</td>
<td>Comfort against a stubborn heart</td>
</tr>
<tr>
<td>14</td>
<td>26</td>
</tr>
<tr>
<td>Obl. 12.</td>
<td>VER. III.</td>
</tr>
<tr>
<td>It's a great mercie to be called out of Egypt</td>
<td>Exposition</td>
</tr>
<tr>
<td>19</td>
<td>27</td>
</tr>
<tr>
<td>Obl. 13.</td>
<td>Obl. 1</td>
</tr>
<tr>
<td>God hath an eye to Christ in all he doth</td>
<td>When God calls his people out of afflictions, yet they know no more how to guide themselves in their way, than a little child doth</td>
</tr>
<tr>
<td>22</td>
<td>28</td>
</tr>
<tr>
<td>Exposition</td>
<td>Use for England</td>
</tr>
<tr>
<td>23</td>
<td>29</td>
</tr>
<tr>
<td>Obl. 1</td>
<td>Obl. 2</td>
</tr>
<tr>
<td>It's a mercie of God to have God's Ministers calling us to obedience</td>
<td>The way that God leads people in many times may be a way of much</td>
</tr>
</tbody>
</table>
much difficulty ib.
Use
We have cause to bless God that we are in his way 30
Obf. 3
Though we meet with difficulty in our way, yet God loves to teach his people how to go in their way, and the more difficult their way is, the more care hath God of them, to teach them how to go ib.
Use
Be not discouraged at your difficulties, but look up to God for guidance ib.
Obf. 4
Seeing God makes it a fruit of his love to teach them how to go; when you see others slip and stumble in the way of profession of Religion: Bless God then for his mercie towards you that he helps and teaches you in your way 33
Obf. 5
Take heed, you that have need of teaching that you be not wayward, foolish, wanton, and unruly, and that you do not wilfully run into rugged and slippery ways 34
Obf. 6
Gods Ministers and all others should labor to follow God in this way of his, that is, To have a tender care of others ib.
Obf. 7
Gods Ministers must not be discouraged though they meet with those that are very forward 35
Obf. 8
It is a great aggravation of sin when children requite not their parents for their education 36
Obf. 9
God will not cast off his children though they get hurt 37
Use
Be not discouraged when you have gone out of Gods way, because the Lord will heal his people 38
Obf. 10
God doth us much good we know not of 39
Use
Not to abuse our strength in the ways of sin, and so manifest that you know not that God hath healed you 41

VER. IV.

Exposition 42
Obf. 1
That the ways of God are very rational
<table>
<thead>
<tr>
<th>Page</th>
<th>THE CONTENTS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>rational so that they may draw any man of understanding to love them.</td>
<td>Page 49</td>
</tr>
<tr>
<td>Obf. 2</td>
<td>to our nature so we ought to deal with God (as far as we are able) suitable to his nature.</td>
</tr>
<tr>
<td>The way to prevail with men is to deal with them in a rational way.</td>
<td>ib.</td>
</tr>
<tr>
<td>Obf. 3</td>
<td>Obf. 8</td>
</tr>
<tr>
<td>It's a great aggravation of sin, not to be drawn by these cords of men.</td>
<td>That the Lord doth not alwaies stand upon number, though the greatest.</td>
</tr>
<tr>
<td>Use, 1</td>
<td>Obf. 9</td>
</tr>
<tr>
<td>Saints should be eminent in courtesie.</td>
<td>That Love, it hath strong bonds.</td>
</tr>
<tr>
<td>Use, 2</td>
<td>Obf. 10</td>
</tr>
<tr>
<td>We should draw our relations with gentleness.</td>
<td>We should labor to cast the bonds of love upon those we have to deal with.</td>
</tr>
<tr>
<td>Use, 3</td>
<td>Obf. 11</td>
</tr>
<tr>
<td>Gentle means rejected, aggravate sin.</td>
<td>Seeing Love hath such bonds in it, we should make use of the Love of God to bind our hearts to him.</td>
</tr>
<tr>
<td>Obf. 4</td>
<td>Obf. 12</td>
</tr>
<tr>
<td>We must preserve the honor of our inferiors though their faults be great.</td>
<td>There's nothing more aggravates sin, than that it is against Love.</td>
</tr>
<tr>
<td>Obf. 5</td>
<td>Obf. 13</td>
</tr>
<tr>
<td>It will aggravate the shame and confusion of men which disregarded Gods using them in an honorable way.</td>
<td>That deliverance from oppression is a great mercie.</td>
</tr>
<tr>
<td>Obf. 6</td>
<td>Obf. 14</td>
</tr>
<tr>
<td>Not to be drawn to our duty but by violence and strength, it is beastial.</td>
<td>To abuse our ease when God is pleased to deliver us from yokes, is very sinful.</td>
</tr>
<tr>
<td>Obf. 7</td>
<td>Obf. 15</td>
</tr>
<tr>
<td>As God deals with us according</td>
<td>To oppress one another, after we are delivered from oppression is likewise a great evil.</td>
</tr>
<tr>
<td>Obf.</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Obf. 16</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td></td>
<td>Obf. 17</td>
</tr>
<tr>
<td></td>
<td>Obf. 18</td>
</tr>
<tr>
<td>Use</td>
<td>How great is the mercy of God to us who hath eased our yokes, and laid meat before us too</td>
</tr>
<tr>
<td>Obf. 2</td>
<td>That which hardens men hearts against threats in their sin, is some shifts that they have in their thoughts</td>
</tr>
<tr>
<td>Obf. 3</td>
<td>A stout heart cares not whither it goes rather than it will return to God</td>
</tr>
<tr>
<td>Obf. 4</td>
<td>Stubborn hearts if any thing crosses them will foolishly and desperately wish their return to their former condition of misery</td>
</tr>
<tr>
<td>Obf. 5</td>
<td>Scornful spirits when they are called upon to return from their evil ways, do not only deny returning, but also scorn and slight what is said to them</td>
</tr>
<tr>
<td>Obf. 6</td>
<td>It's time for a people to return, when God doth what, or draw out his Sword</td>
</tr>
<tr>
<td>Obf. 7</td>
<td>That the abiding of the Sword is a sore judgment</td>
</tr>
<tr>
<td>Obf. 8</td>
<td>Against protractors of the War</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Obf. 16</th>
<th>God knows how to cross wicked men of their wills, to spoil them of their plots</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Obf. 17</td>
<td>If we will not do Gods Will, God will cross us of our own</td>
</tr>
<tr>
<td></td>
<td>Obf. 18</td>
<td>The Service of Gods people is easy, and their provision is bountiful</td>
</tr>
<tr>
<td>Use</td>
<td>How great is the mercy of God to us who hath eased our yokes, and laid meat before us too</td>
<td></td>
</tr>
<tr>
<td>Obf. 2</td>
<td>That which hardens men hearts against threats in their sin, is some shifts that they have in their thoughts</td>
<td></td>
</tr>
<tr>
<td>Obf. 3</td>
<td>A stout heart cares not whither it goes rather than it will return to God</td>
<td></td>
</tr>
<tr>
<td>Obf. 4</td>
<td>Stubborn hearts if any thing crosses them will foolishly and desperately wish their return to their former condition of misery</td>
<td></td>
</tr>
<tr>
<td>Obf. 5</td>
<td>Scornful spirits when they are called upon to return from their evil ways, do not only deny returning, but also scorn and slight what is said to them</td>
<td></td>
</tr>
<tr>
<td>Obf. 6</td>
<td>It's time for a people to return, when God doth what, or draw out his Sword</td>
<td></td>
</tr>
<tr>
<td>Obf. 7</td>
<td>That the abiding of the Sword is a sore judgment</td>
<td></td>
</tr>
<tr>
<td>Obf. 8</td>
<td>Against protractors of the War</td>
<td></td>
</tr>
</tbody>
</table>
### THE CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
<th>Obs. 3</th>
<th>The sword shall abide as long as God will have it</th>
<th>ibid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obs. 4</td>
<td>That though it be sad for the sword to be in the Field, yet for the sword to be in the City is fadder</td>
<td>ibid</td>
<td></td>
</tr>
</tbody>
</table>

#### VER. VII.

<table>
<thead>
<tr>
<th>Exposition</th>
<th>118</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application</td>
<td>ibid</td>
</tr>
<tr>
<td>1 Publick to England</td>
<td>ibid</td>
</tr>
<tr>
<td>2 Private to particular persons</td>
<td>ibid</td>
</tr>
</tbody>
</table>

#### Why men start back

<table>
<thead>
<tr>
<th>Reasons</th>
<th>119</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Gods waies are unsutable to them</td>
<td>ibid</td>
</tr>
<tr>
<td>2 They have a greater mind to other things</td>
<td>ibid</td>
</tr>
<tr>
<td>3 They are weary of the waies of God</td>
<td>ibid.</td>
</tr>
<tr>
<td>4 They have watched advantages to get off from what they have formerly made profession of</td>
<td>ibid</td>
</tr>
<tr>
<td>5 They are forrie they engaged themselves so much as they did</td>
<td>ibid</td>
</tr>
<tr>
<td>6 They greedily embrace any Objections against such waies</td>
<td>ibid</td>
</tr>
<tr>
<td>7 They are very greedie to take any offence</td>
<td>ibid.</td>
</tr>
</tbody>
</table>

#### Obs. 1

That it is a great evil for men to strive against their consciences

#### Obs. 2.

Mens hearts sink down to low and mean things naturally.

#### Obs. 3.

It is the end of the Ministry of the Word, to call men to the Most High God, who have their hearts groveling after low and base things

#### Obs. 4

It is a great and sore evil to stop our ears against the calls of the Word

#### Obs. 5

That the calling to the most high God is a special means to cause those that are in a suffrance to come into full resolution

#### Obs. 6

The true Worship of God is an elevating thing

#### An Exhortation

<table>
<thead>
<tr>
<th>Page</th>
<th>Obs.</th>
<th>To great men</th>
<th>ibid</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td>ibid</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>To Saints</td>
<td>ibid</td>
</tr>
</tbody>
</table>

How
<table>
<thead>
<tr>
<th>THE CONTENTS.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>How God hath exalted the Saints.</strong></td>
<td></td>
</tr>
<tr>
<td>1 He hath raised them from the depth of misery</td>
<td>131</td>
</tr>
<tr>
<td>2 He hath made them one with his Son</td>
<td>ib.</td>
</tr>
<tr>
<td>3 He hath loved them with the same love wherewith he loved his Son</td>
<td>ib.</td>
</tr>
<tr>
<td>4 He hath made them Co-heirs with his Son</td>
<td>ib.</td>
</tr>
<tr>
<td>5 He hath given his Angels to be ministering spirits to them</td>
<td>ibid.</td>
</tr>
<tr>
<td>6 God intends to honor himself in their eternal good</td>
<td>ib.</td>
</tr>
<tr>
<td>7 He hath prepared for them a Crown of Glory</td>
<td>ib.</td>
</tr>
<tr>
<td>God hath little honor in the world</td>
<td>132</td>
</tr>
</tbody>
</table>

**VER. VIII.**

<p>| Exposition general | 134 |
| Exposition particular | 135 |
| <strong>Obf. 1</strong> | |
| The greatness of man's sin hinders not the work of God's mercy | |
| <strong>Ute, 1</strong> | |
| If the bowels of God's mercy work towards us, let ours work towards our brethren. | 142 |
| <strong>Ute, 2</strong> | |
| Why should great afflictions for God hinder our hearts working to him, when our great sins against God hinder not God's heart from working towards us | ibid. |
| <strong>Obf. 2</strong> | |
| Sinners are at the very mouth of misery when they do not think of it | ibid. |
| <strong>Obf. 3</strong> | |
| God's free mercy is that which keeps us from being destroyed | ibid. |
| <strong>Obf. 4</strong> | |
| Sin puts God to a stand | ib. |
| <strong>Obf. 5</strong> | |
| The salvation of a sinner breaks through manie reasonings and workings in God's heart | 143 |
| <strong>Obf. 6</strong> | |
| According to the relation a sinful people have to God so difficult a thing is it for God to execute his wrath upon them | 144 |
| <strong>Why God is not readie at any time to execute Judgment upon a sinner.</strong> | |
| 1. The prayers of the Saints stand against Justice | 145 |
| 2. The Lord looks upon the place with an eye of pitie | ib. |</p>
<table>
<thead>
<tr>
<th>The Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 God considers that he hath but little worship in the world</td>
<td>146</td>
</tr>
<tr>
<td>4 He looks upon the Service hath been formerly given him in that place</td>
<td>ib.</td>
</tr>
<tr>
<td>5 There may be a remnant of Saints there</td>
<td>ib.</td>
</tr>
<tr>
<td>6 He eyes the miseries they will endure</td>
<td>ib.</td>
</tr>
<tr>
<td>7 The Lord sees how the adversaries will insult</td>
<td>147</td>
</tr>
<tr>
<td>8 He looks upon the Elect ones not yet born</td>
<td>ib.</td>
</tr>
<tr>
<td>9 If my wrath must be satisfied let it run out upon others</td>
<td>ib.</td>
</tr>
<tr>
<td>10. The affliction of the Saints is Gods own affliction</td>
<td>148</td>
</tr>
<tr>
<td>11 God will fetch good out of their evil</td>
<td>ib.</td>
</tr>
<tr>
<td>12 Gods Justice is glorified by his patience</td>
<td>ib.</td>
</tr>
<tr>
<td>13 Gods mercie may convert</td>
<td>ib.</td>
</tr>
<tr>
<td>Obs. 7 A chollerick disposition is none of Gods Image.</td>
<td>150</td>
</tr>
<tr>
<td>Use 1 Take heed of being passionate</td>
<td>ib.</td>
</tr>
<tr>
<td>Use, 2 Let not Ministers be tart in the Pulpit</td>
<td>ib.</td>
</tr>
<tr>
<td>Obs. 8 Saints may be bold in seeking God in prayer</td>
<td>151</td>
</tr>
<tr>
<td>Obs. 9 The Saints that walk close with God must needs be verie secure</td>
<td>154</td>
</tr>
<tr>
<td>Obs. 10 When judgments come upon Gods own people there is some great matter in it</td>
<td>155</td>
</tr>
<tr>
<td>Obs. 11 There is a difference between the day of patience and the day of wrath</td>
<td>ib.</td>
</tr>
<tr>
<td>Obs. 12 If God do not hasten Judgment against us, we should not hasten it against our selves</td>
<td>ib.</td>
</tr>
<tr>
<td>Obs. 13 The people of God are subject to as sore evils as the worst of men</td>
<td>156</td>
</tr>
<tr>
<td>Obs. 14 When sinners are neerest to judgment, then the bowels of Gods mercie works towards them</td>
<td>157</td>
</tr>
<tr>
<td>Obs. 15 Those that are in relation to God have a priviledg that others have not</td>
<td>ib.</td>
</tr>
<tr>
<td>Use Take heed of abusing Gods mercies</td>
<td>158</td>
</tr>
<tr>
<td>Obs. 16 If</td>
<td>ib.</td>
</tr>
<tr>
<td>THE CONTENTS</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>If God be unwilling to make his People like the Wicked in punishment, let them not make themselves like them in sin ib.</td>
</tr>
<tr>
<td>Obs. 17</td>
</tr>
<tr>
<td>Though God be never so much inclin'd to mercy, be doth not hide his eyes from the sins of his own People ib.</td>
</tr>
<tr>
<td>Use</td>
</tr>
<tr>
<td>Let not the encouragement of mercy hide our sins from us 159</td>
</tr>
<tr>
<td>Obs. 18.</td>
</tr>
<tr>
<td>Strong motions to repentance, give strong encouragements to come to God 160</td>
</tr>
<tr>
<td>Obs. 19</td>
</tr>
<tr>
<td>Let arguments of obedience to God cause stirrings in our hearts. 161</td>
</tr>
<tr>
<td>Obs. 20</td>
</tr>
<tr>
<td>Let us not think it too much to have our hearts turned from strong resolutions to do evil ib.</td>
</tr>
<tr>
<td>Obs. 21</td>
</tr>
<tr>
<td>God's repentings are mighty encouragements to Prayer 162</td>
</tr>
<tr>
<td>Obs. 22</td>
</tr>
<tr>
<td>We must gather as many arguments as we can to kindle Repentance in us ib.</td>
</tr>
<tr>
<td>Obs. 23</td>
</tr>
<tr>
<td>Our mercies to others should not be cold, but burning 165</td>
</tr>
</tbody>
</table>

<p>| VER. IX. | Page |
|---|
| Exposition | 165 |
| Obs. 1 |
| The stirrings of mercy in our hearts should rather prevail with us than stirrings to wrath 166 |
| Obs. 2 |
| Stirrings for God should rather prevail with us than temptations to sin 167 |
| Obs. 3 |
| Gods mercies do not free his People from all fruits of displeasure ib. |
| Obs. 4 |
| We should acknowledge mercy, though we suffer hard things. 167 |
| Obs. 5 |
| Sinners should not be secure when evil is upon them, and think Now we know the worst on't. 168 |
| Obs. 6 |
| God is very gracious to his People when evil is upon them ib. |
| Difference between God and Man in point of Anger. 169 |
| 1 Man is not able to rule his Anger ib. |
| 2 Man is of a revengeful and cruel disposition 170 |
| 3 Man is in a rage often-times with others, because of the disquiet |</p>
<table>
<thead>
<tr>
<th>The Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>quit of his own heart</td>
<td>ib.</td>
</tr>
<tr>
<td>4. There is but very little, if any mercie at all in man</td>
<td>ib.</td>
</tr>
<tr>
<td>5. Man is of a sickle and unconstant disposition</td>
<td>ib.</td>
</tr>
<tr>
<td>6. If man pass by an offence, it is from some motive from without</td>
<td>ibid</td>
</tr>
<tr>
<td>7. Man thinks it his dishonor to be reconciled to those that offend him</td>
<td>ibid</td>
</tr>
<tr>
<td>8. Man cannot foresee the consequences that may follow upon his pardoning of offences</td>
<td>171</td>
</tr>
<tr>
<td>9. Man cannot work good out of what ill carriages are against him</td>
<td>ibid</td>
</tr>
<tr>
<td>10. Though man promise much mercie yet upon any offence, he will recall his promise a gain</td>
<td>ibid</td>
</tr>
<tr>
<td>11. Man thinks it's best to take his advantage of offenders at the present time</td>
<td>172</td>
</tr>
<tr>
<td>12. Man is bound to positive Rules of Justice that are set to him</td>
<td></td>
</tr>
<tr>
<td>But God is free. He will have mercie on whom he will have mercie</td>
<td>ibid</td>
</tr>
<tr>
<td>Obs. 7. God glories in the goodness and mercie that is in himself.</td>
<td>ib.</td>
</tr>
<tr>
<td>Use</td>
<td></td>
</tr>
<tr>
<td>Passion and anger debases man</td>
<td>173</td>
</tr>
<tr>
<td>Obs. 8. If God were like Man, sinners could not be forborn</td>
<td>174</td>
</tr>
<tr>
<td>Obs. 9. It is a good way to exercise faith in God's mercie</td>
<td>ibid</td>
</tr>
<tr>
<td>Use</td>
<td></td>
</tr>
<tr>
<td>Let us labor to be holy in our anger</td>
<td>178</td>
</tr>
<tr>
<td>Obs. 10. God delights to show the glory of his holiness in mercie toward sinners</td>
<td>179</td>
</tr>
<tr>
<td>Obs. 11. Gods faithfulness is a special part of the glory of his holiness</td>
<td>ibid</td>
</tr>
<tr>
<td>Use 1. We may see hence how holiness will help our faith</td>
<td>ib.d</td>
</tr>
<tr>
<td>Use 2. Let us manifest our holiness in our faithfulness</td>
<td>ibid</td>
</tr>
<tr>
<td>Obs. 12. God continues among a people for his Saints and Elects sake</td>
<td>ibid</td>
</tr>
<tr>
<td>Obs. 13. The Saints are of great use where they live</td>
<td>179</td>
</tr>
<tr>
<td>Obs. 14. Humiliation and reformation do often save a City from destruction</td>
<td></td>
</tr>
</tbody>
</table>
THE CONTENTS.

VER. X

Exposition

Obs. 1
It is the Lords infinite goodness to be the Captain of his people

Obs. 2
It is the honor, safety, and happiness of the Saints to have God go before them

Obs. 3
That the Majestie and terribleness of God causeth the wicked guilty conscience to fly from him

VER. XI.

Exposition

Obs. 1
God hath his time to place his people in their own houses, in peace, and safetie

Obs. 2
It's a good work to be instrumental in this

Obs. 3
They that walk after the Lord shall be placed in their houses

VER. XII.

Exposition

Obs. 1
Many profess to God the acknowledgment of his Greatness, Glory, Power, &c. but it is but a lye to God

Obs. 2
Many men beset the business and affairs that they manage, with liars also
## THE CONTENTS

<table>
<thead>
<tr>
<th>Obs. 3</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>That when men are once engaged in slights and lies, they grow pertinacious in them</td>
<td>191</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 4</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The sin is the greater, where there is no example of evil in others</td>
<td>192</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 5</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>To continue in a false way of worship when a right way is held forth, is an aggravation of sin</td>
<td>ib.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 6</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>It's a great commendation to continue in the Truth, when others fall off</td>
<td>ib.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 7</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>We should be more severe to those that are neareft to us, when they dishonor God, than to others</td>
<td>193</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 8</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>To enjoy but little with God, is better than to have much without enjoying God</td>
<td>194</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 9</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>To serve God, is to reign</td>
<td>195</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 10</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>God hath never bin without some Witnesses to his Truth</td>
<td>ib.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 11</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is unfaithfulness to forsake the true Worship which God hath appointed</td>
<td>196</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 12</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>God hath a special eye to a States faithfulness in point of Worship</td>
<td>ib.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 13</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faithfulness consists in a constant persisting in good</td>
<td>ib.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obs. 14</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>We should look more at the example of a few Saints, than of thousands of wicked men.</td>
<td>198</td>
</tr>
</tbody>
</table>

## CHAP. XII.

### VER. 1

**Exposition** | 199
---|---
**Obs. 1** | **Creature-Comforts will prove but wind**

### VER. 2

**Obs. 2** | 202
---|---
| It's a grievous thing when troubles come, to have nothing within us to help us but wind | 203

### Several Waies of increaing Lyes

1. By carrying about Reports.
2. By mis-reporting of Reports.
3. By adding to Reports.
4. By inventing new Reports.
5. By
<table>
<thead>
<tr>
<th>PAGE</th>
<th>EXPOSITIONS AND OBSERVATIONS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>5</strong></td>
<td>By maintaining <em>Lies by Lies</em> ibid.</td>
<td><strong>Page</strong></td>
</tr>
<tr>
<td><strong>Use 1.</strong></td>
<td>Take heed of spreading Reports to the dishonour of Religion.</td>
<td><strong>Exposition 4</strong> 226</td>
</tr>
<tr>
<td><strong>Use 2.</strong></td>
<td>Search out the truth first, before you report at all ib.</td>
<td><strong>Exposition 5</strong> 228</td>
</tr>
<tr>
<td><strong>OBS. 3</strong></td>
<td>When people are guilty of a sin, the Prophets should beat upon it again and again</td>
<td><strong>Exposition 6</strong> 231</td>
</tr>
<tr>
<td><strong>VER. II.</strong></td>
<td><strong>Exposition 7</strong> 232</td>
<td><strong>OBS. 3</strong></td>
</tr>
<tr>
<td></td>
<td>That when God strives against his Servants, he gives them strength 234</td>
<td></td>
</tr>
<tr>
<td><strong>OBS. 4</strong></td>
<td>It's a great honour to manifest much strength in prayer ib</td>
<td><strong>OBS. 5</strong></td>
</tr>
<tr>
<td><strong>VER. III.</strong></td>
<td>The way to prevail with men is, to prevail with God 236</td>
<td></td>
</tr>
<tr>
<td></td>
<td>That the time for the Church to prevail in, is then when she is most weak 239</td>
<td></td>
</tr>
<tr>
<td><strong>VER. IV.</strong></td>
<td><strong>OBS. 1</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prayer is the great prevailing Ordinance with God 246</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Ingredients to Prayer</strong></td>
<td><strong>PAGE</strong></td>
</tr>
<tr>
<td></td>
<td><strong>1 Faith in the Covenant of God</strong> 248</td>
<td><strong>Exposition 1.</strong> 219</td>
</tr>
<tr>
<td></td>
<td><strong>2 To be in God's way</strong> 259</td>
<td><strong>OBS. 1.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>3 To plead a particular promise</strong> ib</td>
<td><strong>Exposition 2</strong> 223</td>
</tr>
<tr>
<td></td>
<td><strong>4 Sense of our own unworthiness</strong> ib</td>
<td><strong>OBS. 2.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>5 Acknowledgment of mercies and truth in promises</strong> 260</td>
<td><strong>Exposition 3</strong> ib.</td>
</tr>
<tr>
<td></td>
<td><strong>6 Remembrance of former means</strong></td>
<td><strong>OBS. 3.</strong></td>
</tr>
<tr>
<td>THE CONTENTS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>The mercies and faithfulness of God is constant for continuance ibid.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Deep sense of the thing desired ibid.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Strong arguments 261</td>
<td></td>
</tr>
<tr>
<td>Oib. 2</td>
<td>God finds his people many times when they little think of him 262</td>
<td></td>
</tr>
<tr>
<td>Oib. 3</td>
<td>The foundation of the Saints comfort is in the Covenant of God 264</td>
<td></td>
</tr>
<tr>
<td>Oib. 4</td>
<td>Mercies promised should be believed when there is much unlikelihood 265</td>
<td></td>
</tr>
<tr>
<td>Oib. 5</td>
<td>The multiplying of the Church is a great blessing ibid.</td>
<td></td>
</tr>
<tr>
<td>Oib. 6</td>
<td>The Saints have need of renewing promises ibid.</td>
<td></td>
</tr>
<tr>
<td>Oib. 7</td>
<td>The blessing that comes to the world comes by promised seed ibid.</td>
<td></td>
</tr>
<tr>
<td>Oib. 8</td>
<td>It was in God's heart to do good unto us Gentiles thousands of years since 284</td>
<td></td>
</tr>
<tr>
<td>Oib. 9</td>
<td>God is still working towards the fulfilling of promises 166</td>
<td></td>
</tr>
<tr>
<td>Oib. 10</td>
<td>That though God be never so strong and terrible in himself; yet faith hath strength to wrestle with him ibid.</td>
<td></td>
</tr>
<tr>
<td>VER. V</td>
<td>Exposition 269</td>
<td></td>
</tr>
<tr>
<td>Oib. 1</td>
<td>Christians should raise up their spirits when they have to deal with God ibid.</td>
<td></td>
</tr>
<tr>
<td>Oib. 2</td>
<td>God is the same to us (if we forsake him not) as he was to our forefathers 289</td>
<td></td>
</tr>
<tr>
<td>Oib. 3</td>
<td>To learn tender-heartedness towards them that are in fears and troubles ibid.</td>
<td></td>
</tr>
</tbody>
</table>
THE CONTENTS

<table>
<thead>
<tr>
<th>OBS. 3</th>
<th>Page</th>
<th>OBS. 7</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>There's no need of Images to keep God's remembrance</td>
<td>283</td>
<td>reform our special sins</td>
<td>295</td>
</tr>
<tr>
<td>GOD MANIFESTS HIS GLORY, THAT HE MAY BE REMEMBERED FROM AGE TO AGE</td>
<td>ib.</td>
<td>OBS. 8</td>
<td>Page</td>
</tr>
<tr>
<td>OBS. 4</td>
<td>There must be righteousness among men, where there is a turning to God</td>
<td>298</td>
<td></td>
</tr>
<tr>
<td>OBS. 5</td>
<td>OBS. 9</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>The meditation of the Name, JEHOVAH, is a useful Memorial of God</td>
<td>289</td>
<td>Those that are in Authority must manifest their turning to God, by Execution of Judgment</td>
<td>ib.</td>
</tr>
</tbody>
</table>

VER. VI.

OBS. 1.
The consideration of our godly forefathers is a great argument to turn us to God | ib. |

OBS. 2.
That God is the Lord of Hosts, is another argument to turn us to him | 290 |

OBS. 3.
Because God is Jehovah, we must turn to him | 291 |

OBS. 4.
The Excellency of the Saints is an Argument to turn us to God | 293 |

OBS. 5.
We depart from God in the midst of our services, when we perform them not in God's way. | ib. |

OBS. 6.
In our turning to God, we must |

VER. VII.

Exposition | 310 |

OBS. 1.
Men by their sin may lose the honor of their progenitors. ib. |

VER. VIII.

Exposition | 324 |

OBS. 1.
Wicked men will have something to say for themselves | ib. |

OBS. 2.
Wicked men may prosper a while | in |
THE CONTENTS.

<table>
<thead>
<tr>
<th>Page</th>
<th>Obs. 1</th>
<th>Obs. 2</th>
<th>Obs. 3</th>
<th>Obs. 4</th>
<th>Obs. 5</th>
<th>Obs. 6</th>
<th>Obs. 7</th>
<th>Obs. 8</th>
<th>Obs. 9</th>
<th>Obs. 10</th>
<th>Obs. 11</th>
<th>Obs. 12</th>
<th>Obs. 13</th>
<th>Obs. 14</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A carnal heart extenuates his sins 333</td>
<td>If wicked men can but escape the danger of Law, it's all they care for 334</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>VER. IX.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>330</td>
<td>The prosperity of men in a sinful way makes them forget what God hath done for them in former times 336</td>
<td>God takes notice of men's unthankfulness ib.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>331</td>
<td>Old mercies are great engagements to duty and the neglect of duty a great aggravation of sin 337</td>
<td>God gives hopes of mercy to sinners upon their Repentance 339</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>332</td>
<td>Men may in words profess the thing that they are guilty of to be abominable ib.</td>
<td>To persons offended by others 341</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>333</td>
<td>Wicked men care not, so other men cannot accuse them 332</td>
<td>The consideration of what God hath done should help our faith in believing what he will do ib.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

in their evil course... ib.
Wicked men attribute all that they get unto themselves ib.
Carnal hearts account riches the only substantial things 325
Wicked men glory in the estates they have gotten ib.
Carnal hearts seek to relieve their consciences with outward comforts 326
Wicked men believe not that God is so angry with them as they are told he is 327
Evil things many times have good names 330
It’s hard to convince covetous men of their iniquitie ib.
It’s hard to convince them that they do not love to be charged with their sin 331
Men may in words profess the thing that they are guilty of to be abominable ib.
<table>
<thead>
<tr>
<th>THE CONTENTS</th>
<th>Page</th>
<th>THE CONTENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VER. X.</strong></td>
<td></td>
<td><strong>VER. XI.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Obs. 1</strong></td>
<td></td>
<td><strong>Obs. 1</strong></td>
<td></td>
</tr>
<tr>
<td><em>It's God that speaks by his Prophets</em></td>
<td>344</td>
<td><em>Whatsoever is presented in the Worship of God (if not of God's appointment) is meer vanity</em></td>
<td>ib.</td>
</tr>
<tr>
<td><strong>Obs. 2</strong></td>
<td></td>
<td><strong>Obs. 2</strong></td>
<td></td>
</tr>
<tr>
<td><em>It is a great mercie to a people for God to speak to them by his Prophets</em></td>
<td>345</td>
<td><em>When God's Judgments have been against any for sin, all sinners guilty of the same sins have cause to feare.</em></td>
<td>352</td>
</tr>
<tr>
<td><strong>Obs. 3</strong></td>
<td></td>
<td><strong>Obs. 3</strong></td>
<td></td>
</tr>
<tr>
<td><em>God will take account what becomes of the labor and pains of his Prophets</em></td>
<td>347</td>
<td><em>Such whose principles are neerer to God than others, if they be superstitious God will surely be revenged of them.</em></td>
<td>353</td>
</tr>
<tr>
<td><strong>Obs. 4</strong></td>
<td></td>
<td><strong>Obs. 4</strong></td>
<td></td>
</tr>
<tr>
<td><em>Tis a great mercie for God to declare his mind again and again</em></td>
<td>ibid.</td>
<td><em>ibid.</em></td>
<td></td>
</tr>
<tr>
<td><strong>Obs. 5</strong></td>
<td></td>
<td><strong>Obs. 5</strong></td>
<td></td>
</tr>
<tr>
<td><em>The Lord takes account of the manner of men preaching, as well as of the things they preach</em></td>
<td>348</td>
<td><em>ibid.</em></td>
<td></td>
</tr>
<tr>
<td><strong>Obs. 6</strong></td>
<td></td>
<td><strong>Obs. 6</strong></td>
<td></td>
</tr>
<tr>
<td><em>The revealing the Word by similitudes is very useful and profitable</em></td>
<td>ibid.</td>
<td><em>ibid.</em></td>
<td></td>
</tr>
<tr>
<td><strong>Obs. 7</strong></td>
<td></td>
<td><strong>Obs. 7</strong></td>
<td></td>
</tr>
<tr>
<td><em>Slight not the Word when it comes by a simile</em></td>
<td>350</td>
<td><em>ibid.</em></td>
<td></td>
</tr>
<tr>
<td><strong>Obs. 8</strong></td>
<td></td>
<td><strong>Obs. 8</strong></td>
<td></td>
</tr>
<tr>
<td><em>To...</em></td>
<td></td>
<td><em>ibid.</em></td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>THE CONTENTS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>--------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To servants which are in hard service</td>
<td>Page to the service of God, is a great evil</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ib.</td>
<td>ib.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To servants which are out of it</td>
<td>VER. X. IV.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ib.</td>
<td>Obf. 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obf. 3</td>
<td>God is not angry unless he be provoked</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Love will carry through long service</td>
<td>Obf. 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obf. 4</td>
<td>It is only sin that provokes God</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A good Wife is a great blessing of God, though she have no portion</td>
<td>Obf. 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ib.</td>
<td>Som fins provoke God more than others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obf. 5</td>
<td>Obf. 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children should not marry without their Parents consent</td>
<td>They that be wilful in sin, their blood will be upon their own heads</td>
<td></td>
<td></td>
</tr>
<tr>
<td>394</td>
<td>403</td>
<td></td>
<td></td>
</tr>
<tr>
<td>395</td>
<td>405</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VER. X. III.</td>
<td>Obf. 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obf. 1</td>
<td>God will be Lord, let wicked men do what they can</td>
<td></td>
<td></td>
</tr>
<tr>
<td>None shall lose anything by what they do for God</td>
<td>410</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obf. 2</td>
<td>CHAP. X. III.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The shiftless estate of our Ancestors, should humble us much</td>
<td>Ver. I.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obf. 3</td>
<td>Obf. 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>God works great things for his Church by small means</td>
<td>It is an Honor to have respect from others when we speake</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ib.</td>
<td>415</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obf. 4</td>
<td>Use for Inferiors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>It's a great aggravation of sin, to transgress against God's more than ordinary appearing for peoples good</td>
<td>ib.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obf. 5</td>
<td>Obf. 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abuse of such as have reference</td>
<td>Those who are in Place of Power account it their honor, that others</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
THE CONTENTS.

<table>
<thead>
<tr>
<th>Page</th>
<th>Alteration in Religion is a difficult business</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>416</td>
<td>Obs. 10</td>
<td>424</td>
</tr>
<tr>
<td></td>
<td>Men of resolute spirits will go on in matters of Religion, though it be from better to worse</td>
<td></td>
</tr>
<tr>
<td>Obs. 3</td>
<td>The subjection of the hearts of men to those in authority, is a work of God</td>
<td>417</td>
</tr>
<tr>
<td>Obs. 4</td>
<td>The meaner the beginnings of men are, the more imperious they prove</td>
<td>418</td>
</tr>
<tr>
<td>Obs. 5</td>
<td>Men of great repute, and reverend respect, by sin fall from their dignity</td>
<td>419</td>
</tr>
<tr>
<td></td>
<td>Verified in Magistracy and Ministry</td>
<td>ibid.</td>
</tr>
<tr>
<td>Use,</td>
<td>For Magistrates and Ministers</td>
<td>421</td>
</tr>
<tr>
<td>Obs. 6</td>
<td>Alteration in matter of Government is a hard and difficult thing</td>
<td>422</td>
</tr>
<tr>
<td>Obs. 7</td>
<td>Men of resolved spirits will break through difficulties, when God raiseth them up to it</td>
<td>423</td>
</tr>
<tr>
<td>Obs. 8</td>
<td>If after they have gone through difficulties they rest in their own strength, they shall vanish and come to nothing</td>
<td>423</td>
</tr>
<tr>
<td>Obs. 9</td>
<td>Every sin against conscience, weakens</td>
<td>428</td>
</tr>
<tr>
<td>Obs. 10</td>
<td>When God withdraws his protection from a family, he leaves it as a dead carcass</td>
<td>426</td>
</tr>
<tr>
<td>Obs. 11</td>
<td>Corruption of Worship causeth God to withdraw from a people</td>
<td>ibid.</td>
</tr>
<tr>
<td>Obs. 12</td>
<td>When wicked men are most active in their evil way, then they may be under the sentence of death</td>
<td>427</td>
</tr>
<tr>
<td>Obs. 13</td>
<td>Use makes a mighty alteration in mens spirits</td>
<td>428</td>
</tr>
<tr>
<td>Obs. 14</td>
<td>When destructions nearest, evil men are wickedest</td>
<td>430</td>
</tr>
<tr>
<td>Obs. 15</td>
<td>There's no stop in Apostacy</td>
<td>431</td>
</tr>
<tr>
<td>Obs. 16</td>
<td>Every sin against conscience</td>
<td>432</td>
</tr>
</tbody>
</table>

VER. II.

<table>
<thead>
<tr>
<th>Page</th>
<th>Use makes a mighty alteration in mens spirits</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>428</td>
<td>Obs. 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>When destructions nearest, evil men are wickedest</td>
<td>430</td>
</tr>
<tr>
<td>Obs. 2</td>
<td>Every sin against conscience, weakens</td>
<td>431</td>
</tr>
</tbody>
</table>
### THE CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>weakens the work of conscience</td>
<td>It's false Worship to give Religious respect to any creature by kissing as well as bowing to it</td>
</tr>
<tr>
<td>Obs. 5</td>
<td>Use</td>
</tr>
<tr>
<td>In what degree a man falls off from God, in that degree he loseth his comfort in God</td>
<td>Against such as kiss the Book when they take an Oath ib.</td>
</tr>
<tr>
<td>Obs. 6</td>
<td>VER. III.</td>
</tr>
<tr>
<td>When one hath sinned against God, his spirit and holy duties are unsuitable</td>
<td>Obs. 1</td>
</tr>
<tr>
<td>Obs. 7</td>
<td>The messenger of wrath drives unsealed men to misery</td>
</tr>
<tr>
<td>The presence of God is terrible to an Apostle</td>
<td></td>
</tr>
<tr>
<td>Obs. 8</td>
<td>VER. IV.</td>
</tr>
<tr>
<td>What may turn an Apostle's heart to God, is grievous to him</td>
<td>Obs. 1</td>
</tr>
<tr>
<td>Obs. 9</td>
<td>It's a great evil to sin against the work of mercy</td>
</tr>
<tr>
<td>One sin cannot be maintained without another</td>
<td>Obs. 2</td>
</tr>
<tr>
<td>Obs. 10</td>
<td>Deliverance from Egypt is a Note of God's being our God</td>
</tr>
<tr>
<td>The pride of an evil man's heart is such that he will be justifying his sin</td>
<td>Obs. 3</td>
</tr>
<tr>
<td>Obs. 11</td>
<td>The end of God's great work is, That he may be known to be God</td>
</tr>
<tr>
<td>When men are grown far in an evil way they grow desperate</td>
<td>Obs. 4</td>
</tr>
<tr>
<td>Obs. 12</td>
<td>God delights to manifest himself in a way of salvation</td>
</tr>
<tr>
<td>When men trust to their own understandings in matters of Worship God gives them up to satisfaction</td>
<td>Obs. 5</td>
</tr>
<tr>
<td>Obs. 13</td>
<td>Saving mercies are great mercies</td>
</tr>
<tr>
<td>Obs. 6</td>
<td>No</td>
</tr>
<tr>
<td>Ob. 7</td>
<td>Our faith should be exercised on God as a Savior</td>
</tr>
<tr>
<td>-------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>Ob. 8</td>
<td>We are never safe but when our peace is made with God</td>
</tr>
<tr>
<td>Ob. 9</td>
<td>God is never worshiped as God, but when he is worshiped as a Savior</td>
</tr>
</tbody>
</table>

**VER. VIII.**

| Ob. 1 | The wrath of God is more dreadful than the dreadfulness of all the creatures in the world | 511 |

**VER. IX.**

<table>
<thead>
<tr>
<th>Ob. 1</th>
<th>It's an aggravation of sin another day, to be the cause of the evils we suffer</th>
<th>512</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ob. 2</td>
<td>Men would put off their evils from themselves to God</td>
<td>513</td>
</tr>
<tr>
<td>Ob. 3</td>
<td>God knows how to turn all the evils upon our selves</td>
<td>514</td>
</tr>
<tr>
<td>Ob. 4</td>
<td>A man can bring himself to no misery but there's help in God for it</td>
<td>515</td>
</tr>
<tr>
<td>Ob. 5</td>
<td>Look up to God when you have done evil</td>
<td>516</td>
</tr>
<tr>
<td>Ob. 6</td>
<td>Those that seek help in God and yet misery grows upon them, let them examine themselves</td>
<td>517</td>
</tr>
<tr>
<td>THE CONTENTS.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>-----------------</td>
<td></td>
</tr>
<tr>
<td><strong>Obs. 6</strong></td>
<td><strong>Page</strong></td>
<td></td>
</tr>
<tr>
<td>The more God hath helped men, the greater will their destruction be if they be destroyed at last</td>
<td>522</td>
<td></td>
</tr>
</tbody>
</table>

**VER. X.**

<table>
<thead>
<tr>
<th><strong>Obs. 1</strong></th>
<th><strong>Page</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>It's a sad condition when God rules over a people in spite of their hearts</td>
<td>523</td>
</tr>
<tr>
<td><strong>Obs. 2</strong></td>
<td><strong>Page</strong></td>
</tr>
<tr>
<td>The things that carnal hearts rest upon will vanish</td>
<td>526</td>
</tr>
<tr>
<td><strong>Obs. 3</strong></td>
<td><strong>Page</strong></td>
</tr>
<tr>
<td>God loves to insult over men in their carnal confidences</td>
<td>526</td>
</tr>
<tr>
<td><strong>Obs. 4</strong></td>
<td><strong>Page</strong></td>
</tr>
<tr>
<td>It's great confusion to carnal hearts when they shall be asked. Where's their confidences?</td>
<td>527</td>
</tr>
<tr>
<td>Use, Let us learn to seek after those things we may be able to give an account for</td>
<td>528</td>
</tr>
<tr>
<td>Use, Let not the Saints be afraid of evil men</td>
<td>529</td>
</tr>
</tbody>
</table>

**VER. XI.**

<table>
<thead>
<tr>
<th><strong>Obs. 1</strong></th>
<th><strong>Page</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>God may have a hand in things wherein men sin exceedingly.</td>
<td>535</td>
</tr>
<tr>
<td><strong>Obs. 2</strong></td>
<td><strong>Page</strong></td>
</tr>
<tr>
<td>Things that are very evil, may have present success</td>
<td>536</td>
</tr>
<tr>
<td><strong>Obs. 3</strong></td>
<td><strong>Page</strong></td>
</tr>
<tr>
<td>God's gifts are not always in love</td>
<td>ib.</td>
</tr>
</tbody>
</table>

Notes whether it be out of Love, or Hatred.

1. When, we desire the gift rather than God in it | 540 |
2. When our desires are immoderate and violent | 541 |
3. When God grants men their desires before due time | 542 |
4. When there comes no blessing at all with what we enjoy | 543 |
5. When what we desire is meerly to satisfy our lusts | 544 |
6. When, men are so eager that they care not whether they have it from a reconciled God, or a provoked God. | 545 |
7. When the mercy is given, whether | |
whether we be fitted for it or no. 546

When we rest upon the means we use and not upon God. 547

When God gives our desires, but not a sanctified use of them. 548

When there goes a curse together with what we have. ib.

When we regard not what becomes of others, so we may have our desires satisfied. 549

When God satisfying our desires makes way for some judgment. 550

When men are greedy of things, and never consider the inconvenience. ib.

When men seek to have their desires satisfied meerly because they love change. 551

When it comes through impatience to submit to God in a former condition. 552

When desire of further mercies make us forget former. ib.

When men desire new things out of distrust of God. 553

If God change our condition, we bring the sins of our old condition into our new. 554

If we seek to attain our desires by unlawful means: ib.

Corollaries drawn from the former Notes.

Be sure you quiet your desires. 555

Let us prepare our hearts to seek proportionable grace for what we have. ib.

Be not too much exalted when your desires are satisfied. ib.

Never draw arguments of God's love by satisfying our desires. 556

Envy not at men when their lusts are satisfied. ib.

Learn to deny your selves in your desires. ib.

Never rest in what you enjoy, before you know from what principle it comes. ib.

Look after what God never gives but in love. 557

Bless God when you find what you have in love. ib.

Notes of another Sermon prepared by the Author, but not preached. 562
The Names of several Books printed by Peter Cole, at the sign of the Printing Press in Cornhill, by the R. Exchange, in London.

Seven Books of Mr. Jer. Burroughs, lately published; as also the Texts of Scripture on which they are grounded.

V I Z.

1. The Rare Jewel of Christian Contentment, on Phil. 4. 11. Wherein is shewed: 1 What Contentment is. 2 It is an holy Art and Mysterie. 3 The Excellencies of it. 4 The Evil of the contrary sin of Murmuring, and the Aggravation of it.

2. Gospel-Worship, on Levit. 10. 3. Wherein is shewed, 1 The right manner of the Worship of God in general: and particularly, in Hearing the Word, Receiving the Lord's Supper, and Prayer.

3. Gospel-Conversation, on Phil. 1. 27. Wherein is shewed: 1 That the Conversations of Beleevers must be above what could be by the light of Nature. 2 Beyond those that lived under the Law. 3 And suitable to what Truths the Gospel holds forth. To which is added, The Misery of those Men that have their Portion in this life, on Psalm. 17. 14.

4. A Treatise of Earthly-mindedness, on Phil. 3. 19. Wherein is shewed: 1 What Earthly-mindedness is. 2 The great Evil thereof. Also to the same Book is joyned, A Treatise of Heavenly-mindedness, and Walking with God, on Gen. 5. 24. and on Phil. 3. 20.

The Fifth, Sixth, and Seventh Books are, An Exposition with Practical Observations, on the 4, 5, 6, 7, 8, 9, 10, and 11. Chapters of the Prophesie of Hosea.
AN EXPOSITION
Of the Prophesy of
HOSEA.

CHAP. XI.

VER. I.
When Israel was a child, then I loved him, and called my Son out of Egypt.

HIS Chapter is made by some, the sixth Sermon of Hosea’s Prophesie. The scope of it is this: To clear God from severity, and to upbraid Israel for ungrateful and stubborn carriage, against Mercies and Means; and yet to promise mercy to the remnant, to his Elect ones, which is to the end of the 11. verse. As for the 12. verse, though it be made a part of this Chapter, yet it were more aptly a Chapter ends: great deal joined to the 12. Chapter; and so it is by some.

D
There were in the end of the former Chapter dreadful threatenings against Israel, that the Mothers should be dashed in pieces upon their Children, and the cutting off of the King utterly, this was in the close of the last Chapter. But now, doth not this argue God to be a God of rigidness and severity? Where is the Mercy, Goodness, and Clemency of God towards his people? What! to have the Mother dashed in pieces against her Children! To cut off the King of Israel utterly! Yes, faith God, for all this I am a God of Mercy and Goodness, for I have manifested abundance of Mercy already, and am ready still to manifest more; but you have been a stubborn and a heart-heated people against me. And from that General Scope, Note:

That, God stands much upon the clearing of Himself to be a God of love and mercy: whatsoever becomes of wicked men, yet God will be cleared before all the world, that he is a God of much mercy; God takes it very ill that we should have any hard thoughts of him, let us not be ready to entertain such thoughts of God, as if he were a hard Master. I remember Luther hath such an expression, That, all the Scripture, the general scope of the Scripture it is, to declare the Lord to be a God of mercy and goodness; faith he, The whole Scriptures aim at this, That we should believe and be confident that God is a gracious and merciful God. And this is the scope of this Chapter. Let us rather charge our selves of wickedness, and ungrateful dealings with God, and let us for ever justify God and acknowledge him to be not only a Righteous God, but a Gracious God; though thou and thousands such as thou art shall perish to all eternity, yet the Lord shall be acknowledged a God of Mercy before his Angels and Saints for evermore. But thus much for the scope.
When Israel was a Child.

At his first beginning to be a people, that's the meaning. In his young time my heart was towards him. Indeed, the heart of God was to Israel, that is, Jacob, the Father of the Tribes, before he was born, before he did either good or evil: But here it is spoken not of the Father, but of the Tribes, Israel, when they were first a people. In their young beginnings, then I loved them.

When he was a Child.

That is, First, When he knew little of me. Secondly, When he could do little for me. Thirdly, When there was much vanity and folly in him, as there is in children.

Fourthly, When he was helpless and succourless, and shiftless, and knew not how to provide for himself.

And further, Tarnovius, a learned Commentator upon this Prophecy, thinks that the Hebrew word that is here translated a Child, is a word that notes the stubbornness of Israel against God, one that hath often taken off the yoke of parents, or of a master, and so [Ky] that is translated [when] is sometimes [although] Although Israel was a Child, a Froward and Perverse Child, that shook off the Yoke, yet then I loved him. And what a child Israel was when God loved him you may find, in Ezek. 16. 4, 5. &c. And as for thy Nativity in the day that thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee, thou wast not salted at all, nor swaddled at all. (and then in the 5. verse) None eye pited thee to do any of these unto thee, to have compassion upon thee, but thou wast cast out in the open field to the loathing of thy person in the day that thou wast born: then in the 6. verse, And when I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live: yes, I said unto thee when thou wast in thy blood, Live. Again and again, (and then in the 8. verse) Now when I
The Love of God to Israel is express in these three particulars.

First, That God made a Covenant with him. Oh! his a great mercy of God, and a fruit of great love, that such an infinite God would be pleased to make a Covenant with his people, to bring them into Covenant with him; all mankind was in Covenant with God at first, but falling from that first Covenant, there was but only a peculiar people that God took into Covenant with himself, and made it as a fruit of his great love, to take a certain people into Covenant with himself more than others.

And secondly, Thou becamest mine; that is, I had separated thee for my self, and took thee for a peculiar one to me, and intended special mercy and goodness to thee, Thou becamest mine, so as that I should have a special propriety in thee, and thou shouldst have a special propriety in me.

And then thirdly, I confirmed all this by an Oath. I swear this unto thee; Was not here love, for God to Covenant, to take in to such propriety, and to swear that we should be his? Thus when Israel was a child I loved him, that's the meaning of this Scripture.

Now the Note of Observation is this.

First, That, it is the priviledg of the Church and of the Saints, for God to love them: God loves his people, this is their priviledg.
privilege, he loves them with a special love. In the 12. of Jer. 7. they are called, the dearly beloved of God's soul; see Jer. 12. 7. how God loves his people. God he delights in his Saints, and there is nothing in the world that should sanctifie a gracious heart more than this, That God loves him; And as God's love is extraordinary to them more than to other People, so their love again should be reflected upon God in a more than ordinary way; There's nothing can be a recompence to Love, but Love: that's certain, Love is never satisfied but with Love; And therefore, seeing God professes love to his people, he doth expect love from them, therefore he will not be satisfied with any duties you perform, whatsoever you do, but it must be out of Love, Love must have Love, and know, that you cannot prize God's love more than God prizes yours, there is nothing in Heaven and Earth that God prizes more than the love of his Saints, and therefore, if ever God's love, or God's prizing of your love, may gain love, Oh you Saints, love the Lord. That's the first.

But Secondly, It's a great aggravation unto sin, to sin against love. For to that end God here shews that he loved them, that he might aggravate their sin so much the more, and clear himself. Many times you make in the days of your humiliation, and at other times, many aggravations of your sin, that your sin it is against knowledge; this is great; That your sin it is of an bainous nature, that it doth a great deal of hurt, that it brings you under dreadful threatenings, that it provokes the wrath of an infinite God against you; these are great things for the humbling of your hearts for sin. But above all aggravations for sin, this is the great aggravation, That your sin is against Love, that though God hath shown much love to you, yet you sin against a loving God, and a gracious God. God begins with this aggravation, being his scope here to clear himself, and to charge his people of ungratefulness, yet God loved them. Oh! sins against love are great sins indeed.

Obs. 2:
Ob. 3.  

But Thirdly, *I loved him when he was a child.* It’s very useful to call to mind God’s old love. That’s the Third Note; The love of God unto us when we were children; yea, the love of God unto our fore-fathers, the love of God unto a people when they were at the first beginning, the antient love of God to a people, it is of very great use, it is of great use for all to consider of the love of God in former times to them; nay brethren, it would be of very great use for us to consider of antient love of God to England. And I will give you one remarkable Note of God’s antient love to this Nation, that’s this; That it was the first Nation that ever God set his heart upon for the chusing of the Gospel, the first Nation in the world that by publick Authority did submit to the Gospel, and certainly God remembers that love of England. For we find it recorded; it’s true, we cannot expect Scripture for this, because it was since the time of any Scripture; but so far as we may give any credit to Stories, we find it, of all Nations upon the face of the Earth, the first that received the Gospel with the Countenance of Publick Authority. And this is not a little matter; Certainly the Lord remembers the kindness of our youth; and the old love of England, and the first love of England in receiving the Gospel. Indeed God caused the Gospel to be preached to other places before it was to England; 1, but there was no place that by the countenance of Publick Authority did receive it so soon as England did, and therefore England may be said to be the very first fruits of the Gospel in that respect. O! it is good for us to consider of that, and many good uses we may make of God's
Gods old & ancient love; when we see any further expressions of Gods love it may encourage us upon the thoughts of his former love, there was an old love and this God continues, his old love unto his people, and surely God intends yet further love unto us.

And then for our selves in particular, It's very good for us to look back unto his ancient love : That is, Now God hath loved some of you from your childhood, how the providence of God did work towards you then; Some of you (I suppose) in this place may say, that God loved you when you were children, when I was a child I had such and such expressions of Gods love towards me, It was love that I was born of Christian Parents, and that I was brought up in Christian education, That I was delivered from such and such dangers, yea (it may be) God began to reveal himself to me betimes. And if you would call to mind all the loving passages of Gods providence since you were children, you might have matter of meditation sufficient. There's many of you that complain you cannot find matter for meditation: I'll give you a rule to help you in meditation at any time, it's this, When you cannot meditate of other things but you are presently be wildered and know not whither to go, then turn your selves to this meditation, To think of all the gracious passages of Gods providence towards you ever since you were children, and this the weakest may be able to go along in. And that's the third Note of Observation.

Fourthly, All Gods old mercies remain engagements unto duty, and aggravations to our sin. I loved him when he was a child; 'tis brought to that end, to aggravate their sin, and further to engage them unto duty. Remember that the love and mercies of God unto you when you were children are engagements to duty when you are old. And they are aggravations of your sin, The sins of those men and women that are against old mercies they are the greatest sins: Oh! that you should sin against that love of God.
God unto you when you were children! God began with you then, and hath continued his love and mercy to you ever since; then, Oh! make this an aggravation of your sins; in the day of your humiliation, charge it upon your own souls, these and these sins have I committed, though God loved me, though God's mercy and goodness was towards me when I was a child and hath gone along to me, yet I have walked unworthy of all that love and mercy, know that if you do forget the old love of God, yet the Lord remembers it, he remembers his old mercies, and he remembers your old sins.

But then fitly, Let not our hearts sink in despairing thoughts, though we see that we are able to do but little for God, and though we are unworthy of love; Though there be much vanity and folly in our hearts, and in our lives, yea, though there hath been much stubborness, yet still let not our hearts sink in despairing thoughts, I loved them when they were a child. They could do little for me, and they knew little of me, and they were vain, and foolish, and stubborn, and yet I loved them. Certainly the waies of God towards Israel are as a type of his waies towards his Saints, as the afflictions of Israel are Typical to the Church; and we gather an argument to be patient in afflictions when we reade how God dealt with the people of Israel in the wilderness; so we may gather an argument to help our faith when as we reade how God dealt with them, though they were unworthy and were poor and weak, yet God loved them. Therefore you poor people that find your selves weak in understanding, alas! you know little, and can remember little of that which is good, and alas! you can do little for God, yea I find (perhaps faith one) much frowardness and stubborness in my heart against God; but do you bewail it? if so, let not your hearts be discouraged, do not think that these are things that will hinder the love of God; God's heart may be towards you notwithstanding this, when God comes to love he doth not find the object
to be lovely before he loves, but his love makes the object
to be lovely, therefore God can love though thou know-
west little, and canst do but little.

But you will say, He can love, I but, Will He love? If
I did but know that, this would satisfy my heart,
To that I answer,
First, however, when you hear that God did love Israel
when he was such a child that none e'er pitied him, this
is enough to help you against any concluding thoughts a-
gainst God's love, for God did love his people when they
were as unworthy as you are.

And then secondly, But would you know whether God
would love you? the readiest way for you to know whe-
ther God will love you, yea or no,

It is first, To raise up your faith, if you are able, upon
such grounds as these are, Upon the consideration of his
love to his people when they were unworthy.

And then secondly, In quietness and meekness of spirit
to lay thy self before the Lord as an object of his pity. If
thou dost not think thy self worthy to be an object of
love, yet lay thy heart before God as an object of pity,
and there resolve to wait til the time of love shall come,
till God shall make known that his heart is towards thee
for good, 'tis not the way for thee to be froward and vex-
ing because of thy unworthiness, meanness, poverty, and
baseness, and so to determine that he will not love thee
therefore; but, I say, the way for thee to have the fence
of God's love, is this, When thou feest there is no worthi-
ness in thee why he should love thee, yet there is enough
in thee to make thy self an object of his pity.

And firstly, Doth the love of God to his people begin
so soon? I loved Israel when he was a child, Oh! let not thy
love then to him be deferred too long; God's love begins
betimes to his people, let not his people, love be deferred
too long. God is beforehand with you in love, and when
ever we begin to love him it is upon this ground, Because

E
Youth. he loved us first. You who are young youths, do you love God betimes, for if you be such as ever shall be saved, God did not only love you when you were a child, but he loved you before you were born, before the foundations of the world was laid; Oh! it is pity that the first springing of your love should not be bestowed upon God: Certainly old love is the best love, as old love in God is sweet, so old love in the Saints; it's a sweet thing to think that God loved me from a child; but then, if I can say this too, I loved God from a child, this will make it sweeter: put but these two together, Oh! when these two can be added, what is wanting to the comfort of one's life? God loves that love that is from a child, Jer. 2. 2. I remember the kindness of thy youth, saith God. For young people to love God, Oh! God loves that, God loves the love of young ones, the love of children; how sweet will old age be to thee if thou canst say thus, Lord, through thy mercy I have loved thee from a child, and that's an evidence that thou didst love me when I was a child? How many are there now that are old whom God loved when they were young, that would give ten thousand worlds if they had them that they had known and loved God sooner than they have done? Though it's true, I lived in wickedness almost all my days, and yet at length God manifested himself to me, and by that I know God hath loved me from eternity, but, Oh! that I had loved God from a child; I say, those whose eyes God enlightens, and hearts God converts to himself, would give ten thousand thousand worlds that they could but say this, Oh that I had but loved God from a child! You who are children and young ones, do you begin betimes to love God, that if you live to be old you may say, that God loved you from a child. It was an excellent speech of Austin when God pleased to work upon his heart, Lord, I loved thee too late: And so it will be with any that do begin to love God, they will say that they loved God too late; and it will be
the great burden to their souls that they loved God so late as they did.

And called my Son out of Egypt.

I called him; that is, by Moses and Aaron, I sent them to call them out of Egypt and bring them from thence; and this seems to have reference to that Scripture in Exod. 4. Exod. 4, 22. where the Lord saith, Israel is my Son, even my first born. Moses comes to Pharaoh in the Name of God to have Israel out of Egypt, and he comes to Pharaoh after this manner, and, Tell him, that God saith, Israel is my Son, even my first born, so in Jer. 31. 9. I am a Father to Israel, and Ephraim is my first born.

My son, The Seventy have it in the plural, My sons, his sons out of Egypt; but in the Hebrew it is in the singular, I called my son out of Egypt, and although the holy Ghost speaks of all the people in general, yet he puts them in the singular number, and in their very community they are called the son of God.

The Church (that's the Note from hence) is related to God as a son to the father; yea, the very first-born; what God speaks of the people of Israel is especially intended towards his Saints which are the true Israel of God, they have the privilege to be sons unto God, to be children, Is it a light matter (faith David) to be the son in Law to a King? but then what do you think it is to be the son to the King of Heaven and Earth? and the Heir of Heaven and Earth? Is Ephraim my dear son? Jer. 31. 20. Ephraim, my dear son, This is the privilege therefore of the Saints, that God deals with them as sons, I'll spare them as a Father (spareth his own son that serveth him, in the third Chapter of Malachy, the 17. verse. And the special privilege that they have from this is, that they are not under that Law that slaves are under, in reference to God; those that are in the state of slaverie they are under
this Law, De, or Die, if thou doest offend but in the least thou shalt perish for ever, the curse of the Law is upon thee; But the Sons of God are brought into another condition not to be under that Law, they indeed if they do offend may be corrected and chastized, but they are never under the Law of the sentence of eternal death for their offence; there's a great deal of difference between the administration of God towards Slaves, and towards Sons, This is the great privilege of Son-ship, That thou art not under the Law, thou art brought under another Law, under the Law of Jesus Christ, that though thy sin indeed of its own nature, if God should deal with thee in Justice, would be enough to put thee under an eternal Curse, yet being a Son, God puts thee under another Law, and doth not deal with thee by that Law that pronounces a Curse against every sin. They are Sons.

Secondly, Let wicked men who have to deal with God's people, when any of the Saints of God are under their power, let them take heed how they use them; For they are Sons; they are not Slaves, they are the Sons of the eternal God, in Jer. 2. 14. Is Israel a Servant? Is he a home-born Slave? Why is he spoiled? How comes it to pass that Israel is dealt with all so as he is? What is not Israel a Son?

Whenas any of the people of God are under the power of any men, God looks upon them as Sons, and if they deal hardly with them God will enquire and will say thus, Is such a one a slave? had he been a slave I would not so much have cared for your dealings thus with him, but he is a Son. You find in the Acts that they were afraid when they heard that Paul was a Roman. When thou knowest thou hast to deal with a Son of God, know that thou hast not so much liberty to misuse him as thou hast to misuse another man, though no liberty to misuse any.

Thirdly, The Saints are not only Sons in their particular relation, but in their Community they are sons too. Take them joyn'd
The Church of God, in their Community, as well as in their
particular relation.

And they should labor to unite themselves much to-
gether, seeing God puts them altogether in the singular
number. Oh! the Lord loves unity in his Church.

Though a Son, yet in Egypt.

That's the Note further from thence, That Gods Sons
are not free from sore and grievous evils in this world, though
be he Sons, yet they may go into Egypt. In Jer. 12.7. I have
forsaken mine house, I have left mine heritage, I have given the
dearly beloved of my Soul into the hands of her enemies. Though
the dearly beloved of Gods Soul, yet given into the
hands of enemies: Though Gods Son, yet goes into E-
gypt: So the Church under Antichrist for above twelve
hundred years, God gave up his Sons into that spiritual
Egypt.

We must not think therefore as soon as we come un-
der grievous afflictions, that God hath cast us off from be-
ing Sons; though they were in Egypt, yet still they were
my Sons. Now we are ready to think that if God bring
us into sore afflictions then we are no more Sons; No,
though he may be delivered up to the power of the enemy,
and yet a Son of God still, and no slave for all that, and
no enemy. There's a notable Scripture in Deut. 32.10. Deut. 32.10.

where it is said of the people of Israel, That they were in
the waste howling wilderness, and yet they were as the apple
of Gods eye: So though he may be delivered up to the wall
howling wilderness, to suffer sore things, to be banished
from thy house and home, and to wander up and down
in the wilderness, and yet remain as the apple of Gods
eye.
It is a strange sight indeed to see a child of God, an Heir of Heaven, a Co-heir with Jesus Christ, one dearer unto God, than Heaven and Earth, to be under the power, the humors, the lusts of wicked men, of base ungodly ones; yet it is so, yea, for a time they may be slaves to Satan; I say, those that God hath an eternal love to even are for a season oft times slaves to Satan: But then they have not the comfort of this Son-ship, nor do not know it. But now they may know themselves to be Sons, and yet slaves to the humors of wicked and ungodly men, there is not a stranger sight in the world. I believe the Angels in Heaven do not see a stranger sight that they more admire at, when they see a godly man to be under the lusts of wicked men; but this is God's work for the present: God intends to manifest himself in another way hereafter, but for the present he fetches about the glory of his own ends this way, to let even his own dear sons to be in Egypt. But God calls them out of Egypt. God hath his time to deliver his people and call them out of Egypt: and 'tis but a Call, and it's done, it is as easily done as a man that gives a call for such a one out of such a place; let our bondage be never so great, 'tis but a word from God to deliver us.

Again, It is a great mercy to be call'd out of Egypt. This the Lord here brings as a great testimony of his love to them, that he calls them out of Egypt. In Exod. 12. 42.

Exod. 12. 42. It is a night to be much observed of all the Children of Israel in their Generations; To be called from that Egypt was a fruit of Love; and so to be called from Spiritual Egypt, (for man's natural estate, is a Spiritual Egypt) to be call'd from Antichristian Egypt is a great fruit of Love; and as 'tis a fruit of love, so it is an aggravation of sin, for so it is brought, I called my Son out of Egypt, and yet they did thus and thus.

If God remembred this mercy, of calling them out of Egypt so many years before as an aggravation of their sin, how
how much more may the Lord make that an aggravation of our sin, that called us of late out of that Egypt that we were in? Many ways I might shew you that we were under as great, if not a greater bondage than the Israelites were under in Egypt. And there hath been as out-stretched an arm (though not so obvious to fence) in calling of us out, as in calling of them out of Egypt; now let not this be an aggravation of our sin, the sound of our cries under the yoke of our bondage is not yet out of our ears, and the very fores of our shoulders through their yokes are not yet thoroughly healed, and therefore if we now before the sound be out of our ears and our fores be healed, yet grow to be wanton, foolish, vain, proud, cruel, oppression one another, and abusing of our liberty, Oh! our sin must needs be accounted exceeding great before God.

Well, but yet we see not all the mind of God in this expression, nor the chief part of his mind, for we find in in Matth. 2.15, that there the holy Ghost cites this Scripture that now I am opening to you, and interprets it of Jesus Christ. When Jesus Christ was fain to fly into Egypt to save his life, the holy Ghost saith, That it was to fulfil that Scripture, I called my Son out of Egypt.

It is a very strange Interpretation, as we have divers other such in the new Testament, and Hierom upon the place saith, That Julian takes advantage upon this, and some of the Jews, with others that hated Christian Religion, did take much advantage upon this quotation of Matthew, against the Authority of the Gospel, and said, surely it argued Matthew very unskilful in Scripture, that he should make such a quotation as this, when it is apparent that it is spoken of the calling of the people of Israel out of Egypt. And truly we should never have thought that there had been such a meaning in this place of Hosea, had we not found it so interpreted by the holy Ghost.
And by the way, before we come to open that, and shew how that was a right quotation of this Scripture, I ple but observe this one Not so from it, that we may see that by the interpretation both of Matthew, and divers other places we find in the new Testament, that there is much more of the mind of God in the old Testament, than was ordinarily known to them that lived in those times. Which of the Jews could have made such an Interpretation, I have called my Son out of Egypt? That is, Jesus Christ after he is born, he shall be persecuted and forced to fly for his life, and that into Egypt, and he shall come again out of Egypt; who could have thought the holy Ghost could have intended such a thing as this is? Things were not understood till they came to be fulfilled, and then they were understood. And the truth is, as in the old Testament, so in the new, there are a great many Scriptures that we understand yet but little of. And the time of our knowing the meaning of them is reserved to the time when they are to be fulfilled, many Prophecies we have in the Revelations, and other places, that are (I am confident) as dark to us as this place of Hosea was dark to the Jews; and there is as excellent a spiritual meaning in many places of the new Testament hidden from us, that will hereafter to the Church of God be revealed clearly, as there were in the old Testament, many places (I know not whether I may say as many as those) but are as much hidden from us. Jesus Christ that was the Lamb slain from the beginning of the world, in Rev. 5. ’tis he that shall open the Book that is sealed, and it is a fruit of the death of Christ, it is the Lamb, as he is a Lamb slain from the beginning of the world that shall open the Book that is sealed: there are many things in the book of God that are sealed to us this day, and ’tis the purchase of the blood of Jesus Christ to open it, and when his time comes it shall be opened to us.

\[\text{* See Bucer on Matth. 28. P. 197. shewing, that the Apostles allegations of Scripture were not proper, unless to such as}\]
the holy Ghost enlightened to see the mystical sense of them; and except we shall say that those Expunctions were received things in those dates, as are among the Jews, now the Chalde paraphrase; expounding many places of Christ, which according to the Lawer have another sense, and this perhaps may be the safer to affirm, because else it may seem the Apostles could not so well have charged the Jews with Obsttnacy, as Act. 13, and Chap. 28, and else where.]

I have called my Son out of Egypt

Interpreters I do find do much weary and tire themselves and the readers about this point, and those that will search into Interpreters about the aptness of this quotation may quickly spend dates in it, I find the opinions reduced to these three heads.

Some think that Matthew quotes this but only by way Opinions of allusion, and similitude, that there is a similitude between Christ's going to Egypt and returning, as the people of Israels going to Egypt and returning, but that is a frigid and a poor, weak Interpretation, and against what is said in Matthew, which faith it was that the Scripture might be fulfilled.

But the second hath more in it, which is of Junius that learned man, he think that the very literal sense of the place is rather a Prophetic of Christ's going into Egypt and returning again, than of the people of Israels going into Egypt and returning again. So he faith in his Parallels, in his 6th of the first book, it is (faith he) as if God should say, I have threatened that I will utterly destroy the King of Israel, what shall I wholly destroy Israel therefore? No no, I will not do what for my Sons sake, for though Israel is unworthy and receive not my Son, and by my Sons going into Egypt it is declared that they are unworthy of him, and that they should never have my Son come amongst them again, yet he shall come amongst them again, and that shall be an evidence to them that I will not cast off my people of Israel, and it's a very spiritual and good Interpretation, and we find oftentimes.
An Exposition of Chap. II.

18

Isa. 9. 6. 

prefered.

(To Hierom on Hos. 11. 1, expounds it.)

Exod. 12. 46, and Joh. 19. 36, compared

Things accidental are under providence.

Great things intended of God by small.

then that, the Lord when he did promise mercy to his people, and would give an evidence that he would not destroy them, he would give a promise of Jesus Christ; as in Isa. 9. 6. Unto us a Child is born, unto us a Son is given: he seals the Promise that he will not cast off his people by promising the Messiah; so Junius thinks that the Lord here doth seal this Promise of mercy to the people of Israel, that he will not utterly cut off his own people. Why? because he will call his Son out of Egypt.

But, yet I cannot think that it will fully satisfy, but I will give you that which may more clearly appear to be the mind of God, and that's this, That this Scripture in Hosea, it was intended to be typical, not only to shew what was past, that God did indeed call his people out of Egypt, but to be a type of what God did intend for the time to come; as to give you other instances, there are many things that are spoken in the old Testament, that are spoken literally of some other things, and yet apparently are meant typically of Jesus Christ, first in Exodus, 12. 46, compared with John, 19. 26. in Exodus, it is in the institution of the Pass-over where God saith, Not a bone of it should be broken: Now in John 19. 36. it is said, when as the Soldiers came to break the bones of the two Thieves that were upon the Cross, through a providence they find that Christ was dead and so they broke not Christ's bones. One would think now that this were a mere accidental thing, but yet the holy Ghost saith there, it was for the fulfilling of that Prophecy, that not a bone should be broken. Thus you see things that are very accidental yet God hath a special work in them, God intends great things by things that seem to be of little moment in our eyes, What more light thing than that, that they should not break the bones of Christ? though meant seriously at first, & literally concerning the paschal Lamb, yet typically concerning Jesus Christ. Compare two other Scriptures together in 2 Sam. 7. 14. with
with Heb. 1. 5. in Sam. it's apparently spoken concerning Solomon, I will be his Father, and he shall be my Son. But now the Apostle in Heb. 1. 5. he speaks of Christ there clearly, and faith, To which of the Angels hath he said, Thou art my Son, this day have I begotten thee? and again faith he, he shall be my Son, and I will be a Father to him. It's meant firstly of Solomon, and typically meant of Jesus Christ. So the people of Israel going into Egypt and turning back again, are meant literally of Israel, but God meant to Prophecy what would be done with Christ, that he should go to Egypt and return back again.

And indeed, God hath an eye to Christ in all things he doth, in all his works some way or other they have reference to Jesus Christ; that indeed was one of the greatest works of God for his people carrying them to Egypt and bringing them back again, but God did not intend that so much, but he had an eye to Jesus Christ in it.

And we shall see hereafter (take this Note) that it will be one great part of the Glory of the Saints to see how God had an eye to Jesus Christ in all his great works in the world; now we look upon such a work, and such a work to have such an influence upon such a business, but we do not see the reference that it hath to Jesus Christ; hereafter it will be a special part of the glory of the Saints that they shall see how in all the works of God, he had an eye to Jesus Christ; even the work of Creation; God would not have created the world but for his Son, and the fall, and in every thing he had an eye to his Son, for the magnifying the great work of his Son, and such who had a special work of the Spirit of God in those times did understand God's meaning, though ordinarily they did not: I remember one learned Interpreter hath this expression, to shew how they might understand God's mind by his types, he expresses it thus, As it was with Nathan when he carried his Bow and Arrows into the field...
to give David a note whether he should fly away for fear of Saul, or return back again. Now when Jonathan shot his Arrows, he said unto his youth, It is beyond, and on this side. Now the youth knew no more but thus, that he was to look at the Arrow; yea, but faith he, David knew more, that when he said it was beyond him, then he should do thus, and when it was on this side then he should do thus. It is a very good expression in the difference of the types and the letter of things, those who knew but meerly the letter they were but like Jonathan's youth that did but only according to what Jonathan said, but David he knew the reach of Jonathan, and so was able to make use of it. Oh! it's an excellent thing to be able to understand the reach of God in his Word (as I may so say) and it's a fruit of love. It's a fruit of the love of Jesus Christ to his Saints that we should know his mind more than other men do. And certainly if the people of Israel had but known this when they first went into Egypt and returned back again, that the Lord did aim at Jesus Christ in it. Would it not have been a comfort to them, if they had known that God intended to make them conformable to his Son? Would it have been a comfort to them to have known it? Then certainly it must needs be a comfort to the Saints to know now, that in all their sufferings they have a conformity to Jesus Christ; we know it now, and that's the reason why we do suffer, it is to make us conformable to Jesus Christ; the Jews did not know this, that which was the reason why God would have them suffer, but we know it, and therefore in all our sufferings we should exercise our faith in the sufferings of Jesus Christ. Do we suffer thus and thus? he did so, to take away the sting of our sufferings; and in a special manner you that have been driven from house & home, if there be any here that have been driven to fly for their lives, and perhaps you have been driven to go among strangers; Oh! but your suffering
suffering is not so great as the suffering of Jesus Christ was, he fled for his life when he was but an infant, and did not only fly to strangers, but to his enemies, to the Egyptians: you are driven but from one part of England to another, Oh! exercise your faith in this; it was a very strange work of God's providence that presently after he was born he must fly for his life; you that are fain to carry your children with you, Oh! remember how Joseph and Mary was fain to do it, was fain to fly for the life of Jesus Christ, and carry him, and this flight was a great deal more than your flight, for they were fain to fly to Egypt. Now supposing it was by land as that many reasons may be given, they were fain to fly a matter of an hundred miles through the desert wilderness where there was no habitations; you fly from one town to another and find relief; they were fain to fly above an hundred miles, it's fifty leagues, which your Mariners' accompl three miles to a league, and was in the very desert between the Land of Canaan and Egypt: Now though it's true, the people of Israel was fourty yeers in the Wilderness; but it was not through the length of the place, three days journey might have carried them into the Land of Canaan, but it was fourty years that they were about it, God prolonged it, and they did intangle themselves and were stubborn and Rebellions, and so it was prolonged, though the way was but in itself short: but yet certainly this flight of Joseph with Christ to Egypt must needs be sad and miserable; it cannot be conceived that any of your flights should be so sad and miserable as that was, for they could not carry any provision with them, but were fain to fly in a private way to save the life of Jesus Christ; Oh! how often do you think did Joseph and Mary look upon this Babe when they were flying through the desert Wilderness, & think, What is this the Son of God? Is this the Savior of the World? Is this he that should be the redeemer of Israel? Is this he that is God and Man? Those that fly with their children.

The danger and length of Christ's flight into Egypt.

The inward temptations of the parents of Christ in their flight.
Is this he that is the second person in Trinity, that presently after he is born we must fly for his life through a desert wilderness? Oh! the strange work of God in the very work of Man's Redemption! Things were so low and poor, and seemed to go on in such a contrary way, as it would have put any one's faith to it, to have thought that Jesus Christ should have done such great things as he did. Oh my brethren! this is the way of God to put the faith of men to it, especially at first. So it was with Christ's flight into Egypt. It follows;

Vers. 2.

As they called them, so they went from them, &c.

Expos. As they called them, that is, Moses and Aaron, and other Prophets, and Ministers of God sent unto them, they called them to serve the Lord, and to worship him according to his own way. And especially they called them from Idolaters and false worship.

As they called them, so some turn it; that is, Though they were so called, so called, yet they went from them. When the means of God is so powerful, to resist them is a very great evil. If our Gospel; that is, our Gospel preached with so much plainness and power is hid, it is hid to those that are lost. But take it here:

As they called them, that is, Look what earnestness there was in Moses and Aaron and other Ministers of God to call them from their evil ways, so much firmness and stoutness was it for them to go against it. Calvin thinks it is, Because they called them, THEREFORE they went from them.

Because they called them; that is, They went from them for the very nonce (as we use to say.) Because Moses would have us do thus and thus, we will do the quite contrary for the very nonce.
They went from them: that is, Turned their backs upon them; like stubborn Children and Servants when they are called they will not hear, but turn their backs upon you; so did they to Moses. From whence observe;

First, It is a mercy of God, to have God's Ministers calling us to obedience. Who are we that God should fend his Messengers after us? What need hath God of us? Suppose we go on in the ways of death and perish, what shall God lose by it? But this is God's mercy, that he will call after us; God may say, If you will go, go on and perish everlastingly: Oh! but he doth not so.

Secondly, When God hath called us out of affliction, it is a great addition of mercy to call us out of sin unto duty; and we should account one as great as another. We think it a great mercy if the Lord will call us out of an affliction; but when God calls us out of a misery, and calls us to a duty, Do you think that that's as great a mercy? That's a sign of a sanctified heart indeed. You are in sickness and under great extremity; if God should say, I will give out my Word to deliver you, that would be a sweet word you would say. I but when God gives out his Word to call thee out of thy sin to a duty, thou shouldest as joyfully take an hint of that Word of God too; Oh! do you prize God's call unto you from sin to duty, as much as from misery to prosperity.

Thirdly, It's a great aggravation of men's sins if they be called to duty, after God hath called them out of misery and they do not obey it. After thou comest out of an affliction, whether bodily or spiritual, God expects thou shouldest as diligently hearken to his call that calls thee to duty, as thou dost take hold of his mercy when he held it to thee to deliver thee out of thine affliction; charge thy soul thus, Oh wretched heart that I have, I called to God, and God hath heard my call, and now God hath delivered me, and calls me to a duty, and shall I stop mine ears against God's call? Oh how just were it for God to leave
leave me in misery, when I turn my back to him when he calls me to a duty!

Fourthly, For men not only to disobey God's call, but to turn away themselves from it, and from those that speak to them in his Name, this is very wicked, a high degree of sinfulness before God: In Jer. 2. 27. They have turned their back unto me, but not their face; and so in Jer. 32. 33. They turn their backs, that's more than not to obey. Our backs, that is, illustrated.

Chap. 18. 17. to refuse to obey, to resolve not to obey, in Jer. 18. 17. God threatens them that in the day of their calamity he would shew them his back too; as when a Traytor is petitioning to his Prince, so long as the Prince is but willing to parly with him, and read his Petition, there is hope, but if the Prince turns his back and will not look upon his Petition, there's no hope then: So there is hope of people that we may bring them to obedience so long as they will hearken to the Word, but if once they turn their backs, then there's little hope; so when God turns his back upon sinners there's little hope then. Remember you that turn your back upon calls to obedience, Oh! remember that Scripture in Jer. 18. 17. that God threatens in the day of your calamity he will turn his back to you. Now this wickedness men do not grow to on a sudden; at first they are loth to be convinced that such a thing is a truth, but at length when the evidence of truth comes clearer they in a desperate way turn their backs upon it and resolve not to hearken to it: a famous instance you have of this in Jer. At first they said that Jeremiah did not speak the Word of the Lord, but afterward, As for the Word of the Lord that thou hast spoken, we will not hear.

Firstly, It is yet a higher wickedness to have our corruptions irritated by the Word and provoked. As they call'd, so they went away. When men's hearts grow as Lime, that the showers of the Word shall inflame them, this is a sad condition indeed; when the more clear evidence they have
have of the Word, the more desperate wicked they grow. We find it so in some places, when the Word comes with the greatest power, this is all the effect it hath upon the hearts of men, to make them the more desperate wicked. You wonder sometimes that where the Word is preached with power men should grow more wicked; wonder not at it, for where the Word doth not convert sinners, it doth harden them.

Sixthly, From the extream perversenes and stubbornness of the Jews we may learn this Lesson, That God's free Grace is very great and very strong; the Lord was mercifull to his people that were thus stubborn and stout, but the more they were called to obedience the more wicked they grew, and yet God's mercy continued towards them for a long time together, and indeed in that God should set his heart and love upon such a people as this, it is one of the greatest helps against despair almost as any we know. Do but look into the Book of God, and read of the people of the Jews what wretched, sroward, perverse, stubborn, stout-hearted people they were, and yet that God of all the people of the earth should choose them to be his peculiar people; Oh! the free Grace of God! there's nothing that God hath in his design more than to honor free Grace. I confess I had thought to have spent some time in shewing to you the extream stubbornness of the people of the Jews, and all to this end to magnifie the free grace of God towards such an unworthy people; you find that God doth so himself when he speaks of his Mercy to that people, he doth give them this notice, That he would have them to know, that what he did for them was not for their own righteousness, in Deut. 9.6, Understand therefore that the Lord thy God giveth thee not this good Land to possess it for thy righteousness; for thou art a stiff-necked people; As if God should say, I might magnifie free Grace, whereas I might have chosen some other people that might have been more yealdable to my hand, I chose.

Ezekiel 16:30. How weak is thy heart, saith the Lord, seeing thou dost all these things, the work of an imperious whorish woman? They are said to be strong-hearted, stiff-hearted, but faith the holy Ghost, how weak is thy heart? and you shall find in Scripture that they are called stiff-necked, and iron-friended, and that they walked contrary to God, and that they are perverse and crooked, and that they had hardened their hearts and made them like an Adamant; and faith Stephen, You have always resisted the holy Ghost; and impudent children, and rebellious children: It is very observable if you read those Scriptures, presently after they came out of the Land of Egypt, within three daies after God had shown them such a miraculous work they fell to murmuring, nay, they did not stay so long, for it is said in Psalm 106. They provoked the Lord at the Sea, even at the red Sea. And in Exodus 16.2.28. and in chap. 17. ver. 2. the people did chide with Moses again, so read the story of Exodus, Numbers, Deuteronomy, Judges, and the Kings, and you shall find them continually rebelling, a people with an Iron sinew against God, and yet for all that the Lord makes choice of this people, and loves them; Oh! free Grace, the free Grace of God. When your children are stubborn and stout against you consider of this, you think it a grievous affliction to you, Oh! but there is none in the world that are so crossed with stubborn children as God himself is.

And though you should find your hearts to be very stubborn, yet for all that do not have your hearts sink with despair, for God's Grace is free to overcome even stubborness.
ness, as it did here. You have a most remarkable place for that, for the overcoming of stubbornness, in Exod. 34. 9. Let my Lord I pray thee go amongst us (for it is a stiff-necked people.) This was no argument of despair, that God should not go among them (for it is a stiff-necked people:) But Moses makes such an argument with God, Lord, they are a stiff-necked people, yet I pray thee let my Lord go amongst us, and pardon our iniquity and our sin, and take us for thine heritage. [Where by the way we may note how the Chaldaic paraphrase renders this, viz. Let the Majesty of the Lord go with us; the Majesty or Divine Presence: the Hebrews call it Shecinah נָּשְׁכַּה they usually distinguish this from God the Father, and say there is no coming before the blessed high King without Shecinah. So our Savior more plainly, John, 14. 16. But to return.]

God holds forth by this example that he would have none link with despair, but be brought in by his free Grace, notwithstanding their stubborn hearts that they have had against him.

Now as for the latter part of this second verse, of their sacrificing to Baalim, and burning incense to graven Images, I shall not need to speak to that, as having spoken of that heretofore.

Ver. 3.

I taught Ephraim also to go, taking them by their Arms: But they knew not that I healed them.

Here we have the third degree of God's goodness towards Ephraim, the fruit of his love, he called them out of Egypt, and he called upon them by his Prophets, and he taught them to go.

God here compares himself to a Nurse, or to a tender Mother, or loving Father, that carries along the child, and guides the hand of it, and the feet of it; and as they are
are leading the children if there be any rugged foul way, the Nurse or the Parent takes them up in their Arms, such was my dealings towards Ephraim said God. In Psalm 77. 20. God there is said to lead them by the hand of Moses and Aaron, like a flock of Sheep. But here he is said to lead them like a Nurse, or a Parent, and this expression seems to have reference unto that we have in Deut. 1. 31. In the Wilderness the Lord thy God did bear thee as a man doth bear his son in all the way that ye went; Look as a man leads his son by his hand, and when he comes to hard way doth bear him up and take him in his arms, so did the Lord thy God deal towards thee as a man to his son: for so he call’d Ephraim in the former verse, his Son, he loved him when he was a child; so he is compared to to a child, and God to the parent that teaches him how to go, God taught them how to go in their way out of Egypt all along in the Wilderness until they came to Canaan.

When they came first out of Egypt they knew not which way to go no more than a child, and if God had left them when they were brought out of Egypt, certainly they had perished in their way, the way was very full of difficulty in which they were to go, and God did seem to leade them about, but the Scripture saith, He led them in the right way, in Psalm 107. 7. though they were forty years in the Wilderness, whereas they might have gone through within a few daies, yet still they were led in the right way, God taught them to go.

From whence there are these Notes of Observation.

First, When God calls his people out of afflictions, yet they know no more how to go, to guide themselves in their way than a little child doth. We think if we be delivered from such and such an evil we are well, but when God doth grant deliverance if he should leave us there, we should quickly spoil ourselves, we should quickly turn the mercies that have
we have into misery if we be left but a while; It is the pride of mens hearts that makes them venturous of themselves, hence they get many a knock and bruise; Oh! many stumble in their way and split themselves and perish because they will be going themselves and not depend upon Gods hand.

We find by experience now God hath brought us out of Egypt here, in great measure we are called out of Egypt, and we hope that God intends a Canaan to us, yet what children are we? we do not know how to step a step in our way, Oh! how often have we been at a stand in our way since God hath been pleased to call us out of Egypt? we have been at a maze, not knowing which way to take, this way or that way, Oh! how often have we fallen in our way, and gone astray? If ever people had need to have God to teach them how to go, then have we at this day; our path is an untroden path, and there are many stumbling blocks in our way, we often stumble and fall in them; Poor children have not more need to have the hand of the Parent or Nurse, when they go upon the Ice, in slippery waies, then we have need of the hand of God upon us, to leade us in our way and to guide us. That's the first Note.

Secondly, The way that God leads people in many times may be a way of much difficulty; he said, he taught Ephraim to go, and led him in the way. If we enquire what that way is? it was the way through the wilderness, yea, before they came into the wilderness, before they came at the Sea, in Exod. 14.9. The Egyptians pursued after them, (all the Horses and Chariots of Pharaoh, and his Horsemen, and his Army) and overtook them, encamping by the Sea, besides Pi-hahiroth, before Baal-zephon. Pharaoh and all his host pursued them, they were in a very straight way, The Sea was before them, Pharaoh and all his Army was behind them, and they were encamping by the Sea, before Pi-hahiroth, at the mouth of those Mountains, that
the Mountains did compass them round about, and they were before Baal-zephon, that is, the God of watching, the Egyptians God that they made accompt was the God that did watch those that went out of their Country without any leave, they came before that God that was the God for their watching those that went out their Country, and to keep them from going out, and between the Mountains, and the Sea before them, and a great Army behind them, and yet God taught them to go; what a way doth God teach them to go in? And then when they go further they must go through the Sea, or no other way, God taught them to go through the Sea, and when they have gone through the Sea, is all the evil over? No, they must come into the waste howling wilderness, and there be led along for forty years together, and yet God doth reckon up his guidance of them here in this way as a fruit of his love.

So long as we are in God's way, though the way be difficult, yet we have cause to bless God that we are in his way, and let not us be troubled at the difficulty of our way when we see God before us, and leading us in our way.

Thirdly, Though we meet with difficulties in our way, yet God loves to teach his people how to go in their way; and the more difficult their way is, the more care hath God of them to teach them how to go. We do not find such an expression of God's care of them to teach them in any other way but this of theirs, when they went first out of Egypt; because that way was the most difficult, therefore God takes upon him in a special manner to teach them in that way.

Be not discouraged at your difficulties, but when you are in your way, and your conscience tells you that it is not a way that you have chosen to your selves, look up to God for guidance, cry to him; as you find in Psal. 107. 6. 7. 6. They cried to the Lord in their trouble; (and then ver. 7.) he led them forth in a right way. Mark how these two are joined
joyned together: They cried to the Lord in their trouble, and he led them forth in a right way. When you are in straights, cry to God in your trouble, the Lord will lead you forth in a right way. When we have been in the greatest straits and have had the hardest way to go, how hath God taken us up in his arms! Through God's mercy, though we be very weak, yet we are gone on a great way even from England, from our spiritual Egypt and bondage. It is unthankfulness in people, to say, We are in as bad a condition as ever we were. What God may bring us to through the unthankfulness of men we know not, but certainly through God's mercy we have been led along a great way in our journey, God hath taught us to go; it hath not been the wisdom nor providence of men that hath carried us on in our way so far as we have been, no, we have found apparently we are not much beholden to the wisdom of men for that way that we have been carried on in, but 'tis God that hath come in in our straits, we see by what hath fallen out, how we should have perished in our way, we should have returned into Egypt; how often we have been ready to think, Would things were with us as heretofore they have been: Oh! this hath been the peevishness of our spirits, to be thinking of turning into Egypt: as it was with this people, though God was with them in their way, yet often they thought of returning back again. We have been ready to be thinking of by-waies for ourselves, and every one to be shifting his own way, and what cross paths have we walked in, first one way, and then another way, undoing what we have done? First engaging men, and then discouraging the same men that we have encouraged; though they have continued the same, yet our spirits have not continued the same towards them. We may apply that that you have in Jer. 31.22. which is spoken in reference to their way, coming out of their captivity; How long wilt thou go about, O thou backsliding daughter? It may be well.
:

An

52

Chap.

Expjltion of

ii.

well applifd to England at this day ; Oh how long wil
we go about ? that ie, (lifting thii way and thatj and not
!

daring to

Ter 2

in his

way 5 we are afraid

and Ephraim U my jirjl

born.

This

table to that Scripture

we

now

that if we

are

a Scripture very fu-

is

opening.

a fruit

It's

of fatherly love to guide us in aftraightway, and keep
us from ftumbiing. But mark how this Ihallbedone:
olT^hey pafi cume with rreeping^ and nith [applications will I

There muft be weeping and lupplication to
guidance in our way
As a poor child if
jj.[jg Jtfc a little by the Mother or Nurfe, it Itands crying
to be guided in its way
and this ft:ould be our care in
all cur ftraightSj not to fly upon this Infirumentj or the
otherjbutto crytoGod to guide us in cur way. We
^^y •''PP^y ^^^' ^^ Gods guidance of the foul from fpiri-

fatherly love

lead them.

to guide us in

^ry to

cur way.

God

(hould go on in the right path that God guids us in, that
we (hould mifcarry, and therefore we goaboutj and
that's the reafon ic is fo long before we have our deliverance^ becaute we go about, and do not follow Gods
guidence inour way. There's an excellent promife that
^^^ makes to his people in Jer. 31. 9. in reference to the
guiding of them in their way from their Captivity j Ihey
P^al come uiib weeping.and with jufplications Vfil 1 kadthem:
1 rvill caufe them to walkjbj the rivers oj waters^ in aftraight
way n>herein they pall not f:umble :jor 1 am a father to ifrael,

ilhiiuaced.

Ii'safriiit

cruft

God

for

:

5

AddI edto

the guidence ^"^^ ^glP* i
al bondage
ot tbe foul,

when God
he guides

it

brings the foul out of the fpirituin the way to heavenly Canaan

ycu whom the Lord are bringing cut of your Spiritual
BondagejlookuptoGod toteach you howtogo why?
For your way is a bard way, it is a ftraight way, it is a
narrow way that you are going now, it hath many
ftumbling blocks in itj it hath many by-paths near it.
foul
the
that are very like to it ; Your way is a very flippery way,
Why
needsguidingarjd you hadnecdbetaiight how togoj
you may flip
an4 fall and break your felves quickly if you be not
taught how to go you that arc yong beginners in the
:

J

way

j


way of Religion be not too confident in your own understanding, and your own strength: many poor children for want of the care of their Nurses have gotten such falls when they were children that have lam'd them and made them go crooked all their daies; and so it hath been with yong Professors of Religion, many yong ones in the profession of Religion, because they have been too bold and confident in their own understanding, the Lord hath left them to such falls that they prove but crooked all the daies of their profession, but though they do go on in a way of profession of Religion, they are but maim'd Professors, crooked Professors, because of the falls that they have gotten when they were yong ones: And truly we have very great cause to fear that who lives but a few years, to see those that are yong Professors of Religion now live to be something old, I say, we have cause to fear that those that live to see it, will see a great many maim'd and crooked Professors of Religion, for there are a many yong ones in these slippery times gets falls that venture so much upon the Ice, upon doubtful things that they understand not, which get such falls and bruises that are like to stick upon them as long as they live. Some of you it may be may remember when you were children you would use to venture upon the Ice, and be sliding, and you got such bruises then that now you feel them; Oh! let yong ones take heed of venturing upon doubtful things, let them look up to God to make their way plain before them, and not lean to their own understandings lest they have falls (I say) by which they get bruises that they may feel another day.

And further: Seeing God makes it to be a fruit of his love to teach them how to go, when you see others slip and stumble in in the way of profession of Religion and spoil themselves, Oh blest God then for his mercy towards you, that he helps and teaches you in your way: As when a man is riding upon the road in winter time, it may be he sees some before him whose horses
An Exposition of Chap. II.

horses get into holes and stumble, and it may be the man breaks his leg or shoulder before him, if it proves not to be deadly to him; now if you should see a man falling and breaking his leg or arms, falling down with his horse in such dangerous ways as there is in many places, would you not have cause to bless God that you are delivered from that, that God hath preserved your limbs? Thus when you see Professors falling in the way of profession of Religion, Oh! bless God that he teaches you in your way, that he guides you. To women that are weak in ways that are slippery you will take hold of their hands to guide them; and so God doth to you, know the whole course of your way from spiritual Egypt to spiritual Canaan, it is ice and rugged at the way, that God is fain to take you by the hand, and Oh! the goodness of God to condescend thus to his poor Creatures, to compare himself to a Nurse, Oh! how often would we run into harms way (as we use to say) if God did not lead us?

And further, Take heed you who are weak, and have need of teaching, that you be not wayward and wanton; that you be not foolish and unruly; and that you do not wilfully run into rugged and slippery ways: God indeed is as a Nurse to teach you how to go, yea, but be not you as wayward and sroward children that sometimes tire their Nurses; it's more difficult to teach some children than others how to go, they are so froward and wilful that they will go their own way, if the eye of their Nurse be but from them never so little they will go their own way. Oh! take heed you be not among those froward wilful children that will be going their own way.

Again further, I taught Ephraim to go.

God's Ministers and all of us should labor to follow God in this way of his, that is, To have a tender care of others; we should be like our Father: God takes a delight in teaching weak ones how to go, and in guiding of them in their way. Truly we that profess ourselves to be God's children
children, we should imitate our Father, and especially God's Ministers, they should take a delight to help weak ones on in their way, and to carry weak ones in their very arms; that which God is said here to do, Moses in another Scripture is said to do, as in Num. 11. 12. Have Num. 11. 12. I conceived all this people? have I begotten them, that thou shouldst say unto me, carry them in thy bosom, (as a Nursing Father beareth a sucking child) unto the Land which thou swearest unto their Fathers? It seems Moses, though he thought it to be very hard to bear so many people in his arms (as it were) yet God gave that Commission to him, and he did it according as he was able, he did carry the people as a Nurse, or a Father or Mother carrieth the sucking child in their bosom.

Yea, And though God's Ministers meet with those that are very froward, yet they must not be discouraged; we are as froward in reference unto God, as any can be in reference unto us, and therefore you must consider you that are Ministers, when you meet with young Professors, and others that are beginning in the ways of godliness, and you find them untoward and peevish many times, do not call them off because of that; if God should have cast off you because of that, what would have become of you? No, instruct them with meekness, even instruct them with meekness that oppose themselves; though they kick and spurn, yet instruct them with meekness though they oppose themselves, and in 1 Thess. 2. 7. we have a notable pattern of a Minister there how he should carry himself in this respect; But we were gentle among you, even as a Nurse cherisheth her children. Thus Ministers should be of gentle spirits, and know that God doth put them in place to teach children how to go in their way; and therefore we find it in Tit. 1. 7. that they must not be soon angry, Ministers must not be of angry dispositions; you would be loth to put your children to froward Nurses. An apt simile. their very milk would some way favour of them, and

H 2
An Exhibition of
Chap. II.

A Nurses qualification.

your children may get a great deal of hurt by Nurses that are pettish and froward; it is a special qualification and necessarily required in a Nurse, that she be of a gentle and patient disposition: Now Gods Ministers are compared to Nurses, and do not think the comparison too mean, for God himself is compared to a Nurse, when he saith Ephraim how to go.

And then lastly, Seeing the tender care of God, like a Parent or a Nurse towards the Child, is made an engagement to their duty, and an aggravation of their sin, because they were not what they ought to be. As if the Prophet should have said, Oh! therefore you should have served and loved the Lord that was so gracious to you as to teach you, but you have not done so; and therefore your sin is greater. From whence the Note is,

Ob. 8.

That the love and tender care of Parents and Nurses in bringing up children, and enduring much trouble with them, is a great judgment to children when they grow up to requite with duty and due respect their Parents and Nurses; and if they do not it's a great aggravation of their evil. You that are grown up from children, remember the care, remember the sorrow, remember the trouble of your bringing up, and be ashamed of your undutifulness; How is it that you have all your limbs, but from the care of your Parents and Nurses? you are to bless God for your Parents care, and the care of those to whom you were committed when you were children, and know that you owe due respect unto them for it. He is an Apostate to the great Law of Nature who Violates Charities due unto Parents and Nurses. I remember I have read of the Pisdians, a certain Heathen people, that when they were a Feasting at any time, the first fruit of all their Feast they would offer to their Parents, as thinking it unseemly for them to rejoice in the use of the Creature without shewing due honor to their Parents from whom they had their

Be ashamed undutiful children.

The Pisdians.
their being and education; Heathens have ever condemned undutifulness in children to be unnatural and liable to punishment, and they have punished undutifulness; and the law of God (we know) doth punish a stubborn child with death.

But they knew not that I healed them.

Many times children, though there be a great care to teach them how to go, yet they will venture themselves, and by their venturousness and wantoness they get many a knock and bruise. So it was with this people, indeed my care was towards them, but they would go their own way, and they often bruised themselves. Well, did God therefore reject them and say, It is through your own fault that you have gotten these bruises and maims. No, I healed them faith God. Though he were never so froward, and he got by that many bruises, yet my pity was so great that I healed those very bruises and maims that he got by his wilfulness.

Though in the reading of this we may pass it easily by, yet it is as notable a Scripture as most we have in the Book of God. What's the reason our consciences do so misgive us, and that we are so afraid that the Lord will leave us to ourselves? when our consciences accuse us of this, Oh! we may thank our selves for it, the Lord showed us another way, but we through our sinfulness, and frowardness would go in our own way, Can we think that the Lord should have care of us in our fores that we got our selves by our wilfulness? yes, (faith God) such was my compassion towards Ephraim, that I taught him how to go, and yet they got bruises, But I healed them afterwards.

That's the Note from it, God will not cast off his children though they get hurt; yea, though they get hurt by their own sin, yet the Lord is so gracious as to heal them. You have
have a notable Scripture for this, in Isa. 57. 17, 18: For the iniquity of his covetousness was I wrath, and smote him: I hid me and was wrath, and he went on frowardly in the way of his heart. He went on frowardly when I smote him; what then? in the 18. verse, I have seen his waies. One would have thought that should have followed, I have seen his waies, and I'd smite him, and plague him, and make him to know what it is to deal so frowardly and perversely with me: but, behold the goodness of the Lord! God's waies are not the waies of men, his thoughts are not our thoughts, for he faith, I have seen his waies, and will heal him, and restore comforts to him; I will not say, I will never leade him more, because he would not regard my teaching but goes his own waies and gets many bruises; No, I have seen his waies and will heal him, and lead him notwithstanding.

Oh! be not discouraged when you have gone out of God's way, but be troubled and ashamed, make use of this promise, the Lord sees the frowardness of his people, and yet will heal them, and lead them, and restore comfort to them.

And my brethren, thus hath the Lord dealt gracioufly with us in our inconsiderate, foolish, sinful courses, how often we in this Land have been brought low by our inconsiderate, foolish waies; we have been sore wounded, we have been in danger to bleed to death by the falls that we have got, we have often given all for gone as it were, men's waies have been so pervers and croes as there hath been little hope of any good, that sometimes when we have met together we have even said, all is gone, we are but betrayed; and therefore there is little hope of any good; Have not we oftentimes said thus? but the Lord hath come in and healed us, and that Scripture in Isa. 57. hath been made good unto us, the Lord hath beheld the frowardness of our waies, and yet hath healed us, and yet hath led us. You have gone one in such and such

Use

Applicat. to England.
such waies faith God, and you have even undone your selves in them, and you were made but fools, and others squandered away your estates, and nothing came of it; well, you knew not what to do, I will lead you in waies that you do not think of, in such waies as you have the leas hopes of good by, I will lead you on in those waies and restore comfort to you. My Brethren, the waies that the Lord hath this last Summer restored comfort to England by, were they waies that any of you did think of this time twelve month? Certainly it was never in the imaginations and thoughts of men to be brought in such waies as the Lord hath lead us in, and restored comforts to us by, the Lord did see that the way of the old Soldier was not the way to restore comforts to England, but the Lord hath led us in other waies: well, let God's healing of our bruises that we get in walking in our own waies make us thankful and careful that we run not wilfully into any such waies any more; that we be not still more ventuous, and more careless: if we be, God may suffer us to break our bones; for though God be patient and loving, and merciful, yet he hath times to leave men in the perverseness of their waies, it may cost us dear before we are healed: if God doth leave us, though God may not take away his love, to cast us wholly off, I but we may be forced to cry again and again with David, in Psal. 51. Restore to me the joy of thy salvation, that the bones which thou hast broken may rejoice; David would go out of his way, and he got such a fall as he broke his bones: Oh! that the bones which thou hast broken may rejoice. When God heals us, he expects that we should take notice of his work, that we should acknowledge him. But mark what follows.

But they knew not that I healed them: I healed them faith God; but they knew not that I healed them.

My Brethren, that's the Note from it, God doth us much good that we know not of: I say, God doth us much good.
good that we know not of; not only in preventing mercies in a day that we know not of, but in healing mercies, we attribute our healing to this and the other cause; but it is God that comes in in the use of means, sometimes comes in beyond means; though means oftentimes hath been used and no good hath been done by them, at last God by a secret and invisible blessing he comes and heals us; we must not envy at the honor that is due to Instruments; But certainly by the healing that we have had this last Summer, we have cause to look beyond all men and means; though God hath used means, yet it is God that hath healed us, and they desire that we should attribute all the Glory to God, our healing hath been such that except we even maliciously shut our eyes we cannot but know and acknowledge that God hath healed us in great measure; Oh! let not us by our pride and stoutness, our oppression, our foolishness make it appear that we do not acknowledge that God hath healed us, God stands much upon that, because it is his Glory to heal his people therefore he stands much upon it to be acknowledged to be the healer of his people. For bodily healings we are ready to acknowledge those that do heal us; What thankfulness is given to Physitians when they have been Instruments to heal our bodies; Before healing any body would say they would give, Oh! what would they give! all their estates that they might be healed of such a disease; but when they are healed it may be they will neglect the Physitians, but 'tis those that are of base spirits; but others are very ready to acknowledge thankfulness that way to the Physitians that heals their bodies; how gainful therefore is the practice of Physitians that God makes use of to heal mens bodies? I remember I have read of Lewis the Eleventh of France, that for his Chaplins he allowed them twenty shillings a month, but for his Physitian, one John Cottiere, his allowance was ten thousand Crowns a month; four Crowns would
would serve his Chaplin and ten thousand for his Physician, that's a gainful practice, because men are more sensible of the healing of their bodies than the healing of their souls.

Well, any of you who have been in great sickness and distresses of body, yea, and in distresses of soul too, and are healed, do not you now by the frolickness of your spirits and the abuse of your strength in the ways of sin, manifest that you do not know that God hath healed you, both in respect of National healing, and in respect of Personal healing; let every one make use of that of David in Psal. 103. Bless the Lord, O my soul, and all Psal. 103. that is within me bless his holy Name; and again, Bless the Lord O my soul, and forget not all his benefits, who forgiveth all thine iniquity, who healeth all thy diseases. Oh! that we were able to join these two together now, Who forgiveth all thine iniquity, and healeth all thy diseases. Healing is a mercy indeed, but then 'tis a mercy to purpose when it is a fruit of forgiveness, when we can make good the former; who forgiveth thine iniquity, and healeth thy diseases, when we can say our healing is a fruit of our forgiveness; God hath in great measure healed the Land and Nation, Oh that we could say that he had forgiven us! our healing without our forgiveness will be to little purpose, and therefore in the times of our greatest wounds we should cry for forgiveness in the first place, and not be satisfied with anie healing without forgiveness of our sins. And so particularlie, God hath healed some of your diseases in body, it may be your families have had the Plague, or some other disease, Pox, or Measels, why the Lord hath been pleased to heal you, you were in a sad condition then, and the Lord hath healed your families, yea, but can you put both together, bless the Lord who hath forgiven the iniquity of my familie, and healed the diseases of my familie? And so for your own particulars, do not satisfy your selves with this, that you have
have your healths restored you, except you can bless the Lord who hath forgiven mine iniquity, and healed my diseases; when thou findest the one, that thou art healed, be not satisfied except by faith thou canst see the other, that thou art likewise forgiven all thine iniquities. And thus much for the third Verse.

**V E R S. 4.**

*I drew them with cords of a man, with bonds of love.*

This Verse is a great Verse, and it will be very hard to pass over this in an Expository way only.

*I drew them with cords of a man, with bonds of love.*

Here's a fourth or fifth expression of God's love; for there was two in the former Verse, *Taught them to go, and healed them.* Now here's the fifth, *I drew them with cords of a man, with bonds of love.* God still aggravates his mercy that they might see their sin. As there's no such way to be kindly humbled for sin, as to see it against much mercy.

*I drew them with cords of a man.*

**Expos. 1.** Some would carry this as if it were a proper name, with the cords of Adam, for so the word is, for the word *Adam,* signifies a man of red earth.

But it's rather to be taken appellatively, with the cords of a man, that is, I did not deal with them like beasts, which must be drawn or put on with violence, my way was not thus with them, to draw them and to have Iron Chains about them, or strong cords to force them on in their way, no faith he, I dealt with them like men, I drew them on with the Cords of a man. It doth note these three things:

First, I dealt with them in a rational way, as men, not as beasts, and sought to draw them in that way, as men.

Secondly,
Secondly, I dealt with them in a gentle way, not with rigor and violence, but as a man, for they were humane, so my ways were ways suitable to their humanity: as the Scripture sometimes speaks of the Rods of men, I chide them with the Rods of men, by which some think is meant, (that is) more gentle, I dealt with them gently.

And then thirdly, with the Cords of a man, that is, I dealt with them in such ways as were honorable to them, as were suitable to that respect that is due to a man. I considered that they were men made at first according to my Image, and they were the most excellent Creatures that I had upon the earth here; and therefore I dealt with them in a way suitable to their Nature, to preserve the honor of their humane Nature, Rationally, Gently, Honorably.

First, Consider how Rationally God dealt with this people.

First, The Law that I gave to them it was according to the Principles of right Reason, there was nothing in my Law but was suitable to the very principles of right reason, in Deut. 4. faith he, The Nations shall bear at these Statutes, and say, Surely this great Nation is a wise and understanding people, (why?) in the 8 verse, What Nation is there so great, that hath Statutes and Judgments so righteous, as all this Law which I set before you this day? Mark, all the Nations that are about you shall say, What Nation is there so wise, that hath Statutes and Judgments like this Nation? Surely then my Law it had abundance of Reason in it, it had the reason that might convince not only you, but all the Nations about you; I drew you with the Cords of a man, in a rational way.

Secondly, God strengthened it with many Arguments, 2. Backt with which is some way beyond the manner of men; If the Lord had Reasons, but only given out his Law, and left men to find out the meaning, it had been enough; yea, but the Lord drew them
them with the Cords of a man, that is, added to his Law many Arguments and Reasons to shew the equitie of the Law that he had given to them: now men think it en-ough if they give out a Law, you do not use to have the proof of the Law and the reason of it; yea, but faith God, I drew them with the Cords of a man, I gave them a Law that had reason in it, and explain'd that; as if we should go no further than the very moral Law, see how God begins, I am Jehovah thy God, that brought thee out of the Land of Egypt, every word a Reason to back the Law.

I am Jehovah, therefore obey. I am thy God, therefore obey. I am thy God that brought thee out of the Land of Egypt, therefore obey. So you shall see how the Lord doth argue his Law by the strength of Reason.

Yea, not only Reason, but many Persuasions and Motives, and Exhortations, as man deals with man, if you read the 4, 5, and 6. Chapters of Deuteronomy, you shall find all those, with Motives, and Persuasions, besides Reasons, to draw them on to obedience, Now Motives and Persuasions are the Cords of a man, to draw man as a rational Creature.

Fourthly, If there were any objections that they had, I answered all their objections. Do not you find when you come to hear the Word, that the Word meets with every secret objection, you can have no secret objection against anything that God requires but at some time or other the Word meets with it.

Fiftly, Yea, I called them to reason with me, therefore I dealt with them like rational Creatures, as in Isa. 1. 18. Come, let us reason together, faith God; see how God deals with people after the manner of men: As now, If you should fall out with a neighbor, and it may be your neighbor is froward and humorous, but now, you are able to overcome your own passion, and you go to him and
and say, I pray thee let us reason the case together, and if it be yours, take it; now you deal with him like a man. So God, why faith he, let us reason the case together, be not carried on with humor and passion, but let us come and fairly reason the case one with another.

Further, Sixtly, God earnestly desires that they would but consider of things, in Deut. 32. 29. Oh that they were wise, that they understood this, That they would consider their latter end. Now when you have to deal with them that are humorous, if you by the strength of reason have power over your own passion you would be ready to express your selves thus, Oh that I could but find such a man in a way of reason, that he were but wise, that he would but weigh things! thus God faith concerning his people, Oh that they were wise and considered, and understood things!

Seventhly, God pleads with them after the manner of men, in Jer. 2. 35. I will plead with thee, because thou satest, I have not sinned; thou art Righteous in thine own thoughts. Come, I will plead with thee, and convince thee faith God. As now, If one wrongs you, and they will not acknowledg that they have wronged you, perhaps some are of turbulent spirits and they will make them know that they have wronged them by calling them into prison, and by Law; but God he doth not so, but he pleads the case with them.

And then in the last place, The Lord will appeal to their own consciences whether they have dealt well with him, yea, or no; he will make them to be the Judges; in Isa. 46. 8. Remember this, and shew your selves men: bring it again to mind, O ye transgressors: do not be led on like beasts in your passion and humor, shew your selves but men, and do but remember, and think of it, I will leave it to you to Judg, and so, Judg between me and my Vinyard; and then again, Are not my waies equal, and your
How God deals gently with his people.

1. Sutes himself to their dispositions.

Simile

2. Observed when they were in a good temper.

Wives

3. Gave them time to consider.

Now all these expressions are to shew how God did draw them with the cords of a man in a rational way.

Secondly, In a gentle way: As if God should say, I have not driven them on with rigor, but I have dealt gently with them like men: indeed if so be that one should be always striking a youth, or servant, or man, you would be ready to say, you are not medling with a beast, or a dog, but with a man; faith God, I remembered I have to deal with a man, and therefore I dealt in a gentle way. There are these six or seven particulars, how God expresses his dealing with them in a gentle way.

As first, I have suited myself to their very dispositions, this is now to deal in a gentle way; as a Schoolmaster he looks upon his Scholers not as a company of beasts, but as the children of men, and therefore he considers their dispositions and tempers, and he suits himself with their temper, (if he be a wise Schoolmaster) and will draw them on with such waies and Cords as are sutable to humane Nature. So I do faith God.

Secondly, I have observed when they were in the best temper, and have sought to work upon them then, I have observed what their dispositions are; but now though men and women are of such and such dispositions, yet always their good humor doth not work. If you that are wives will deal with your husbands like men, observe when they are in a good temper, and then deal with them and seek to draw them; God doth so; I observed when they were in the best temper of all, and then I came upon them with the most strength, to draw them at such a time rather than another.

Thirdly, I gave them time to consider; though they were never so untoward, yet I did not come instantly upon them with blows, but I gave them time to consider, to be think themselves: many Scriptures we might shew for either of these: you do not give beasts time to consider.
Ver.4. the Prophese of Hosea.

47

Now when you fly upon others presently without giving them time to consider, you deal not with them like men but beasts.

Fourthly, I have hired them to obedience by my gifts; I do not only in an imperious way command them to obey, or else look to it at your peril, but I have come and hired them to the waies of obedience, and gave them gifts to draw them, and so I dealt with them like men.

Fifthly, I have had consideration when they did not obey, whether it were through weakness or wilfulness, when they were disobedient, I did not make it all one whether they disobeyed through weakness, or wilfulness, and so I dealt with them accordingly.

And then Sixthly, In all afflications that was brought upon them, I considered that they were but men of weak natures, and could not bear much; I did not lay on as if I were laying on upon an Ox, or such a creature that had so much strength to bear, but I considered they were men, and I laid on my strokes gently, considering that they had tender natures: as you know the Prophet speaks in Isa. 57. 16. I will not contend for ever, lest the spirit that I have made should fail before me. The Lord looks upon the weaknesses of his people, and therefore will not contend, lest their spirits should fail before him.

Seventhly, In their afflications, I was sensible of their afflications as well as themselves; so you know what the Lord saith, In all their afflications I was afflicted, I was sensible: so as a tender Father, or wise Master, if he doth strike the child or servant, the very blows in a manner will be as sensible to him as to them; but it is not so with you when you strike a beast. So saith God, I did not afflict them, but it went to my very heart, and I was afflicted as well as they.

Thirdly, I drew them with the Cords of a man; that is, in an honorable way, so as that honor and respect that was
was any way due to such a creature, or that was futable to such a creature it was preserved.

First, My Instructions was ever more than my blows, I never struck more blows than I gave them Instructions, if I struck them one blow, I gave them twenty, fourtie instructions to one blow. When you have children or servants, and perhaps you will give them forty blows to one instruction, you deal with them not like men, but like beasts. That’s the first. It’s a dishonor to man-kind, for any Superior to give more blows than instructions, but I dealt with them like men, futable to that respect that is in a kind due to humane Nature.

Secondly, Whatever spark of ingenuity remained in them, I took care to preserve it; that’s the second thing; If there were but a spark of ingenuity in any of them I took great care to preserve that ingenuity, and not to quench that spark in all my dealings towards them.

Thirdly, I aimed at their good as well as mine own, as well as my glory; there’s many Scriptures that way; you do not do so when you strike beasts, you do not consider of the good of the beast, but at the benefit that you should have, that he may further your work. But now when you come to strike men you must look at their good as well as at your own good; there’s no parent must strike the child, but must look at the benefit of the child rather than to satisfy his humor. When you strike meekly for your own advantage without aiming at the good of those you strike, you deal not with them like men, but like beasts.

Fourthly, I did never anything towards them but so as they might have hope still preserved in them of being reconciled to me upon their coming in, though they deserved never so much, and I seemed to come against them the most harshly, yet I never so came against them but there was hope preserved, that at any time of their coming in and repenting I would be reconciled to them; this is to deal with them like
like men, when you deal with any that offend you (parents or Governors) never be so harsh, but though they be very evil, there must be preserved some hope that upon their coming in they be reconciled to you.

Fifthly, I was careful to maintain their honor as my people, (that is) in all my dealings with them, though they were hard sometimes to flesh and blood, yet I put a difference between them and other people; other people were to me in comparison but as dogs (as it were) but these as men, and as free men, in Jer. 2. 14. Is Israel a Servant? is he a home born Slave? why is he spoiled? What, Israel a servant, a home-born Slave! no, he must be look'd upon as a free man. So in Isa. 27. 7. hath he smitten him, as he smot those that smit him? No, I look upon them with some different respect, and as men, and as Free-men, and deal with them so.

Sixthly, Whosoever they began to return, I met them half way; I did not stand it out to the uttermost to discourage their hearts, but I met them half way in all their returnings. And did not God deal honorably with them? Indeed if you would deal in a contemptuous way with another that hath offended, you will say, Let them wait; yea, but if we will deal with another in an honorable way, if we see him but in coming a far off, we will run and meet him, as the father of the prodigal did; so faith God, I did not deal with them in a contemptuous way, but I drew them with the cords of a man, and in an honorable way I dealt with them. Thus you have this expression opened, I drew them with the cords of a man.

Now there are divers Observations from hence:

The first is, That the ways of God are very rational, so that they may draw any man of understanding to love them: If mans nature were not degenerated, were it that we did but stand right in regard of our principle of Reason, it were impossible but the ways of God should draw us, at least
least to an outward obedience to them; there's no reason in your ways, but there's reason in God's ways, and therefore if you had but the hearts of men, though you had not the hearts of Saints, yet to approve of God's ways, at least: and for an outward conformity to them you might be drawn; if men were not besotted with their lusts, certainly they would never be so confident in their sinful ways as they are, if men did but bethink themselves of the way of God. Saith Solomon, When thy people are carried away captive, and shall bethink themselves: there is so much reason in God's ways, that if one did but bethink himself: Saith David, I considered my ways, and turned my feet unto thy testimonies. Oh! it's a great mercy to have a considering heart; and it's a great judgment of God to leave men and women to a flight and vain spirit, not to weigh and ponder things; most people are led on in a continued hurry of passion, like to the Horse in the Battle, and no man saith, What have I done? Oh! couldst thou but have so much power over thy passion, and the violence of thy lusts, as to get alone and weigh God's ways, surely thou couldst not but be convinced that the ways of God are better than thy ways, they are so rational.

The Second Observation is this:

The way to prevail with men, it is to deal with them in a rational way; the way that I took with this people to prevail with them, it was, to draw them with the cords of men: Certainly the way that God takes to prevail with people is the best way.

Therefore those men that would prevail with any people to bring them to any thing that they desire, is to deal with them in a rational way, and so seek to prevail with them; the Spirit of God doth so, in Joh. 16. 8. And when he is come, he will reprove the world of sin: it is, shall come with DEMONSTRATION, for so the word Logically signifies; it's a word that signifies to convince in a way of
of demonstration that one cannot deny possibly, and to the Apostle faith, *We came in the demonstration of the spirit and of power.* Mark; Demonstration of the Spirit to it came to be in power; and it concerns Ministers more especially. If you that are Ministers would speak powerfully to people, speak in demonstration, the demonstration of the Spirit indeed it must be, there is a spiritual Reason in the Scripture; Ministers must not think to scare men into the ways of Godliness, though I know sometimes God makes use of the bare terrors of the Law; but the main thing whereby Ministers must have hope to do good to their people must be by preaching convincingly, to overcome their very reason as much as possibly can be, and to set the Law of God so before them as if they will but judge between God and their own souls, they shall condemn themselves, and approve of God. That Ministry is like to be the best Soul-saving Ministry, that meets with every objection of their hearts, and at every turn the secrets of their hearts comes to be opened; Oh! remember you preach to men and therefore you make use of that reason that you find in Scripture: I know reason alone will never do it; I, but God when he works to the salvation of souls, he works upon them after the manner of men, and therefore the Ministers of God that are Co-workers with God, they should work in such a suitable way.

And not only Ministers but Majestates too, they must labor to draw them with the Cords of men also, that is, not by violence, in things that men cannot be convinced of, to think to force them in a way of violence, (I say) in things that they cannot be convinced of, in such things as they are not wilfully ignorant of, they must not make prisons and fines to be arguments, these are not the Cords of men; indeed in things that have the light of common Equitie and Justice, as Civil things that carry in the very face of them a light of common

*1 Cor. 2:4.*

Ministers must convince, not scare men.

The most convincing Ministry, the most powerful.

Majestates must deal by reason rather than violence in difficult cases of conscience.

K 2 Equitie
An Exposition of

Chap. II.

Equitie and Justice, there Majestres need not stay for any further convincement, and there (I say) they need go no further, but they may deal with them in a violent way if they break those; but in all things that are of a more dubious nature, and that are from connexions, and consequences, and more difficult to be understood, and that are controversal even among godly men, and wise men, there they must look to it, and people must have waies of instruction first, and to be informed first, and likewise if they do not oppose them in a wilful way, but if they see that they do desire to understand what they are able and cannot, they must not think to go on in a way of violence there, that is not to deal with men like men in that thing, to force them unto such waies that they do not see reason for, and let them labor to the uttermost they can, they are not able to understand, then certainly there must be forbearance in such things; and especially the rather, because that Christ hath given us charge, not to yeeld to any thing in matter of Religion till we do understand the rule of it; Whatsoever is not of faith, is sin; when Christ gives that charge, that we must not yeeld to it because such and such men do so, till we do examine it and be able to understand the rule; now then surely the uttermost that the power of violence and force can do is this, To make men examin things, but no further.

And so for you that have any under you, your servants and children, instruct them, shew them the evil of their waies, do not fly upon them with your rage and passion, but deal with them like men in way of instruction.

The third Note is this, It's a great aggravation of mens sin, not to be drawn by these Cords of men; for a man to stand out against reason is a great aggravation: So men stand out against many waies of God, and yet their consciences fly in their faces and condemn them. Oh! thou art a wretch.
a wretch, that though the Lord hath sought to draw thee with the Cords of a man, with Reason, and hath convinced thee, he hath gotten the cords into thy conscience, and God pull's, and thou pulle'st, and wilt not be drawn with those Cords. Oh! this is a wickedness for men to go on in waeies that their own consciences do condemn them in. Some vain reasonings can draw men to sin as a Cart-robe, that's the meaning of that place, They draw iniquity as it were with a Cart rope; that is, their vain reasonings that they have for their sin twisted together make a strong Cart-robe to draw iniquity; Oh! shall not Gods Cords be as strong as the Devils Cords, or Mans Cords? Manie there are, though God seems to draw them with these Cords of a man, yet their lusts are so strong like pampered horses in a Team, they will break the Cartropes, break all their harness to pieces; and so do manie unruly Spirits even say like those in Psal. 2. Let us break his bonds, and cast away his Cords from us. Well, thou shalt one day be held by the Cords of thine own sin (as the Scripture speaks) and thy conscience shall lash thee with those Cords of Conviction that did not draw thee: Shall not the Cords of Conviction draw thee from thy sin? they shall serve to be as whips to lash thy soul even to all eternity; know that the Rules of Right-reason, and Scripture-reason shall stand when thou, and thouands of such wilful fools as thou art shall perish eternally. And these are the Notes for Gods dealing in a Rational way.

And then the second was, in a Gentle way.

First, Mans Nature, (if it be not degenerated) is of a loving, gentle disposition, 'tis the nature of man to be of a gentle disposition, that's the Note from hence, and I raise it thus: I dealt with them, with the Cords of a man: that is, Gently, which is mans Nature, such a gentleness as fair means will work upon it rather than ridged waies, and hence in ordinarie speech, Kindness is called humanity.
An Exposition of 

Chap. II.

humanity, let men have some humanity in them, that is, let them be **courteous**; to be courteous, and to shew humanity we use for all one; so that the nature of men, though it be fallen, yet if it be not twice dead, and overcome by its corruptions exceedingly. There is an humanity, an ingenuity in the very nature of man naturally.

Oh! you that profess Religion, labor you to be eminent in this; in **courteousness**, in **gentleness**, in **humanity**, know, that Grace though it doth elevate above Humanity, to Christianity, yet it doth not take away Humanity. No, it raises it higher; and therefore seeing there is something left in man's nature of **gentleness**, and **fairness**, surely those that have Grace, and have a principle to curb corruption, they should have much **gentleness**, and **fairness** with them.

2. Draw our relations with **gentleness**.

Secondly, Seeing that these are the Cords of men [**gentleness**] we should use them to draw those on to goodness that we do desire. Ministers, Parents, Governors, Neighbors, observe the dispositions of those you have to deal with, suit your selves to them, labor to gain their hearts that way if possibly you can, that they may have good thoughts of the ways of Godliness, do not put them on by bitterness and sowrness. Did not God gain upon your hearts in a gentle way? however, if God did come in a harsh way to your apprehensions at first, yet know, there is no such distance between you and your neighbors, those that are under you, your children, or servants, as there is between God and you; therefore it is for you to deal with your fellow Creatures in a gentle, fair way. If a Hunter would get his Game, he doth not make a houling and noise, but he goeth gently without any noise: And so it is not through violence, noise, and horror; if you would get people but in a gentle way, hire children and servants to that which is good. Learn that way you that are of harsh tempers, to entice your children and your servants to good: You do nothing but threaten them
them to good, and say, If you will not do thus and thus I'll deal with you thus and thus, by way of threatening: Oh! try what an enticing way will do; do not you to domineer over others as to think that it is for you to satisfy your wills upon them, but labor to suite your selves to them.

And never chastise Children nor servants but with grief, and put a difference between weakness and wilfulness in your Children and Servants, and let your hand be heavy upon them only upon meer necessity, when all other means are tried, never but then let your hand be heavy upon them: Thus you should do with those under you, as God deals with his people, with the Cords of a man, gently.

Thirdly, From hence it is a great aggravation of sin, that we stand out against gentle means, the fair glosses of temptation they take our hearts. As now, if you can bring gifts to a man you can quickly blind his eyes: We have found these cords of men, we have found that man's nature loves gifts, and those in the place of justice if they have bribes and gifts brought them; Oh! those are the Cords of men, those are suitable to their natures indeed. Now God doth thus (as I may so speak) bring gifts, but if God shall not prevail with his gift, this will be a great aggravation of your sin.

And then the Third and last is, The honorable respect that is shewed unto men. The Observations are these.

First, In your dealings with children and servants, remember you have not to deal with beasts, that is, Alwaies preserve their esteem. It is a Rule that will be very helpful to those that have young ones to bring up, though the fault be great, yet put them not to so much shame before others as they should have no esteem or honor to lose, they will grow desperate then; and so long as there is that bridle you may keep them from much evil. And this is the reason that your Goal-birds never come to any good almost;
Why? because they have no honor to lose, all is gone already and therefore they grow desperate; and there's nothing more suitable to a man's nature to be kept from evil, than the loss of respect, and the loss of honor; and therefore the very doom of the damned at the day of Judgment it is express, that they shall rise to shame and confusion of face; to shame, that's as much against human nature as anything; and therefore you that have to deal with men, take heed how you deal, always keep such a hand over them as those that are under you may see that there is some honor that they have yet to lose, do not deprive your selves of such a means to bridle your children or servants: Some of you have for your servants of good birth in this City, divers have children of very good birth, and very good education, that had very good breeding, use them accordingly, draw them with the Cords of men, and draw them with the Cords of men of such education, and of such birth: If you be of meaner birth and education, and had hard breeding, and were drawn by iron Cords, do not you think to deal thus with others that had better breeding than your selves, but deal with them fairly, Consider of what breeding and education they had, and so deal with them according to that respect that is due to such of such a quality.

And then Secondly, How will the shame and confusion of men be aggravated hereafter, which did disregard God's using of them in an honorable way? This is the way to bring shame and confusion upon you for ever, so as hereafter men and Angels shall say, and so your conscience shall say: Just it is with God to punish me with eternal shame and confusion, why? for God had respect to me when I lived, and God dealt with me in an honorable way, and did seek to draw me with the Cords of a man, and it's just with God that now he should give me my portion among Devils and Reprobates, and that he should no
no more regard me as a creature but rather hate and abhor me as a Devil, for I would not regard his dealing with me as a man: this will justify God in that wrath that will be upon you another day.

And from all together observe, Not to be drawn to our duty but by violence and strength, it is beastial: brute-beasts can roar and cry out when the pain is upon them: and so it is with many men, they never cry out of their sins, never fear God, never yeeld to the hand of God but only then when Gods strokes are upon them, then they cry out and bellow like beasts; Well, God delivers them, but they to their lusts as formerly, and spurn against God as soon as they are delivered, make Vows and Covenants to God, and then sin again, and God comes upon them again, and they fall a crying out of their sin again; Well, they are raised, and the hearing of the Word that never prevails with them, but in their afflictions then they will repent and cry out, Oh! cry out of their company, Oh! that we had spent our time in praying, and in lamenting for our sin, that we spent in such and such company! Yea, this is when Gods hand is upon you, But what do you do upon the hearing of Gods Word, that's to be like a man, to be drawn by the Word, and not to be mov'd only by blows, Oh! thou hast a beastial heart, and brutish heart, and charge your selves with that brutish heart: I fear some of you have cause to say, That in all the course or my life my heart hath never yeelded to God, but just when blows hath been upon me. I beseech you brethren deal with God like men, God deals with you like men. (And that might have been another Note in winding up all.)

I drew them with the Cords of a man, and with the bonds of Love.

The Lord deals with us sutable to our Nature, Oh let us deal with God as far as we are able sutable to his nature. Why, doth God regard us as men; let us regard him
him as God then, let us glorifie God as a God; when the Lord hath to deal with us he considers we are men, when we have to deal with God let us consider he is God, and as the Lord is pleased to condescend to us as men, Oh! let us labor to ascend up to him as God.

With Bonds of Love:

The word here translated Bonds, it is, Thick Cords, not only with Cords, (as you have it before) but with Thick Cords, so the word that is translated Bonds signifies; for it comes of a word that signifies to [Wreath] and to thicken with wreathing; that as you see those that make Cords and Lines, they take their Hemp and wreath one Wreath, and then they take another and wreath that, and so another, and wind many Wreaths together, and so make a strong Cord; that's the propriety of this word.

With the Bonds of Love.] That is, with such Bonds as have many Wreaths in them, have many things joyned together to make it to be a strong Cord, a Cord as strong as a Cart rope: for so I find the same word is used in Isa. 5. 18. where it is said, They draw iniquity with the Cords of vanity, and sin as it were with a Cart rope. The word that is translated there, Cords, it is the same that is in the former part of our verle, The Cords of a man; But now the other: And sin as it were with a Cart rope, that's the same word that here you have in the text, translated The [Bonds] of Love. With a thick Rope of a Cart, with a Rope that hath many Wreaths in it; so that though the former word in your English [C O R D S] seems to have as much as the latter [B O N D S] yet according to the Hebrew this latter hath more in it, and signifies such Cords, as have many twisted and wreathed together; As indeed we shall find when we come now to open the Bonds of Love that God did draw this people withal, we shall find many Cords wreathed and twisted together to
to bind this people fast to God; you have a suitable expression somewhat parallel to this in Jer. 31. 3. With loving kindness have I drawn thee, saith God.

I have drawn them with the Bonds of Love; that is thus; I have used them in a loving way; if love would have gained them, if love would have overcome them, if love would have bound them to me they have wanted no love faith God, whereas they had deserved the bonds of iron to be upon them; instead of those iron bonds that their sins deserved, they have had the bonds of love.

If you ask me what were those Bonds of Love that God drew this people of Israel unto Himself by?

The first was this, God did wonderfully separate this people from all the Nations in the world unto Himself, to be a people unto Himself, and that out of love, and this was a great fruit of love, and a strong Wreath this was, had there been nothing else. That God should set his heart upon this people above all other people in the earth to be his people, in Exod. 33. 16. Wherein (faith Moses) shall it be known that I and thy people have found grace in thy sight, if thou goest not with us? for thereby (faith he) shall we be separated from all Nations of the Earth: it is in your books, only, shall be separated, but the Hebrew word signifies wonderfully separated, we shall wonderfully be separated from all the Nations of the earth. Indeed the Lord he did wonderfully separate the people from all the Nations of the earth, and this was only out of love, it was not from any excellencie he saw in this people.

In Deut. 7. 6. The Lord did not chuse thee &c. but in the 7. verse, He did not set his love upon you, nor chuse you, because you were more in number than other people, for you were the least of all people.

Observe my brethren by the way, That the Lord doth not alwaies stand upon number, upon the greatest; this indeed is our argument that so many go in such a way, and so few in another way, and so surely God is most like to approve
approve of that that the most go on in; No, God doth not always stand upon number; faith he, I did not chuse you because you were most in number, for I knew that you were the least; therefore it was only love that made the Lord chuse this people at first, and separate them from other Nations.

2. Election of the Parents & their seed.

And then the second Bond of Love is: I chose you, and your seed also: And this was a great mercie; If I had but only set my heart upon your selves, it had been somewhat, but it was upon you and your seed, so as to bring you, and your seed into Covenant with me. There's two twills (as I may so say) in this Bond of Love, that he should chuse them and their seed, and bring them both into Covenant, for thus you have it in Deut. 4. 37. Because he loved thy fathers, therefore he chose their seed after them. and in Ezek. 16. 8. there the text faith, It was a time of love; and I took you and entered into Covenant with you. It was a time of Love: and that made the Lord to enter into Covenant with this people. God shewed it was a time of love indeed, that he would take such a people as this was, and enter into Covenant with them.

3. Made them his inheritance, portion, treasure, &c.

And then the third Twift: I set my heart upon them to delight in them too; I made them my portion, my inheritance, my Treasure, the Deerly beloved of my soul, my Glory, a Royal Diadem to my self; I could shew you Scripture for every one of these expressions that this people were taken by God to be his chief Treasure, his peculiar Treasure, and his Delight, Deut. 7. 6. The Lord thy God hath chosen thee to be a special people to himself: a special, and he gives them all those Epethites. Surely these are Bonds of Love.

4. Pitying the in their afflictions.

And then in the fourth place, If so be at any time they were in any afflictions, I pitied them, and looked upon them with the eye of mercie, and releeved them, redeemed them out of their afflictions, in Isa. 63. 9. In his love and in his pity he redeemed them.
And then fifthly; I set on work all my Wisdom, and my Power, and my Mercy to do them good above all Nations, working great wonders for them. Now this we shall not need to mention any particular Scripture for, the whole story of God's carrying of them from Egypt along in the Wilderness to Canaan, and there providing for them is a testimony for this, so in Isa. 63. we named before God's redeeming of them, he ads this too, And carried them all the days of old. The Lord never was so glorious in his power towards any people as towards them, the right hand of his Power and Excellency was stretched out for them, in Exod. 15.

And then sixthly, By the Bonds of Love, I had a continual watchful eye over them, and their Land, mine eye was upon their Land where they dwelt for good, above all other Lands that were upon the earth, in Deut. 11.12. A Land (faith the text) which the Lord thy God carest for: the eyes of the Lord thy God are alwayes upon it, from the beginning of the yeer, even to the end of the yeer. Canaan was a Land that God cared as little for as any place of the earth before his people came into it, a Land wherein God was as much dishonored as in any place of the Earth; but now when his people came into it, now it is a Land that mine eye is upon, that the Lord takes care of, from the beginning of the yeer to the end of the yeer: this respect did God shew to his people.

Seventhly. I gave them my Oracles, the Revelation of my Will. This was another notable fruit of the love of God to this people; In Judah was God known: his Name was great in Israel, in Psal. 147. 19, 20. He shewed his Word unto Jacob, his Statutes and his Judgments unto Israel. I dealt not so with any Nation: And as for my Judgments they have not known them, faith God. This was a notable Priviledged that Israel had above all other people. In Rom. 3. What advantage hath the Jew? (faith the Scripture) or what profit is there of Circumcision? Yes, every way, the Jew hath much advan-
advantage every way above all other people of the earth: Why, wherein? for unto them were committed the Oracles of God. Other men had the book of Nature, they could see God's Name as it were written in the Characters of the book of Nature; yea, but the special things of God, the Counsels of God concerning the Eternal Estate of the Children of Men, were not then revealed: but faith he, I gave to this people my Oracles, they had those Counsels of mine concerning man's eternal estate revealed, I opened to them my whole heart and soul, all that I would have known to the children of men for that time I opened to them; Oh this is a bond of love indeed, to have the Oracles of God committed to a people.

And then the Eighth Twentieth (as I may so say) in this bond of love to make it a great Cable (as it were) to bind them unto God, was this: I set my heart upon, as to have the Messiah to come from them, in whom all the Nations of the earth should be blessed; I rather chose this people than another to have my Son to be born of them, to be of their flock.

And then Ninthly, I gave them a Law, the sum of which was nothing but love: (as I opened the last day, That the Law of God had strength of Reason in it, and so God drew them with the cords of a man, his Law was rational.) So I drew them with bonds of love, I gave them a Law, the sum of which was nothing but love, as thus: What's the sum of the first and second Table of the Law? The sum of the first Table it is, Thou shalt LOVE the Lord thy God with all thy heart, and with all thy soul: And the sum of the second Table is, Thou shalt LOVE thy Neighbor as thy self; so that Love is the sum of the whole Law.

And then Tenthly, I have out-bid all temptations, whatsoever good, pleasure, delights, honor they could expect in following any thing else, I shewed them that they might have it, and much more in my self; there was nothing they could have in following after any of their fall
false worship, whatsoever creature they would have any
good in, I made it appear that they might have as much
in my Self, I out-bid all temptations for the encouraging
of them in my waies, that is in the full course of Scrip-
ture, we find the Lord propounding himself to his peo-
ple as a lovely object, on purpose to draw their hearts a-
way from all other things that might seem to be lovely,
that he might have the whole soul to himself.

Yea, and in the Eleventh place, Whenever they were
in any want, if they did but cry to me, I heard them. What peo-
ple is there so great as this people that the Lord is so nigh unto in
all that they call upon him for, faith Moses?

Yea, and lastly, I have done so much for them, that it can-
not be conceived that I should have done more. What should I
have done more for my Vineyard than I have done, Isa. 5.4? Let
any one speak what love they could conceive could be
more from a God to his people than I have shewn. So
that put all these together, and you see how God did
draw this people with bands of love. Now this for the
Explication.

Now from hence our First Note is, That, Love it hath
strong bonds; Strong, as strong as death, Cant. 8.6. None
are so strongly bound together as friends that are bound
in Love. The bonds of Nature are not so strong as the
bonds of Love. A friend is nearer than a brother faith the
Scripture. The bonds of Love are the strongest bonds,
they are a twined bond.

For First, Love it is in itself a lovely thing to behold,
there's an amiableness in Love to draw the eye and the
heart to it: In Cant. 7.6. How fair and how pleasant art
shou, O Love, for delights? How fair and how pleasant is
Love? Take Love for the affection of love, it is fair and
pleasant for delight; and when the beloved is called by
the Name [Love] it shews that Love is very amiable, and
very beautiful.

Secondly,
Secondly, Love it hath much sweetness in it, much power to infuse its self into the heart: As we know base Love, adulterous Love it hath a great deal of power to infuse into the heart: in Eccles. 7.26. the hands of the whorish woman are called bonds: If whorish love hath such power so to infuse and to be bonds, much more then hath True Love, Gracious Love.

Thirdly, Love it is generative, Love hath a great generative power to beget Love. Augustin faith, There is no greater provocation to Love, than to begin to love. *Love can draw iron hearts. Love, it is the Loadstone of Love; it will draw Love, and beget Love where ever it is.

Fourthly, Where Love is got into the soul it commands all, it commands all the Faculties and Understanding where Love is got. Look what a man loves, so accordingly his understanding will work: If a man loves his sin, his understanding will be working for his sin; Oh what subtil Arguments will men have for their sin when they love it! any way that a mans heart is engaged in Love he will be very subtil to argue for it. So on the contrary, when once the Lord hath taken the heart with Love, this Love commands the understanding, and then all reasonings are for God, and the soul it hearkens after no reasonings that are against God, or against his ways, when once the heart is taken with Love. If a mans heart be taken with love to a Woman, he will hear nothing against her; but if his love be taken off from her, then every report that he hears against her he will aggravate to the utmost he can, and will soon believe it. So it is, when a mans heart is taken with the things of God, and of Religion, it will hear nothing against them; but if a mans heart be off and do not love the ways of God, then they are glad if they can hear anything that makes against them. Love commands all the Faculties of the Soul, the Understanding, and the Thoughts, it commands the Will, and Affections, it commands the Body, it
it commands the Estate, it commands the Liberties, it commands all that a man hath, or is, or can do. Love hath the absolute commanding power of all, Oh! Love hath strong Bonds.

And again, Love it makes every thing that is done for the beloved to be delightful; It doth not only command to do a thing, but it makes it delightful, I will rest in my love and rejoice over them with singing, saith God. When the heart is once taken with love, (I say) it doth only do that which is good for that which it doth love, but doth it with delight.

And then, Love knows not any bounds, it never sets its self any bounds at all, but would do, and do, and do, and do even infinitely for that it doth love, so far as love prevails no bounds are set.

Yea, and when it doth much, it will not be wearie neither. So far as the Soul is acted with Love, it will never be wearie with what it doth. Men that love their pastime all night they will sit up at it and never be tired; so those that love the waies of God, though the flesh may be weak, yet not the spirit.

And then, Love is strong, so as it stands out against all oppositions, nothing that doth oppose can prevail against love: in Cant. 8. 6, 7. Love is as strong as death, and many waters cannot quench the fire of love.

And then in the next place, Love, it rejoices in suffering, not only delights in doing, but delights in suffering. If one that loves another shall suffer for him that he doth love he will rejoice in those sufferings.

And lastly, Love, it suffers not its self to be its self (as it were) to be at his own dispose. Love doth wholly give its self into the possession of him that it doth love, it is no: his own no longer; The heart that is once taken with love is no more its own, but gives its self into the possession of that that it doth love: so that put all these together, and you may see that Love it hath strong Bonds.
I drew them with the Bonds of Love.

And then a Second Note of Observation is this; Let us do as God doth then; that is, Labor to cast the Bonds of Love upon those we have to deal with; it's God's way to his people to bind them to himself, to throw upon them Bonds of Love. And then faith God I have enough, I have them strong enough if I get them with the bonds of Love. Oh let us do as God doth, labor to draw people with bonds of Love; If you would draw any to you, let it be by Love, do you desire to draw any to you, you that are Ministers, especially you are appointed to draw others to God, it's your work: what should you do? open the Love of God to them, present the Grace of the Gospel to souls, labor to work upon their hearts by all the mercies of God, By the mercy of God tendered to them, by the mercy of God received by them, bestowed upon them: There's no such way to draw souls to God as this. Repent, for the Kingdom of Heaven is at hand, that's the preaching of the Gospel. The first preaching of all Christ's Sermons, and of his Disciples was, Repent, for the Kingdom of Heaven is at hand. As if he should say, Oh! Sirs, look about you, Consider your waies, there's a glorious Kingdom now at hand, a Kingdom of righteousness, and mercy wherein the glory of the Grace of God comes to be revealed to the children of men in another way than ever formerly. This is the way to bring men to repentance. It's true, it's good to use all means, to shew the greatness and the justness, and the holiness of God, and the like; But the prevailing argument above all to bring men to repentance it is, That the Kingdom of Heaven is at hand; and indeed we would do so if we did consider that repentance is a Gospel Grace, it is not that that comes by the Law, the Law takes no notice of repentance, but the Gospel, and therefore to present the Love.
Love of God as it is in the Gospel, so there God manifests his love to the children of men, and that's the way to draw to repentance; there's a notable story that we have in the book of Martyrs, not far from the beginning, as also in the Ecclesiastical History of Eusebius: speaking of John the Apostle that did commit a young man which was very hopeful unto a Bishop, to take care of him; but afterwards proved to be very wicked, and got among a company of theves, and so came to be the Captain of a company of theves and robbers, and was wholly bent to slaughter, and murder, and extreme cruelty, and lived in the mountains: Afterwards John comes to this Bishop to whom he had committed the young man, and bid him restore unto him the charge which he and Christ had committed into his Custody, then the elder looking down with a heavy countenance, sobbing and sighing, said, He is dead. John enquiring how, and what kind of death, he answered he is dead to God, for he is become the Captain of a company of theves in such a place. The Apostle then rending his garments in great sorrow, said, Prepare me a Horse and let me have a guide, and so rode in post, being come unto the place he is taken by the theevish watch, he neither slieeth nor resisteth, but faith, for this purpose came I hither, bring me unto your Captain, who being armed beheld him coming, but when he knew that it was John, he was strucken with shame, and fled away. The old man forgetful of his yeers pursueth him flying, and crieth: My son, why fleieth thou from me thy father, unarmed and old? O son! tender my case, be not afraid, as yet there remaineth hope of salvation, I will undertake for thee with Christ. And thus he runs after him crying, that yet there was hope of mercy and pardon, and that he would die for him. He hearing this, first stood still, turning his countenance to the ground, next shake off his Armor, then trembled for fear and wept bitterly, so that this broke his heart and he returns.
turns back and falls a weeping upon the neck of John, and became an eminent Christian afterwards.

Whatsoever is to be thought of this story, yet certainly there's no such bonds as the bonds of Love to draw the hearts of people unto God. Have you to deal with stony hearts? the way it is to lay them upon the soft pillow of the Gospel, and so you may break them; lay a stone upon a stone, and so it goes from you and doth not break, but if you lay it upon a pillow you may presently break it with a hammer. The Word is compared to a hammer, yea, but we must labor to lay the hearts of people upon the pillow (as it were) of Love, upon the Grace of God in the Gospel, and that's the way to break their hearts; there are none so bound to God as those that are bound to him by Love, those that are bound to God by fear, that hath not Love mixed withal, their bonds will not hold, they will seek quickly to break the bonds of fear; there's no men (I say) that are held to God by the bonds of fear, but they will seek after any occasions to break those bonds, and if they can but get any opportunity to get themselves out of those bonds, they will, and commonly at last they do break them and get themselves out of the bonds of fear; but now those that are held by bonds of Love, they are held for ever unto God.

I beseech you observe this Note, When men cast off the sweet of their sin, by the sweet of the Love of God, then they will never return to their sin again. Oh! but if it be only the bitterness of the Law, of punishment, that makes them cast off sin, they will be ready to turn to their sin again, as a dog will return to the vomit, as a dog casts out the vomit merely in regard of the pain he doth feel; but when it is cast out by the sweet of Love, when one sweet enters for another, such hold on their way. A sin hath a notable expression for that in the 9. Book of his Confessions, about the beginning, speaking of a sweet of
of sin, Thou Lord (saith he) didst cast out those sweetnesse,
and thou didst enter in thy self instead of them, who art more
sweet than any pleasure whatsoever. And it was from hence
that he held on so in his way, because God calling out
the sweet of sin, instead of that sweet he had by sin be-
fore did himself (I say) enter into the soul, that was
more sweet to Austin's soul than all other sweetnesse
whosoever. Oh! faith he afterwards, The sweet it is
to want those sweetnesse, when he had the Love of God
come in instead of whatsoever sweetness he had before.
No mervail though Grace be so persevering, and we reade
so much of perseverance, especially in the times of the
Gospel, because that there's none truly converted unto
God but they have that sweet come into their souls
through Love, that is more delightful to them than all
the sweet they had by sin before.

Never be afraid, you that God is beginning to turn to
himself, never be loth to part with any sweetnesse you
had in the waies of sin, for by turning to God you shall
find that sweetness in God and his waies that will be a
thousand times more. Oh they are things that they love
and they are loth to part with them; Yea, but when
you are turned to God, God will be as lovely to you as
ever any thing in the world was. If the Ice be but bro-
ken over night by the Husbandman, he comes the next
day and it is frozen up again; but let the Sun come with
his warm beams, and then it runs down with flakes,
then it breaks throughout many Countries together, it
breaks all at once by the beams of the Sun: And so the
breaking of the heart by the terrors of the Law, it is but
like the breaking of the Ice with a pole by the Husband-
man to give the Cattel drink, but when the Love of God
comes to the heart, then the corruptions of the heart dis-
solves even as the Ice dissolves when the warm Sun comes
upon it.

The way therefore to gain the hearts of men, it is by
love.
God's great design in the Gospel.

And we should the rather do it, because it is the great design of God in the Gospel, To manifest his love to the Children of men, he hath opened his heart, and the treasures of love in the Gospel: What is the Gospel but the treasures of the love of God opened? those eternal loving kindnesses of God towards mankind they are opened in the Gospel; and no Minister can be a faithful Minister of the Gospel, but those that shall endeavor to open the heart love of God to the children of men in Jesus Christ, and go to gain souls unto himself; Oh! 'is a pleasant work to be a Minister of the Gospel in this respect, to be always searching into the treasures of Love, and to make them known to souls for the gaining of them unto God.

2. Gain men with love in dealing with them. Phil. 2:1, 2. And then likewise, If you have to deal with men, you must labor to draw them with the bonds of love; in Phil. 2:1. If there be therefore any consolation in Christ, if any comfort of Love, if any fellowship of the Spirit, if any bowels, and mercies; fulfill ye my Joy, that ye be like minded, saith the Apostle. Oh! let it be through Love, that you come to be like minded; and do not think to force men into the same mind, to use bitter language and expressions to men if they differ in judgment from your selves: But if there be any Love, be of the same mind, labor to get into one another's hearts, if you would do good to one another. As a Minister, if he would do good to his People, he must labor to get into their hearts, that the people may love him: therefore it hath been observed that your wrangling Ministers, and bitter men, that if they be but crost in any thing they presently vent their own bitterness, they never do any good at all. But those that can be willing to deny themselves, and willing to suffer for the Cause of the Gospel, they prevail most. And so, if you would do good for any of your kindred, do what you can to get into their hearts that they may love you, and so you may be a means to draw them to the waies of God: by Love you
you may come to have any liberty in their hearts that you would, you may say what you will if once they be persuaded that you love them, then you may ask more liberty to reprove any thing that is evil in them, and to persuade them to any thing that is good, then they take nothing ill from you; and therefore tis a great disadvantage that men of sour and bitter spirits have in obtaining their own designs; if they once speak any thing though never so good, yet it is rejected, because that people think it is not out of Love: But on the other side, it is a mighty advantage that a sweet and loving disposition hath, let such an one speak never so, though the thing be never so hath, yet the party will take it well, because he knows he loves him. Oh! these bonds of love, my brethren, they are mighty strong. When you meet together in any Society, if you would have any thing, do not seek to get your will by wrangling, and frowardness, but by bonds of Love. I confess there are some men that are of such perverse spirits, that the neerer one comes to them, the further they go from one, that they have even lost all ingenuity; but if you have to deal with men that you think to be gracious, and to be ingenious, then do not think to gain any thing from them but by Love.

These bonds of Love that here we have in the Text the Devil seeks to break, the great design of the Devil it is, to make men to have hard thoughts of God, & his ways, and to make them believe that God hates them, and that though they have some good things from God for the present, yet that the heart of God is not towards them, and so labors to make a separation between the soul and God. And so the great design of the Devil is to break the bonds of Love between Christian and Chilbrian. It was a fearful judgment that we read of in Zach. 11. 14, when the staff that was called Bonds was broken, even the Brotherhood between Judah and Israel, he threatens it as a Judgment; I'le break the bonds of brotherhood. And then you...
you find that the staff of Beauty was broken when the staff of bonds was broken.

My brethren, never was the bonds of Love more broken among Christians than they are now. We read of bands of Love, but what's become of them? They are broken. They were in former times so twitted (as I told you the word in the Hebrew signifies) love so twitted into so many Wreaths as one would have thought they could never have been broken; but whatsoever the matter is, we find they snap asunder. Oh! how justly might God bind us with Iron bonds, seeing that the bonds of Love will not bind us! God hath cut the Cords of divers of our yokes asunder, and hath broken the bonds of the oppressor, and now behold we break the bonds of Love; Oh! unworthy wretches that we are, every one of us looks with a jealous eye one upon another, every one shifting for himself, there are no bonds of love in our hearts; the wicked in Scripture are said to die without bonds, that's God's patience, that they shall die without bonds; but wo to us, we live without bonds, and that's our sin, and the wrath of God upon us, in Eccles. 3. 8. There is a time to love; when is the time? Certainly if ever there were a time to love, then this is a time to love. And there is a time to hate.

Oh Divine Love! whither art thou gone? haft thou left the earth as unworthy of thy beauty and glory? Oh! that thou wouldst come again unto the hearts of the Saints, and bind them together! The want of the bonds of Love every one complains of, Oh! those soul-refreshing, and soul-ravishing meetings that we were wont to have. But especially more publickly, we find the bonds of Love quite gone, and quite broken: read but over the 1 Cor. 13. and see the effects of Love there, and by that you will find the bonds of Love quite to be gone; Love, the Scripture tells us, it thinks no evil, it makes the best interpretation of things that can be; Now surely
Surely there's a great deal of want of love amongst us; that when men in the uprightness and sincerity of their hearts shall desire to find out the mind of God, and the will of God, and meereely out of conscience because they dare not go any further than they see the mind of God to go before them, therefore they shall be judged to be a stiff-necked people, and to be the great hinderers of Reformation: Is this the best interpretation that possibly can be made of things? Is it not possible why there should be some other grounds why they differ from their brethren, but meereely stiff-neckedness? how if it should be owned by Jesus Christ at the great day. That it was out of sincerity, because they did desire to know the mind of Jesus Christ fully, and yet they could not see what their brethren say they did? We should make the best interpretation of things that possibly we can. Love it cures all things, and it bears all things; now for such publick striking against any such forbearance, and crying out that we would have a Toleration of all things in Religion, this is the great argument when they know in their consciences that their brethren do joyn with them in the Doctrinal part of Religion, and in the main things, and those things wherein they differ are things of no such great moment, but may be forborn with peace enough if mens hearts were peaceable and still; now to infuse that into the peoples heads that if they were but in any thing forborn there must be a toleration of all things, surely this is not any fruit of Love, this is not that which the holy Ghost faith, That Love bears all things. I am loth to mention any further, lest there should be any occasion of stirring up any spirits, and so hinder the fruit of Love: Let me say on the other side, there may be too eager censure the other way, that is; to censure such as are of a different way and judgment that they do it altogether out of their self-ends, and self-aims, I verily believe that on the other side, Many of both sides in matter of discipline and Church-government those sincere.
those brethren that do differ, they may be conscientious in their way, and do it out of zeal to God, and to what they apprehend to be truth; We should apprehend one another so, if we see there be nothing else wherein they do manifest corruption of heart but meekly in their ways of difference in their judgments and opinions. Now if both could but thus judge each of other, that they both are upright in what they do pursue: One side imagines that our part is God's mind, and the other side judges that that party is God's mind; let us judge now that they do it in uprightness except it appears some other way, then we should quickly come to close and joyn hearts together, if we had such upright opinions one of another, therefore the more it is the design of the Devil to break those Bonds of Brotherhood, and of Love, the more should we labor to unight together.

And you who are Superiors, labor you to gain your Inferiors by love. Oh let those tie together; do not say of your inferiors, they are of untoward dispositions, and how can my heart be towards them, to love them? Oh! none of your inferiors are more untoward unto you than you are unto Christ; and Christ, if he should not love you because of your untowardness, what would become of you? Now consider of this, when your servants and children are untoward, Why should that hinder love, when as my untowardness doth not hinder the love of Christ to me. I remember I have read of Monica, Austin's Mother, her husband being an Heathen, and that some of her neighbors that had Christian husbands wondered how they came to live so lovingly together, faith other Christian women that were neighbors, Our husbands are Christians, and yours an Heathen, and yet you live more lovingly with him than we do with our husbands. She answered them, It may be when your husbands do anything that provokes you, you are presently forward with them, but I labor to overcome my husband,
husband by love, & so to gain his heart to me, and upon 
that we live so lovingly together, Christianity teaches me 
to perform the duties of a wife to my husband, though 
my husband be an Heathen. I verily believe there are 
many godly men and women, that sometimes when the 
one is godly and the other is wicked. You will say, How 
can that be? Yes, though there be godliness, yet there 
may be such frowardness and passion as may cause wond- 
erful disturbance: but on the other-side, where there is 
godliness and love, there is such an overcoming with 
Love, that though the man be wicked and never so 
harsh, yet he hath the nature of a man in him, and so 
long as he hath the nature of a man in him he will be 
overcome by Love, and therefore that's the way to bind 
men and women together; Would you be united more 
than ever yet you have been? labor to cast the Bonds 
of Love one upon another, let the husband study how to o- 
overcome his wife with love, and so the wife the husband, 
and then there will be a sweet union indeed: and so for 
Masters and servants, there should be Love there to unite 
one to another, though the master be above the servant, 
yet the master should account it a happiness to him in 
that his servant doth love him; there is not such a di- 
fance between you and your servants, as there is between 
God and you; Oh! it's a sweet thing when a man can 
say in his family, I bless God all my familie loves me ; 
And whatsoever they do, they do it out of love to me; 
It may be you are harsh towards your servants, and you 
will make them do what you command them to do, and 
they dare not do otherwise, yea, but what's that? but 
do your servants love you? do they do all for you out 
of Love? you might have as much obedience from your 
servants as you have, and have it a great deal better 
than you have, if you have it out of love; and so like- 
wise in a family, when one servant loves another, as it 
was said of David in 1 Sam. 18. 22. All his servants love 
N 2 shee,
Servants should love one another. 

But you will say, They are so wicked that how can I hope to have love from them?

Yes, though they cannot love thee as thou art godly, yet godliness hath something in it that is common to the excellency of man's nature.

Yea, and those that are in place of power in the Magistracies, they should labor to gain those that are under them by love: as the greatest in a family if he be a Lord, or an Earl, should not think it too much to gain a servant by Love; so those that have the greatest power in Government, they should not think it too much to gain their meanest Subjects in a way of love: we see it was thus with David, 1 Chron. 28. 2. Then David the King stood up and said, Hear me my Brethren, and my People. See what a sweet expression is here of a great prince, Then David the King stood up, and he said, Hear me my Brethren, and my People; he did not sit down Majestically and say, My People, and you that are my Subjects, and that are under me, I command you to do thus and thus; but he stands up unto them and faith, Hear me my Brethren, my People: This was a way to gain the hearts of people unto him. You know Absalom he sought in a false way to steal away the hearts of people by a gentle carriage. I remember I have read of John the Second, a King of Portugal, he chose his Emblem to be a Pelican, that he might express his love to his Subjects upon this ground; for the Pelican when her yong ones have been bitten with Serpents, she feeds her yong ones with her own blood, and thereby cures them: now upon this, this King of Portugal chooses the Pelican to be his Emblem, thereby he would testify his readiness to let out his blood for the good of his Subjects, for the healing of his Subjects. He would not feed upon his Subjects blood, but he would
would rather let out his own blood for their good. This is the commendations of a Prince, not to seek to feed upon Subject's blood, and to raise up his Honor, and Prerogative by his shedding of their blood; but to love them so, as to be willing to let out his blood for their good if it might be. The maxim that some have labored to infuse into Princes, *I had rather be feared, than be loved;* it is a maxim only befitting Tyranny, and no way suitable to an ingenious spirit, but to a base and sordid spirit; Certainly that man, be he what he will, that is acted by that principle, is a man of a sordid and low spirit: a man of a generous spirit, and of an ingenious spirit would rather be beloved than be feared: Let every man seek to gain another by love: If you strive otherwise to gain any but by love; First, You are not likely to prevail.

Secondly, If you do prevail, there will be so much trouble before you do prevail, that it will not be worth the having when you do prevail.

Thirdly, When you have your will upon them, they do the thing that you would have them, they dare not do otherwise; I but they hate you though: What good is this, for a man to have his will upon another, if in the mean time he hates him?

Then Fourthly, If you do not prevail by love, They will do no more than just needs must; and this is the reason indeed why Hypocrites do so little for God, God hath never gained their hearts by love, but only by fear, and therefore they will do no more for God than they must of necessity; whereas (as I said before) love never propounds bounds.

And then Fiftly, If you do not get them by Love, they watch for all opportunities to fling off. Now what a poor gain is this, to gain one with a deal of trouble, and for him to do what I would have him, and yet to hate me, and to do no more than needs must, and then to watch.
wath for all opportunities to appear against me? Wherefore my Brethren, for the close of this Note, let us follow after Love, and provoke one another to Love, you will find sweetness in your own Love, and sweetness that you get by Love, in the very exercise of Love, you will find sweetness, and then the Love that you get by others, you will find that sweet, and you will find it so much the sweeter because you get it by Love.

And then further, another Note is this, Seeing Love hath such bonds in it, Let us make use of the Love of God to bind our hearts to him.

You have heard that Love hath bonds; And then you have heard that we should do as God doth. And then Thirdly, Is this God's way? Oh! let us make use of all the Love that ever God hath shewn unto us for to gain our hearts unto himself.

And this would be a large theme to speak of, if we should lanc into it; if I should come to open unto you what the Love of God hath been to you, how much Love God hath shewn to the Nation, and to our selves for the gaining of our hearts, Oh the many twists of this Cord! 'tis a strong Cord indeed to bind us to God. In Deut. 11. 13. If thou shalt diligently love the Lord thy God; there's that that he requires of them, after what he hath done for them. If thou wilt but diligently love the Lord thy God. That's that that God seeks by all his love, to work our hearts to Love.

Not to speak now of the Love of God to you as you are Creatures, nor as you are Men; But a little to speak of the Love of God to you as you are Saints. I shall shew you very briefly what strong Cords of Love God hath cast upon you, to gain your hearts to himself to love him.

As first, God's Love to you (if you be Saints) it is eternal Love, before ever you were born the bowels of God yerned towards you, (as I may so speak with holy reverence.)
God was twissing these bonds of love from all eternity that he might gain your hearts, God was thinking that in such a time there shall be such and such men and women that shall live upon the earth; I'll make preparation by such bonds now as shall unite and bind them close to my self when ever it comes to be revealed to them. It was love from eternity, Oh! the Transactions that were between the Father and the Son from all eternity for to manifest love to your souls! the great Counsels (I say) that were transacted between the Father and the Son before the world was, were about these Bonds of Love to you.

Secondly, It's chosè Love, when he left many thousands, he set his heart upon you, Mal.1.2. Was not Esau Jacob's brother, faith God? Yet I loved Jacob.

So were not thou of such a Familie? and yet thou seest how God hath cast off a great part of that Familie, and yet hath he loved thee? Were not thou such a ones brother, such a ones sister that remained wicked and ungodly, and it may be died so? and yet God hath loved thee, he hath palt by so many great ones in the world, and so many of thy kindred, and rather pitcht his Love upon thee. It's choise Love, and therefore this might gain thee to himself.

Thirdly, It is free Love, the Love of God is free; so you have it in Hos.14.4. I will love them freely: and in Deut.7.7. The Lord did not set his love upon you, nor chuse you, because you were more in number than any people: for you were the fewest of all people. God there would manifest his love to his people to gain their hearts to him: faith he, The Lord did not set his love upon you, because you were more: (Why then did God set his love upon us?) in the 8. verse, but because he loved thee. It's a strange arguing: The Lord did not set his love upon you because you were more, but the Lord did set his love upon you, because he loved you; he could go no higher. There can be no other reason.
reason why the Lord should love you, but because he did love you. We use to say, it's a woman's reason to say, I will do such a thing, because I will do it. Now if any of you would have a reason why God loved you: why thus, He loved me, because he loved me. The Lord did not set his love upon you for this reason; but he did set his love upon you, because he loved you. So, it is a free love. Oh! let the freeness of it be another Ingredient, so as to bind your hearts unto him.

Fourthly, God hath so loved you, as he gave his Son for you. So God loved us. Sometimes it hath been in the thoughts of men whether there might not be more worlds than this world. Certainly God in his infinite power he might make a thousand worlds more glorious than this, such worlds, as the meanest Creature in those worlds might be as high in excellency above the Sun, as the Sun is high above a piece of earth. But now this we may know, let there be never such excellent Creatures made, they cannot have a greater fruit of love than mankind hath from God; Oh! this is the love of God to mankind, this calls aloud to the children of men to love God, here's a fruit of love beyond that which is to Angels; for the Lord took not upon him the Nature of Angels, but the Nature of man.

Fifthly, God so loved his people, as he hath given himself too, as well as his Son. Not only given the Second Person in Trinity, but Himself. He doth not think enough to give Heaven and Earth to thee to be thy Portion, but he will make Himself to be thy portion, he will be thy God. You would think it a great matter if God should say, Well, all this world I will give to be thy portion; yea, that I might give a testimony that I love thee, I will make another world for thy sake, and make thee the Emperor of it all; but in that God hath given thee his Son, and given thee Himself, this is a greater degree of Love; and the soul of man, were it enlarged indeed so
as it might be, yea, so as grace doth enlarge the hearts of the Saints, such a soul would say, Lord, what wilt thou give me, if thou givest me not thy Son, if thou givest me not thy Self? though I be less than the least of thy mercies, yet except I have thy Self to be my portion, this is not sufficient for me. Well faith God, That thou mayest know that my heart is set upon thee for good, I'll give thee my Son, I'll give thee my Self and my Spirit. Oh! what love is this to the children of men, that ever we should live to have our ears filled with this sound from Heaven, that God should do such things as these are for the children of men!

Sixthly, God doth so love his people, as in comparison of his Saints he cares not what becomes of all the world; in Isa. 43, 4. I loved thee, therefore will I give men for thee, and people for thy life. If thy case be so that it shall not be well with thee without great evils that shall come up on the children of men, the generality of men, and many people and Nations; I do not so much care for them (faith God) my heart is upon you: so as in comparison of you I care not what becomes of all the world. Oh the Love of God unto his Saints!

Yea further, God hath loved thee so, as he hath pardoned all thy sins; here's another twist of God's Love, in Rev. 1, 5. Unto him that bath loved us, and washed us from our sins, by his own blood. For his giving himself for us that is in Gal. 2, 20. He hath loved us, and washed us from our sins by his own blood: here's a fruit of Love. You do not hear it said, that Christ hath loved us and hath purchased great Kingdoms for us, hath made you Lords, and Earls, and Countesses, and so hath loved you; no, But he hath loved us, and washed us from our sins by his blood. Now it's a good argument; that the Love of God is upon you, if you account this to be a great fruit of Love to wash you from your sins by the blood of Jesus Christ: Surely if he will do so much for you, as shall cost him so dear
An Exposition of Chap. 11.

A representation of the love of Christ in coming to take away our sin.

dear as his own blood, he loves you; the Love Jesus Christ broke through these difficulties, for when there were such transactions between the Father and Son about redeeming the Soul, faith God, If thou wilt take upon thee to deliver them from their sin, thou must come thyself and be made a Curse for their sins. What, will you undertake such a thing as that, to deliver them from their sin? it will cost you thus much. Saith Jesus Christ, Lord, thy will be done in it, yet let me deliver them from their sin, though I lose my life, though it cost me my blood, though I be made a Curse, whatsoever it cost me, yet let their sins be washed from them. He hath washed us from our sins, though it cost him his blood. Oh! the Love of Christ to his Saints! what Bonds of Love have we here! I have seen some that they may twist and bind their cords the more fast, they will wet them that so they may close and bind the more. Oh! the Cords of the Love of Jesus Christ, are wet with his own blood.

8

Again, 'Loved thee,' surely his Love hath been great, he hath put loveliness upon thee, he hath put upon thee his own Nature. If one can say any thing greater than hath been said, this one would think should be very high and great, for God so love us as to put his own Nature into us, to make us partaker of the Divine Nature, so to love us, as to put his own Life into us, to enable us to live the very same life that himself doth live, so to love us as to put his own Image upon us, Oh! this is the Love of God to his Saints.

9

Loves them with the love he hath to Christ.

Joh, 17.23. Again, He loves thee with the very same Love wherewith he loves Jesus Christ himself; In John 17. about the latter end, That thou maist love them with the same Love wherewith thou hast loved me, faith Christ to the Father. Oh! to have the same Love that the Father loves Christ withal! Is not this a strong Bond to bind thy heart to God? If God had loved thee only so, as to give thee an estate and honors here in this world, this is no other love but that the
the Reprobate may have, and will this Love satisfy thee? Oh! the difference between the Love of God to his Saints, and the Love of God to other men! he loves the great ones of the world that are wicked with no other love, but with the love that he loves a Reprobate; but he loves the Saints with the same Love wherewith he loves his Son, and this Love will bring thee one day, to be one with the Father and the Son, and is not here a strong Bond of Love to gain thy heart to Himself?

And further, from this it must needs be, that the Lord must delight in Communion with his Saints: and indeed God doth all this for his Saints, puts the Divine Nature into them, and the Life of God, and sets so much Love upon them; why? that he might have a people to enjoy everlasting Communion with him; faith God, I would fain have some Creatures that might live with me, to enjoy communion with me, that might live to see my face, and see all the Glory, that I intend to manifest to all eternity: Oh blessed God! hast not thou the Angels that are with thee to enjoy thy Glory, to have communion with thee? no faith God, but I would have these poor creatures that are so low and mean in the world, I would have them to be raised up to enjoy communion with my self; this is the end of God's bestowing any Grace upon his Saints, it is that he might raise them to enjoy communion with him, and to delight in him, and he to delight in them, that he might have creatures to communicate the treasures of his goodness too, and that thou mightest communicate what thou art able to him. Surely Christ doth not account himself to be full without his Saints; and therefore you find in Ephes. i. 23, that the Church is called, the Fulness of Jesus Christ, and therefore he prays, Father, let them be where I am, I shall not account my self so full except they be with me, and see my Glory. Oh the Love of Jesus Christ to his Saints!

10.
Hence God delights in his Saints.

Why God does all the former things for his Saints.

Eph. 1. 23.
illustrated by Joh. 17. 24

And
And then further, This Love it sweetens and sanctifies all for good; thou mayest see Love in every thing, now though thou hast less of the creature than others have, yet thou hast not so much as others have, perhaps but a piece of bread and small drink; yea, but I have it out of Love: look upon all thy mercies, and thou mayest see the eternal Love of God to thee in them. They are all sanctified to me for the furtherance of eternal good, the Lord from all eternity did see that such a kind of life was the best for me to further the eternal good he intended for me, and therefore he hath disposed of me to this condition rather than another condition. Oh! how sweet may the life of a man or woman be when as they can reason after this manner. Well, this condition that now I am in, the Lord from eternity saw the fittest condition to work my heart to himself, and therefore it is that I am in this estate rather than another. And then Love; thou findest daily by experience, how hath the Lord helped thee in thine straights, and heard thee in thy prayers, and answered thy desires. This I told you in the opening of the text was a fruit of Love to the people of Israel, and so it hath been with thee.

And this love is very strange too, for though the Lord did foresee all thy weakness, and all thy unbecoming carriages, thy unworthines, &c. yea, the Lord did not only foresee what thou wouldst be before he did manifest love, but he did foresee how thou wouldst walk unworthy of his love after it was manifested to thee, and though he foresaw all this, yet still his love was not quenched towards thee, but faith the Lord, My love shall break thine own now all this. Many times you set your love upon some, and they prove untoward, and unworthy, and you think with your selves, Could I have but foreseen this untowardness they should never have had my love; but now the Lord did foresee all thy ill requitals, and yet it did not hinder...
hinder the love of God towards thee.

And then further, In the love of God there is the love of all relations. As now, The love of a father towards a child: the Lord takes upon him the relation of a father, and the love of a husband; the Lord takes upon him the relation of a husband, and the love of a friend too, that's sweet.

And then, that that crowns all it is this, That it is an abiding love, an everlasting love, a love that shall never be quenched: He that the Lord loves, he loves unto the end, he will rest in his love, Zeph. 3.17. Jer. 3.13. 2 Thes. 2.16. If thou knowest that he hath loved thee in his Son, thou hast hereby an everlasting consolation; let Heaven and Earth meet together, let there be what changes and alterations there will, yet there is everlasting consolation for thee, if thou knewest but this love of God.

Now my brethren, all this I have done to that end, that your hearts may be gained unto God; And what wilt thou do now? Wilt not thou now love the Lord thy God? shall not all this love of God to thee in Christ constrain thee? The love of Christ constrains me, saith the Apostle. Oh! love the Lord, all ye Saints; if the Lord hath thus loved you, love ye the Lord all you his Saints. Then God is Love himself, he is the Element of Love; And whither should love go but up to the Element? Air it desires to be in its proper place; and Earth will descend to its proper place: the proper place of Love is God, God is (as it were) the Element of Love, for so the Scripture faith, God is Love: And he that dwells in God, dwells in love. Oh labor to be rooted and established in love. in Ephes. 3.17. Being rooted and established in love, you may be able to comprehend with all Saints, what is the length, and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge. Being rooted in love, thereby ye come to comprehend with all Saints, the breadth, and length, and depth, and height, and to know the love of Christ, which
Exposition of Chap. xi.

which passeth knowledge. It is not the strength of natural parts. Learning doth not so much teach us what the length, and height, and depth of the love of Christ is, as love, get but your hearts rooted in love, and you will come to understand the glorious things of the Gospel in another manner than ever you did. And mark what follows: That you might be filled with all the fulness of God. Had we not such an expression in Scripture, we should not dare to make use of it; What, for a poor creature to be filled with God, to be filled with the fulness of God, to be filled with all the fulness of God! This is the reason why Christians are so scant in their obedience, and empty in their spirits, because they are not acquainted with this breadth, and length, and depth, and height of the love of Christ: Oh know, that God prizes thy love, and he is satisfied with nothing but thy love; in Cant. 7. 12. There will I give thee my loves, faith the Spouse. When thou comest to the Ordinances, to hear the Word, receive Sacraments, or Prayer, yet if thou comest not to give the Lord Christ thy loves, it is nothing; There will I give thee my loves. Oh! Christ prizes love at an high rate: and that love that will serve for other things, certainly will not serve Christ. He loves thee too little (Faith Augustan) that loves anything besides thee, who loves not that thing for thee. You may love Wife, and Children, and Friends, yea, but you must love them all for God; when you see anything lovely in Husband, or Wife, or children, or Friends, yea, but think this is but a beam of the lovefulness of God. And thus I have endeavored now to raise your hearts to God by Love; the Lord hath cast Bonds of Love upon your souls, On! that by the Ministry of his Word this day these Bonds may be somewhat strengthened, that you may feel some strength in these Bonds, that you may go away with your hearts more strongly united to the Love of God than ever.
I drew them with the Cords of a man, With Bonds of Love, and I was to them as they that take off the yoke on their Jaws, and I laid meat unto them.

Part of the last Sermon it was spent in opening unto you these Bonds of Love. And shewing,

First, What were the Bonds of Gods Love towards the people of Israel, the several expressions of Gods Love to them in several particulars. And shewed you how that all those that had to deal with men to draw them to God should do as God doth, labor to draw them with Bonds of Love? I have especially directed my self unto the Saints of God, and shewed to them what bonds of Love God hath laid upon their hearts to draw them to himself. I have not applied this point generally yet; for indeed one principal Bond of the Love of God towards the Nation will follow in the words after; But certainly the Lord hath sought to draw this Nation to himself with Bonds of Love. We may say concerning God, he hath loved this Nation: Loved it. It was the first Nation that ever received Jesus Christ by the countenance of publick Authority, of the Suprem Authority in the Nation.

And when Antichrist had darkned the light of the Gospel here, the bowels of Gods Compassions yerned towards it, and God wrought wonderfully to deliver this Nation from Antichristian Tyrannie.

Moreover; The Lord hath not sent the light and power of the Gospel to any Nation under Heaven more fully; nay, without prejudice to any other we may say not so fully as to this Nation; though there are many of the Saints of God else where, yet in no place under Heaven hath God more, yea, so many Saints; (I might almost say, put all the Nations of the earth together) so many that know him so fully, and have that power of godli-
ness in the worshiping of him, as here in this Nation.

Oh! the Bonds of Love that are upon us!

Yea, If we look upon our outward mercies, those liberties that we enjoy, there's scarce any Nation that hath the Commonalty of the people that live like men in comparison of ours; for the most part of all the Nations in the world, the generality of people are like slaves rather than any Free-men, their Governors rule over them with Tyranny; but here the Common people have Liberties, and God works mightily for them, for the vindicating of the Liberties, that they have both for their bodies and outward estates, and their souls likewise, and Oh! the Love that God hath shewn unto us of late in working so miraculously for us as he hath done!

But there is one point more observable in these Bonds of Love that God draws people unto himself by.

The scope of the Prophet here in mentioning these Bonds of Love, it is to aggravate their sin, from whence there is this:

Obf. 4. That there's nothing more aggravates sin than that it is against Love. God hath Three Bonds to bind us to Obedience.

There's the Bond of his Law.
And the Bonds of Afflictions.
And the Bonds of Love.

But now to break all these Bonds, The Bonds of the Commandments, and the Bonds of Afflictions, and Bonds of Love too, this aggravates sin very much.

Oh charge thy sin with this aggravation, Oh thou sinner! What against such a God, such Love, Oh what a vile heart have I! Saith Augustin, Oh 'tis too hard a spirit; that though it will not bestow Love, yet it will not require Love. O! Let not there be such a hardness in the Spirits of the Saints. Thou didst not begin with God to love, thou didst not begin to bestow Love; be not so hard towards God as not to requite Love. Do not we see how base
base love can gain upon men's hearts, adulterous love, what strong bonds that love is, the giving of gifts and bribes, what bonds they are to tie men's hearts, their hands and tongues! and shall not the Love of God and the fruits of that be a stronger bond to tie thy heart unto him? Nothing goes more to the heart of Man or God than the abuse of Love; A man can better bear the abuse of his money, the abuse of any thing he doth, or hath, than the abuse of his Love: God's Spirit is grieved with his Saints: we do not reade that the Spirit of God is grieved with the wicked, God may be angry with the wicked every day, but not grieved, but when the Saints sin against him the Spirit of God is grieved, because their sins are against Love; when thou hastest against God the Lord looks upon thee, as Cæsar once upon Brutus; What, thou my Son! What, thou whom I have so loved! What, break all those bonds. When we reade in the second Psal. of the Kings and Princes of the Earth, that said, Let us break their Bonds asunder, and cast away their Cords from us; We think that's great Rebellion; but for thou that professest thy self to be Gods, it's a greater evil to break these bonds of Love; Oh! thou my Son, my Child, thou whom I have bestowed so much Love upon, yet thou to sin against me, when thou art committing of any evil, conceive with thy self as if God were looking upon thee, and pleading with thee, by all those fruits of his love that ever thou hast received from him, and wilt thou yet sin against him for all this? We reade in Mark 14.72 when Peter had sinned, Christ did but look upon him, and he wept bitterly; Oh! Peter saw love in the looks of Jesus Christ, and therefore we know after when Christ came to him, he pleaded with him with this argument of love, Dost thou love me? and dost thou love me? Oh! when he saw the eyes of Christ so sparkling with love, and then considered that he had sinned against that Christ that had so loved him, broke all those bonds of love, then
then he went out, and wept bitterly; the word is in

Mark 14. 72. τελθαλον, He did break out in weeping.

For so it may signify, that force that there is in doing
anything, to lay a force upon one's self to do a thing, He
did break out, break out in weeping, he was not able to
bear it, his heart burst even in sunder, when he consider-
red how he had burst asunder the bonds of Love. Oh
that after such manifestations of Mercy and goodness,
such warmings of heart in Communion with Jesus
Christ, what thou, Oh my soul! what, canst thou find
in any waies like God's waies? canst thou find the like
love and the like sweetness in any as thou hast done in
God, yet for all this unkind, unloving dealings, God
follows thee with Love, his heart is yet open unto thee;
As a man that goes from the Sun yet he hath the warm
beams of the Sun that follows him, and doth warm him;
so the hearts of the Saints do, many times go from God,
decline from him, yet they have the warm beams of Love
that follows after them to draw their hearts again to
him; Oh! return, return into this bosom of infinite
Love, here thy soul may have everlasting imbracings.

And I was to them, as they that take off the yoke on their
jaws, and I laid meat unto them.

Here's a fruit of Love in delivering them from their
bondage; as a Husband-man who is merciful to his beast
he will not tire it too much with hard labor, but takes
off the yoke, lifts up the yoke with his hands and gives
it food; so did I faith God, I did not tire Ephraim with
labor and servitude. When you were in Egypt, and often
afterwards when under your enemies yokes, I freed you
from your bondage; as the Husband-man when the
beast hath been plowing and begins to be hot lifts the
yoke up to cool the neck that the beast may refresh its
self.
Because of some Instruments, some bridle that was fastened to the yoke that was on their neck and put into their jaws. Therefore there's this phrase, Lifting up the yoke from their jaws.

Luther upon the place understands this of that spiritual ease that there is in the yoke of Jesus Christ: so faith he, The Lord by his Spirit doth help us to obey; he doth not only command, and tell us what to obey, but afflicts us with his Spirit, and gives us power, and lifts up the yoke, and bears it together himself with us, and hence Christ tells us that his yoke is easy, and his burden is light. Indeed it's an easy yoke in comparison of the Law, the Law faith, Do this, and live; do not, and die; the Law takes advantage upon every infirmity, It admits not of endeavors without performances, It gives no strength to what it commands; Oh! but the yoke of Christ is easy, Christ continues strength; there's never a Command without a promise to give strength; As an artery that runs together with the veins. And Christ accepts of endeavors, Oh! the yoke of the Gospel is far easier than the yoke of the Law.

So, I have taken off the yoke.] We must not think this too far fetched, because we find that the holy Ghost in the new Testament interprets the beginning of this chapter concerning Christ, that we would never have thought to have been meant of Christ; I called my Son out of Egypt. I opened there how this was to be understood of Christ. Now if so be that God had an eye to Christ, when he said, I have called my Son out of Egypt: why should we not think that there might be an eye to Christ in this, when he faith, I took the yoke from off their Jaws; I delivered them from the yoke that neither they, nor their fathers could bear; and I brought a more easy yoke of the Gospel upon them.
But though the holy Ghost had an eye to this, yet that that is firstly and literally meant, it is, the deliverance from oppression, I delivered them from the oppressions that were upon them. From whence then the Observation is this;

First, That deliverance from oppression is a great mercy. Oh! what ease is there in it! Oh! how doth it cool our necks! In Levit. 26. 13. I have broken the bonds of your yoke, and made you go upright. There was a time that we had heavy yokes upon us, that made us stoop, we stooped under them, but through God's mercy these bonds of our yokes are in a good measure broken, that we may go upright, and walk, if we go not upright now. In Ezek. 34. 27. They shall know that I am the Lord, when I have broken the bonds of their yoke, and delivered them out of the hand of those that served themselves of them. My brethren, if ever God manifested himself to be the Lord towards us, it hath been in breaking the bonds of our yoke, of the yokes that were upon us, and in delivering us from those who served themselves of us; we were under a proud and cruel generation of men, that minded themselves, and cared not what became of the Consciences, of the Estates, Liberties, and Lives of men, so be it that they could have their humors, their lusts served upon us; and what means could we else for the deliverance of our selves from their yoke? But the Lord hath appeared; and then faith the text, They shall know that I am the Lord; If we did not know that God was the Lord before, yet now we may know him: and the truth is, such hath been the wonderful works of God towards us in the breaking of our yokes, that it were enough to convince an Atheist, I think; those of you that have been heretofore troubled with temptations of Atheism, The strange ways of God towards this Nation in freeing of us from those yokes that have been upon us, may convince you of a God, may make you say, Surely there is a God in Heaven that beholds
Ver. 4.  

the Prophecy of Hosea.  

93

Ver. 4.  

beholds the ways of the children of men, the Lord is God; then shall you know that I am the Lord.

Oh! that upon the manifestation of God in this way of mercy, we may come to know that God is the Lord, the Lord might have forced us to have known that he was the Lord, by laying more grievous yokes upon us, by bringing us under more dreadful evils than ever yet we were, but the Lord hath rather been pleased to chuse a way to make us to know that he is the Lord, by taking our yokes off from us. This God hath done.

The Second Observation is from the Scope that the Prophet brings this for, which is, to aggravate their sin so much the more; as if he should say, I have taken off the yoke from your jaws, and yet now you are wanton and kick and spurn with the heel against me. From whence Note;

That to grow wanton, to abuse our ease, when God is pleased to deliver us from yokes, is very sinful, a very great evil. What now when we come to have a little libertie more than we had before, to be freed from that yoke and bondage that we were in, and begin to feel our necks freed of those yokes that were before upon them, What! now to begin to frisk, and spurn, and kick, and against God Himself, that hath taken the yoke from off us, Oh! this is very dreadful. What, to abuse our libertie that we have from our bondage, to all manner of licentiousness in horrid and wanton Opinions, in wicked and abominable practices; certainly this is an ill requital of this fruit of Love, in lifting up the yoke from off our jaws. This is a very great evil which we are this day guilty of; if ever there were a people guilty of this evil, of kicking and spurning against God so soon as he hath taken off the yoke from their jaws, than we are at this day: Could any have beleived that if it had been revealed from Heaven, but Six years since, That within six years this People of England should be delivered from those sore yokes that they
they cried to Heaven because of the burden of them, and the Lord would work in a miraculous way to deliver them; but upon their deliverance there shall be such wantonness, such horrid, blasphemous opinions, and wicked licentious waves, yea, that those that make profession of Religion shall be guilty of, presently upon the taking off of their yoke, Could it have been believed? Certainly if our forefathers that were under the yoke, that were godly, and cried to God for deliverance, if they should rise out of their graves now, and afoom as ever they were risen out, ye should make a full Narration of all that Libertie that God hath granted to his people in England, in the breaking of all that yoke of Tyrannie in the Civil State, and the yoke of Tyrannie in the Ecclesiastical State, they would presently think that they should see wonderful glorious effects of this in England; but if within a month or two after they should have conversed with men they should hear of such monstrous opinions, they should see the extream licentiousness and wantonness in the hearts of men, expressed in their waves, Oh! they would be ready to spit in the very faces of their children, of those that now live in such times as these are. The wantonness and licentiousness of mens hearts in abusing of our freedom from our yokes, it's very evil in these Respects:

First, Because this hardens the hearts of former Oppressors: Our former Oppressors, our Prelats and others, will not they say, (or do not you give them occasion to say) Now you see what is the fruit of casting of us out, Was there such wantonness before? were there such horrid Opinions before when we had power? We kept down all such things, we could easily curb these, when we had power; but you see what extravagancies there are, how men run wild afoom as our power is taken from us. By this means they are hardened: And others that are of Prelatical Spirits, they are hardened, and begin to think
think surely the other way is the better way; and indeed if this be a good argument, That the keeping men in union, and the keeping down errors by violence shall prove the truth of any way, or of any Government, it may as well prove Prelatical, as any other, for we know that they kept men from venting of such notorius errors by violence; but shall we, because there is not this violence upon us, shall be more erronious, and more wanton in our spirits?

Secondly, This wantonness and abuse of our Liberty, and licentiousness, it darkens the glory of this great work of God in our deliverance; the Lord hath been pleased to magnifie his Name in the deliverance of these Kingdoms from the yoke; Now what should be the care of all the people of God, but to seek to magnifie the great work of God, to make it beautiful and glorious before the eyes of all? But now by this wantonness and licentiousness men do darken the Glory of God, they take off the luster and beauty of it, Psal. 149. 4. the Lord there promises, to beautifie the meek with salvation, He will beautifie them with salvation: now the Lord hath wrought towards us as to beautifie us with salvation, and indeed there is a great beautie upon the work of salvation that he hath wrought; but this doth (I say) darken the Glory of God, and it takes away the beauty of the work of God in our salvation; What, hath God done all this for us, that men might turn wanton and run wild into monstrous opinions, and blasphemies? Oh! woe to thee that thou shouldest live in such a generation as this is, how unfit art thou to live in such a time as this is to darken the glory of such a glorious work as God hath wrought for us here in England!

Thirdly, By abusing our liberties from our yokes, you do wrong others, wrong those who are wise, and holy, and peaceable, and you make them to be denied that liberty that otherwise they might have. It is for your sakes who
who are so wanton and run so wild in opinions, and in the looseness of your lives, that (I say) those that are otherwise discreet, wise, and holy, and peaceable, and that would make use of what liberty Christ would have given to his people, they must be denied it for your sakes, it will be upon your account one day, what ever denial they have of that liberty that they would use in a gracious and peaceable way for the honor of God (I say) you must answer for it one day, for 'tis your wildness that is the cause of it.

Yea Fourthly, This wildness, and looseness, and abuse of deliverance from bondage, it will be the means to bring others to be under greater yokes again, if were just with God (at least) that it should be so.

Yea, It might make any that have but any Civility, or Morality in them, to think that they should do God good service in yoking these men in another way than ever they were yoked, (I say) it might make them to think that they do God good service when they see the Name of God dishonored, and Religion so abused; I say, by this means they may come to think it would be a good service to God to lay yokes upon such kind of men as these are. If ever, instead of the great strings that have tied yokes upon you, you should have lesser strings, if you should have them multiplied to tie yokes upon you, yet thank your selves, you are the cause of it, in Lament. 1. 14. The yoke of my transgression is bound by his hand: The Lord may justly bind the yoke of your transgressions upon you; Oh! that God would humble us for the abuse of our libertie of the freedom from our yokes, Oh let us take heed of this, and say with our selves, Surely this is not the use that we should make of our deliverance from our yokes; no, but rather this use, we will rather so much the more willingly take the yoke of Jesus Christ upon us: In Exod. 12. 25. after the people of Israel were delivered from the yoke of Egyptian bondage,
bondage, presently upon it, Thou shalt keep this service (speaking of the passover that was to be kept upon their deliverance from Egypt) Thou shalt keep this service. The word that is there, Service, it is the same that is used sometimes for their Service and Bondage under the Egyptians; as if the Lord should say, You were once in Service indeed, there was a Service that the Egyptians required of you, a servile Service it was, and your necks were under it, now I'll work thus miraculously to deliver you from that servility that you were under, and now you shall keep this Service. Oh my service is a great deal better than the Service under your Enemies. And indeed this should be the use, we were slaves to our Adversaries, let us be willing now, seeing we are free men, to be servants of Jesus Christ, and to take his yoke; but the growing wanton upon the taking off our yoke, is a great aggravation of Sin.

But further, As it is a very great evil to grow wanton when we are delivered from our yokes; so certainly to oppress one another after we are delivered from oppression must needs be a great evil likewise. In Deut. 28. 48. (but that belongs to the former Note that we should serve God with the strength that before was spent in serving our Enemies.) Because thou servedst not the Lord with joyfulness and gladness of heart, therefore shalt thou serve thine Enemies which the Lord shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of Iron upon thy neck, until he have destroyed thee.

But surely, If this be a mercy that we should bless God for, That we are delivered from the yokes of men, and the abuse of it in our wantonness be great; Then this must needs be greater, That we should fall upon laying yokes one upon another. If it be the mercy of God to take off your yokes, we should seek to take off yokes from our Brethren, and to make their ways to be as easy to them as possibly we can, not to seek ways to pinch their
Conscience oppression the most grievous

An Exposition of

Chap. II.

Conscience oppression of all oppressions is the worst. There was heretofore a generation of men who studied what would pinch conscience most, and that that they found would most pinch conscience, that they would urge to the uttermost upon men; this was devilish; I hope we have not many so vile as these were. But you should consider what though such and such opinions and ways will serve my turn, will they not be burdens to others?

Well, but though they be burdens, if they be truths, why should they not be urged?

Nay, Suppose they be truths, yet except they be necessary, let not men be instrumental in imposing them upon them: If there be a necessity then there's no plea, but some men are so happy (if I may so call it) as that they have a latitude in their judgments, that which way soever the times turn they can find out a distinction to help themselves, that so their fair necks should never come under a yoke, so it falls out that always their judgments sutes with the times.

I will not condemn these men, for possibly it may be God gives them to see further than others do, but yet, by this they have ease: but now were these men ingenuous, they should consider their brethren thus. I have a Latitude, and I could go along with the countenance of the times as they were before, the former times, and now the times are changed, I can go in these times too; But some others whom I have reason to judge, as faithful, as gracious as my self, they have no such latitude, it falls out unhappily for them, for in former times their judgments could not suffer them to do what was enjoined them, they were fain to suffer and to be deprived of estates and livings and whatsoever they had; well, now the times are changed, it falls out so that their judgments cannot sute now neither with these times, and yet surely it is not through frowardness, nor through perverseness, for
for take these men in all things else, I find them as conscience as spiritual as my self, Alas! must they now suffer, and shall I ad to their afflictions? shall my hand be used to lay the yoke on them & to press it hard? God forbid, I ple rather study, though I will not bauk any truth, I ple stand to defend what ever I am persuaded in my conscience is a truth, yet I ple study what possibly I can to ease them, and to make their lives as comfortable to them as I can; I know God hath given them ability and hearts to do him service, and it may be as much as I, Oh! why should they be hindered and discouraged in their work? I ple study what latitude there may be for them: This were somewhat like, Oh! this were ingenuity indeed, this would favor of a good spirit indeed, This would be a good testimony of your thankfulness unto God for breaking off the yokes that were upon you: My brethren when our yokes are taken away, or lifted up we must have regard to others as well as our selves, and not think or say, let them bear, let their necks bear; Oh no, what are our necks more than theirs? If God pities his people and will lift up the yoke, let us do what we can to put under our hand although we bear somewhat our selves. Some men they glory in imposing upon others; but it is the Glory of God to take off the yoke from the Jaws of others, and from their necks that's his Glory; 'tis not such a glorious thing to lay yokes upon others, but the glory is in lifting up the yoke from them. Christ professes his yoke is easie, his burden light; Oh! let not ours be hard and heavy then, If Christ's be easie; and especially in these days of our Fasting and Prayer, Oh! let us be verie careful to lift up the yoke from our brethren as much as possibly we can without sin, Isa.58. Isa.58.6.9.

6. Is not this the Fast (faith God) that I have chosen, To loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break every yoke? Is not this the fast that I have chosen, that ye break everie yoke &c.
&c. and in the 9. verse, Then shalt thou call, and the Lord shall answer; Thou shalt cry, and he shall say, Here I am: If thou take from the midst of thee the yoke. Still mark how God urges this, when you come to fast; Is this the Faith that I require, to do thus and thus? no faith he, but to undo the burden, and to let the oppressed go free, to break every yoke: and again, if you shall do so, Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. God stands much upon this in the daies of our fasting, that we lay no burdens and yokes upon our brethren; but that we do possibly what we can to take off yokes, that we may be able to appeal to God, Lord, thou knowest that I do what possibly I can, and I pray that thou wouldst direct me to do any thing to make the lives of those that I believe to be faithful and conscientious to be comfortable to them.

This is not to let liberty to all licentiousness and blasphemy whatsoever, but when I see that such and such things are no other but that may stand with Godliness, and godlie and peaceable men may have many doubts among them, and especially seeing I hold this now of late, and did not see it heretofore as now I do, I will do possibly what I can with a good conscience that my brethren may enjoy thy Ordinances in what liberty thou wilt afford unto them, this favours like the Spirit of a Christian indeed.

And likewise you that are Governors, seeing God accounts it his Glory to take off the yoke from his people, Oh! be you tender towards them that are under you; as Majestrates, so all Governors, Parents, and Brethren, and Neighbors, not to lay too heavy yokes upon Children and Servants; Fathers provoke not your Children to wrath, and Masters they should be gentle towards them that are under them, knowing they have also a Master, and therefore give them what libertie may be without sin, even outward libertie, not to keep them continu-
ally at work, but sometimes of recreation, sometimes of refreshment, it's true, your Holy-daies are taken away, but surely there was no such way and means to bury them in Oblivion that they should never be thought of again, then to have some set times for Servants, and Children to have their recreation; It were the only way to keep the Sabbath pure, for if they have it not in the week day, they will have it on the Sabbath, or otherwise they will keep up that which they were wont to have in their former Holy days. The beast must not always be plowing, sometimes the yoke must be lifted up, and must have some refreshing. It follows.

I laid meat unto them.

Luther. I so wrought for them, as they should eat their meat quietly; as if he should say, You did not provide for your selves your meat, I prepared it for you, and came and laid it before you; thus God laid meat before them when he rained Manna from Heaven; when the Quails were he provided it. Whence observe:

Mercies prepared, and provided for, laid before us, are to be prized: When we come to have a mercy, I say, that did not cost us much, when it is prepared and set before us, this is to be prized.

How many of you have all your mercies prepared for you! When you go abroad about business, now you take no care for provision at home in your families, you do but rise and dress you, and go abroad, it may be to a Sermon, or other company, and return home again; you have your Tables spread, and find full Dishes upon your Tables without any care of yours, it's all prepared for you. Oh! consider of the mercies of God towards you in this thing. When as many poor people they are fain before they can get bread, to be working hard to prepare food for their families, their wives and children; but the Lord

Times of Recreation to be permitted to servants.

1. It would drown the memory of the superstitious Holydays.
2. It would forward the sanctification of the Sabbath.

Expof.

Faciam eos edere quietè.

Luth.

Obs. 1.

Use. To the Rich.
Lord lays meat before you. God is to be acknowledged in this.

The propriety of the word is, I made it to descend, it came down from Heaven, it was neither too high nor too low, but it came just to you, fitted for you; which teaches us thus much:

Obs. 2. In the receiving of our food, we must look up to Heaven, we are more beholden to the Heavens than to the Earth for our bread; God is to be acknowledged, in that he satisfies the poor with bread, yea, and that he satisfies the rich with bread; you that are the richest of all, you are to see how it comes from Heaven; I made it to descend. I say, our very food we should look from whence it doth descend, it doth descend from Heaven; lift up thine eyes to Heaven when as thou art eating meat, be not as the Swine under the Tree that looks downward to the Acorns, but never upwards towards the branches of the Tree from whence the Acorns fall; but look up to Heaven from whence thy meat and provision did descend.

I took off their yoke, and I laid meat unto them.

Obs. 3. I made their service easie, and I made their provision comfortably. It's quite otherwise with many ridged and cruel Governors, they make the service of those that are under them hard, but their provision to be very scant, quite contrary. The service of Gods people is easie, and their provision is bountiful: Now the service of your servants is hard, and your provision is very penurious, you would have your servants to do your hard labor, and yet provide little food for them; Oh this is a baser cruelty than any, to put their servants to hard labor, and yet not to provide comfortably for them for their food.

But my brethren, the main thing that I would note from hence, is;

Use. 2. How great the Mercies of God is to us, who hath eased our
our yoke this day, and laid meat before us too; my brethren, who would have thought four years since, that there should be Civil Wars for almost four years together in our Land? and such cruel bloody Wars, and so overspreading the Kingdom as they have, and that yet we should at this day have provision so plentiful as we have? Did not all say, even at the first year when the Wars began, Surely things would be very scarce? many began to lay in Corn and other provision, and we had cause enough to have feared it; but behold the bountifulness of the love of God, that hath eased our yokes, and hath laid meat before us, that the poor is satisfied with bread, there is no complaining in our streets; we have not only our bread, but our Tables full; What difference do you see upon the Tables of men now from that they were in former times? If a stranger should come into this Kingdom, hearing what miserable Wars there hath been, as bloody and cruel as in any Kingdom, and yet come to see every man's Table so fill'd, he could not but stand and wonder; Certainly strangers think our condition to be far more sad in respect of provision than it is; let's not be wanton with our plenty: we were wont to say, if we might have but Bread and Cheefe and the Gospel it were good cheer. Now my brethren we have outward food, and the Bread of life too. What, Is this sweet, to be freed from outward bondage, and to have meat laid before us? how sweet is it then to be freed from spiritual bondage, and to have the food of life laid before us? yet this is our condition. Our blessing is specially in having our spiritual yokes taken off from us, and having the Bread of Life laid before us in a more plentiful measure than ever we had; Was there ever a time that this City had so much meat laid before it for the soul as at this day? the misery of other parts of the Kingdom is your mercy; the Lord grant that you do not loath your Manna, and despise it, God hath waies enough to cut you short.

Ver. 4.
Verse 5.

He shall not return into the Land of Egypt, but the Assyrian shall be his King; because they refused to return.

He shall not return.

To give you first a short paraphrase of the words, for there's no difficulty in them, and then the Notes of Observation. It is,

The Text paraphrased.

As if the Prophet should say: Howsoever he thinks to help himself with ease, to shelter himself there, yet he shall not, but he shall go into Captivity into Assyria, for all means that have been used would not bring him to return. So then the Observations:

Ob. 1.

First, That which hardens men's hearts against threats in their sin, is some shifts that they have in their thoughts; let the work come that can be, yet I have such a relief.

Use.

A great mercy to be thoroughly taken off from carnal props.

My Brethren, it's a great mercy of God to take men's spirits off from all their vain shifts and hopes, so as to be thoroughly convinced that there's no help in any thing, in the creature, in Heaven and Earth, but only in my turning to God, and calling my soul down before Mercy; if that saves me not, I am undone for ever: when the heart comes to this, (I say) God is in a gracious and merciful way working, I see my sin, my affliction that is upon me, and feel it, though my heart would be shifting this way and that way, yet God hath convinced me, nothing can do me good, but I am lost and undone, what ever course I take; except I return to God, and humble my soul before him, and seek his face, and obtain mercy from him.

Secondly, He shall not return to Egypt.

It was a very strange perverseness to think of this shift, to go back to Egypt, why was not Egypt the place of his bondage,
bondage, and the Egyptians still retained their cruelty, and yet they thought of this help that they would turn to Egypt rather than to God.

From whence the Observation is, A stout heart cares not whither it goes, rather than it will return to God. As the Prodigal will rather go to the Swine to feed upon husks, than to his father; like some stout children, they care not what miseries they suffer rather than they will come and humble themselves to their parents. They will hang themselves, and drown themselves, and seek their fortune (as they used to say) rather than be persuaded to come in and submit themselves; No, never as long as they live, though they die, yet they will not, and thus their hearts are stout, and while they think they are stout against their parents they are stout against God too, yet God hath ways to bring men's stout hearts to yield.

Thirdly, A stubborn heart though God be in any way of mercy, God calling them to ways of mercy, yet if any thing crosses them they will foolishly and desperately wish their return to their former condition of misery. If you make any thing that God doth, an argument to a stubborn heart for duty, if it pleases him not, he will reject all that's done for him and say, he had rather be as he was before, let me go into Egypt again; stubborn hearts if they meet with any cross in their way, this is their unthankfulness, that because they are vexed and cross in some one thing they will (I say) foolishly and desperately wish that they were in the the condition that heretofore they have been in.

Oh! thus it is with many of us, how foolishly, how wickedly have we thought and said it was better with England, us heretofore then now, let us return to our former condition! This is thy folly and thy desperate wickedness; But saith the text, He shall not return, though he thinks of returning; as if the holy Ghost should say, do not please your selves to think it is but to return to Egypt, you
you cannot be worse than now you are, for God hath worse things for you.

And my brethren, this is our case this day, let not us think of returning to our former condition, certainly if we should take such a course to return to our former condition, we should be far worse than we were before, our danger would be far greater; this is certain, to the view of any men that have their eyes open, that our condition in England must either be far better than it was, or far worse than it was: There's many say, Oh! we were thus and thus in former times, and if we were but as we were, we should do well enough; Oh! let's not think of that, we must certainly either be far better, or far worse than we were, for if we think of returning it will no: be to Egypt, but to Assyria, which will be worse.

The Fourth Note is this, God knows how to cross wicked men of their wills, to spoil them of their plots, they please themselves with this and the other thing, they will do thus and thus, if they be put to this shift then they have a second, and a third, yea, but there's a God in Heaven that hath determined otherwise.

Never were wicked men more crost in their plots than they are at this day; They have said, that they would do thus and thus, but God hath said they should not, and they have not done it.

Now God in his Mercy crosteth his people of their wills that are set upon sin; but when the wicked are crost upon their sin, it is, because God hath other waies to bring about greater evils to them, To bring them to Assyria. Well then, whatsoever any mans thoughts and desires are, the Lord deliver us from turning into Egypt again. And likewise the Lord grant the Assyrian may not be our King. It follows.
The Assyrian shall be his King.

The Lord deliver us from both, That an Assyrian may not be our King. Why an Assyrian? why was he threatened to be their King? You shall find that he was one of Assyrian was, a cruel stout heart, an hard heart, and a proud heart, the Assyrians were so; They were a generation of men of cruel, proud, stout, hard-hearted men. Isa. 10. 5. Oh Isa. 10. 5. 7. Assyrian! the rod of mine anger, faith God, and in the 7. verse, It is in his heart to destroy, faith God, of the King of Assyria: and in the 12. verse, When the Lord hath performed his whole work upon Mount Zion, and on Jerusalem; I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. Oh! 'tis a sore evil to be put under the rage of a proud and a stout-hearted man, who will set his heart against God himself, who though God fights against him, yet will stand it out, though his design is crost yet he will not come in, he will not give glory to God though his will cost him the blood of many thousands, yet he goes desperately on, he regards more his own will and lusts than the blood or lives of millions. For people to have such a stout heart, armed with power, railed with pride, enraged with cruelty to reign over them, how sad and dreadful condition are those in? This is that the Lord threatens here; and why? Because they refused to return.

I beseech you observe this; faith he, They shall not return to Egypt, but the King of Assyria shall reign over them; because they refused to return. From whence the Observation is this.

If we will not do God's will, God will cross us of our own. They would have their will, they would return, but they shall not faith God, for they will not return to me, therefore they shall not return whether they will themselves. God can cross us in our own wills at every turn. 

A Character of a stout heart.
Foolish men who will presume to cross God in his will, when God hath them at such infinite advantages to cross them every way in everything! If you cross God in that he delights in, you may expect God will cross you in that you most delight in.

Use. Oh! when you are cross in your minds in any thing that you have set your thoughts and heart most upon, reflect upon your own hearts and think thus: Have not I cross God in his mind, in that which God hath set his heart and mind upon? It's a good way, my Brethren, to take a holy revenge upon our selves, if we cannot get our hearts to work for God as they ought, not to suffer them to work for our selves as they would.

Again; For they would not return, saith God.

God is not so much displeased at our sins, as at our not returning. He doth not say, that the Assyrian should rule over them because they had sinned, but because they refused to return. It is too much that thou hast sinned, but as soon as ever thou hast sinned it concerns thee to think of returning, God expects presently as soon as ever the sin is taken notice of, that thou shouldst begin to return, it is dangerous to continue in sin in the least; this aggravates thy sin dreadfully, and endangers thy sealing up to wrath everlasting.

And then Thirdly, He refuses to return, after all means used, after all mercies tendered, after all callings after thee, yet to stand out, this is yet worse. Not to return is evil, but to refuse to return notwithstanding means used, mercies tendered, Oh this is fearful indeed!

Oh! lay this to heart thou convicted sinner, what offers of mercy hast God made to thee? What calling unto mercy hast thou heard, outward calls, inward calls of the the Spirit of God. Oh! how hath God called after thee, Return, return thou Shulamite; Return, return, return thou wretched wilful sinner, Oh come in and return, what means of all sorts hast thou had to cause thy heart
heart to return to God, and yet standest out? think of that Scripture in Job, 9. 4. Who hath hardened himself against him and hath prospered? What, doest thou think to harden thy self against God, and yet think to prosper? Who hath hardened himself against him and hath prospered? and mark what follows; Which removeth the Mountains, and they know not; which overturneth them in his anger, which shaketh the Earth out of her place, and the Pillars thereof tremble. And yet cannot thy heart be overturned, nor tremble? In this that thou resufllest to return, thy sin is aggravated above the sin of the Devils themselves, for we do not know that ever the Devils refused to return; for they were never offered mercie, God did never offer the Devils mercie, God never sent to preach to them, either by his Ministers, or Spirit, and to call them to return and you shall have mercie; here's a price paid, here's a salvation for you, your sins may be pardoned; the Devil had never such an offer, Who knows what the Devil might do if such an offer were made to him? But now these offers are made to thee, and thou refufllest to return; Oh! return therefore, O thou sinful soul who art wandering from God in the wares of death and destruction, give in thine answer; as we reade in Jer. 3. 22. where the Lord there calls his backsliding children, Return, ye backsliding children, and I will heal your backslidings. Mark the anfwer that they give to God, Bebold, we come unto thee; for thou art the Lord our God. Oh! that there might be such an answer given this day from some backsliding soul that is turned from God! Oh poor soul! whither art thou gone? God calls this day to thy soul, Return, return, and professes that he is willing to heal thy backslidings, Oh! give in this answer, Oh Lord, bebold we come; for thou art the Lord our God: Oh! that some soul might return, and might refuse no longer to return; Why wilt not thou return? God is content to return to thee, thou art turned from God, and God in

Job, 9.4, to be observed by such.

An obstinate sinne worse than the Devil in some respect.

An exhortation to backsliders.

Jer. 3. 22. should be our example.
the waies of his Administrations is turned away from thee; but mark the Promise, in Jer. 8. 4, 5. Thus saith the Lord, Shall they fall, and not arise? shall he turn away, and not return? Why then is this people of Jerusalem slide back by a perpetual back-sliding? they hold fast deceit, they refuse to return.

Shall he turn away] Some interpret this of God: The Lord is not so turned back, but he is ready to return; Oh! why shouldst thou backslide with a perpetual backsliding?

And then the last Note is:

They refuse to return ] The word that is translated, they refused, may signify they scornd. What, talk to him of returning, tell him of his sin against God, the greatness of his sin, and the greatness of the danger, and the threatenings of God against his sin, he delpises all these things, these are poor things to scare children withal; Tell him of the mercies of God in pardoning his sin, he flights all; this humiliation now for sin, this breaking off of sinful courses, they deride the motions of them, they scorn to return.

Scornful spirits when they are called upon in the bowels of mercy to return from their evil waies, they do not only deny returning, but they scorn and slight what is said to them. We, know there are some who admire at Gods mercies, calling of them to return, who admire at mercy tendered to them, and prize it more than all things in the world, they turn unto the Lord with all their souls, nothing in all the world can stop them, they bless God that ever their ears heard the call of God, calling them to return, and they would not for ten thousand thousand worlds but they had heard Gods call, and felt the Spirit of God working their hearts to him to return, howsoever thou dost scorn and contemn it. Thus much for the 5th Verse.

It follows;
Ver. 6.
And the Sword shall abide on his Cities, &c.

They relied upon their Cities and therefore refused to return; but faith the Lord here, The Sword shall abide on his Cities; The old Latin hath it, The Sword hath begun: and Hierom in his Translation takes it so.

If we should take it thus, we might have a hint of a very profitable meditation.

It's time for a people to return, when God doth but what his Sword, or draw out his Sword; in Jer. 18. 7, 8. At what instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it; if that Nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. Oh! England.

But we must rather take it as it is in our Books, and so the words are more proper, for, The Sword shall abide on their Cities.

As for the evil of the Sword, that I have already opened in the latter end of the former Chapter. But that which I here would note, is; The abiding of the Sword upon their Cities; From whence observe; That the abiding of the Sword it is a sure Judgment. So it was here, for afterwards in the reign of Hoshea then was this Prophecy fulfilled, when Samaria was besieged for three years together. When God threatens fearfully, he threatens the abiding of the Sword; when he doth not only threaten the Sword, but Batheing his Sword, and being filled with blood, and made fat with fatness, and devour, and shall be made Satiated, and made Drunk with blood. All these expressions we have in Scripture, these six expressions, in two Scriptures you have them all. Isa. 34. 5, 6. and Isa. 34. 5, 6. then Jer. 46. 10. Oh! this is a dreadful thing, for the Sword
Sword to abide. It hath abode long upon Germany, the Lord hath been angry with them for almost this thirty years: we think three or four years long for the abiding of the Sword.

But if it be such a fearful judgment for the Sword to abide; how vile are they that seek to prolong the abiding of the Sword upon a people, and that for their own advantage? Oh! that is a cursed thing, these men live upon blood, every draught they drink they drink blood, that have endeavored the prolonging of the Sword upon this Kingdom for their private advantages.

My Brethren, we have cause to bless God, that God hath raised up instruments for us, who have hazarded the shortening of their own lives for the shortening of the War, who have done their work of late this year, as if they took it by the great; there is a froward and envious Generation of men that will say of some kind of men because they differ from them in something, they would be glad that these troubles might continue because they might have the more libertie. But we see that men, though of different judgments, they do not take a course to have the trouble continue, you see how they hazard themselves to make all the hait possibly they can, and that to admiration, and doing things in the winter season, that is not ordinarilie heard of among other Nations, and all this, that the Sword may not abide upon their Country, but that peace may be hastened, so that the blessing of God be upon such.

Again further, The Sword shall abide as long as God will have it; he that is the Lord of Hosts, he gives the Commission to the Sword, and till he calls for his Commission back again, the Sword it shall go on: We may think the wars may be at an end, Oh! let us look to it that we make up our peace with God, and then we may hope it, but otherwaies the Lord may cause a Serpent to come out of the Cockatrice Eg, the Lord may kindle fires otherwise
otherwise than we can imagin; therefore faith God, *The Sword shall abide.* It may be they thought, that indeed if the enemy come he will not stay long: Oh! but he shall abide.

I verily perswade my self, that there were many, yea, and the wifes in this Kingdom, that did perswade themselves at the beginning of the taking up of the Sword, that it would scarce have held twelve months together, it was impossible to have foreseen the abiding of the Sword so long upon us as it hath. Yea, but if God gives Commission it must abide: There's a notable text for that in Jer. 47. 6. 7. *O thou Sword of the Lord, How long wilt it be ere thou be quiet? put up thy self into thy scabbard, rest and be still.* Mark the answer there: *How can it be quiet, seeing the Lord hath given it a charge? It must go on, it must abide,* seeing the Lord hath given it charge.

And then, *The Sword shall abide on his Cities.*

*It is a sad thing for the Sword to be in the Field,* but for the *Sword to be in the Cities it is sadder; for in the Cities there is the strength of the Kingdom:* when the Sword comes into the Cities, Oh! the fearful sights of houses fired, of streets running with blood, the hideous noise of shrieking and cryings out of women and children: I remember *Josephus* in his story of the Jewish Wars, reports of Jerusalem when the Romans came against it and took it, that the narrow streets of the City of Jerusalem was so filled with dead bodies, that there was no passage, and he faith, That the streets ran with the blood of men, and there were many things set on fire, that were quenched with the blood of men and women that ran in the streets, so dreadful was the Sword there; and the number of those that were slain, & died in that time that the Sword was stretch'd out against that one City, he faith was, Eleven hundred thousand, because it was that time that the people came up to the Paffeover, and then he faith it was that they were surrounded. Oh! for the Sword.
to come to populous Cities is very dreadful.

And the dreadfuller it is, the greater is the mercie of God to our City, the Lord hath wholly delivered it from the Sword that it hath not come at all upon it; If the Sword should have come to this City, Oh! it would have raged indeed: for this was the But of the malice of the Adversaries, their furie it was reserved for this City, Oh! but the Lord hath protected it, it hath been the City of the Lord of Hosts, the Lord hath commanded that no Army should meddle with it for hurt: 'I will defend this City (faith God) and I will save it for mine own sake.' Yea, it is for Gods own sake indeed that he hath laid to the Sword, Go through the Land; and indeed quite through the Land except this City, and a few Counties about it: as in Ezek. 14. 17. Or if I bring a Sword upon that Land, and say, Sword, go through the Land, &c. The Sword hath even devoured from one end of the Land to another. Jer. 25. 15. And yet this City preserved, Oh! not only preserved, but made a refuge and a succour for all the godly partie flying from the rage of the Sword, great is the Lord, and greatly to be praised in this City preserved by the Lord, Except it had been preserved by the Lord, the Watch-men certainly had watch'd in vain. It follows.

And shall consume his branches, and devour them.

The Branches! that is, The Towns and Villages about the City,; for the Cities in a Kingdom are like the Root, or the Bodie of a Tree, and the Villages or the Towns are as the Branches of the Tree; and here's threatned both City and Branches.

And this City hath been as a great Body of a Tree that hath sent out juice, and sap, and succor to all the Towns and Villages in the Kingdom. When the Sword is upon the City there is little hope that the Villages shall escape,
Ver. 6. 

I sa. 14. 31. Howl, 0 gate; Cry 0 City, thou who! Palestine art dissolved. When the City cries, then who! Palestine is dissolved; no marvel then though there hath been such plotting in this City, by making divisions, besides other treacherous and villainous ways, to spoil this City, to bring the Sword upon it. What laboring hath there been to betray us, one plot upon another, as soon as one is broke presently another, and all against this City? Oh! what a pleasant sight would it have been to our Adversaries to have seen this City in confusion, & wallowing in its own blood! But the more there is depending upon this City, the more careful should all that love peace, and the welfare of the Kingdom, labor for the good of this City, everie one should labor for the peace of it; that it may be a City compacted with unitie within itself, that, all that are godly and faithful may joyn in one, that every one may bear the infirmities of his Brother, that there may be no grating upon one another's Spirits, no exasperation, no stirring up violence one against another, especially against those that are gracious and peaceable. The more plotting, and falseness, and treacherie there is against this City, the more should we be faithful and labor for the good of it, yea, and the more should we encrease our prayers for it. You have a notable Scripture in Psal. 55. 9: I have seen violence and strife in the City, day and night they go about it upon the walls thereof, mischief also and sorrow are in midst of it. What then? in the 17. verse, Evening, and morning, and at noon will I pray and cry aloud, and he shall hear my voice. What faith the Psalmist? I have seen violence and strife in the City, yea, and deceit and guile do not depart from their streets. What shall I do then? Evening, and morning, and at noon will I pray. We complain of contentions and divisions, and stries in the City, and that there are so many plots and treacheries against the City; Oh! let not us only talk of these things, but encrease our prayers in the frequencie.
and fervency of them. Oh! let there be no family, but let there be praying to God in the family, Evening and Morning at least; and if you prayed twice a day before, then thrice a day now, because of the strife in the City, and the treachery and deceit that is here, and the Lord will hear our voice; and he concludes the Psalm thus,

_Bloody and deceitful men shall not live out half their days; but I will trust in the Lord._

Let them be never so bloody-minded, and desire to imbrue the City in blood, yet faith the text, _The bloody and deceitful man shall not live out half his days: but I will trust in the Lord._

Because of their own Counsels.

The Evil, Folly and Danger of men's own Counsels, we have spoken to, in the 10th Chapter, 6th Verse, _They shall be ashamed of their own Counsels._ Now only a word of that, in reference unto the abiding of the Sword upon them.

The Sword hath abode upon us divers years; the wisest amongst us did not think the Sword would have continued so long as it hath don; And yet, who can tell when there will be an end of these things?

Among other evils, certainly this evil of our own Counsels is a great evil, that hath made the Sword to abide upon us: Every man follows his own Counsel, one man for his friend, and another for his friend: Mens own Counsels, both in Parliament, in City, in the Army, in the Country, throughout the Kingdom hath been a great cause of the abiding of the Sword so long a time upon us.

Our own Counsels a cause of England's lasting war.

The old Latin hath it, _Shall eat up, or destroy their heads._

_Expot._

_Comeet capitae eorum. Vulg._

_Their_
Their Counsellors. And so Vatablus. Because of those that put them upon those Counsels were the cause of the abiding of the Sword, in Ezek. ii. 2. Jaazaniah, and Pelatiah, These are men that give evil Counsels in the City; God hath an eye upon them, upon such as give evil Counsel in the City, as the men that are causes of the evil that is upon the City: There is nothing more usefull in troublesome times, than Counsel, if set aright; and nothing more dangerous in troublesome times, than Counsel, if it be wrong. The Lord deliver us, both Parliament, Army, City and Kingdom from their own Counsels; This will ever be, men will ever follow their own Counsels, till they be taken off from their own designs, their own ends, till they can trust God with his work, and be willing to be swallowed up in the Publick. Squint-eyed, and self-will Counsel will destroy us, if God be not infinitely merciful unto us, yea, and it may be there are some that have good aims for God, and yet in their Counsels they may be led aside by carnal principles: As for instance, only in this own thing: That there is no such way for the furtherance of the Kingdom of Christ, but by the correspondence of it with the Kingdoms of the world. Certainly this Counsel is very dangerous in such times as these are, this principle upon which many that have good intentions do go, they desire the furtherance of the Kingdom of Christ, they can appeal to God of the sincerity of their hearts, and their hearts are sincere in their desires of the furtherance of the Kingdom of Christ, and they think this principle is a very good one, That the best way to further it is, to do that that may stand with peace in a way of correspondence with the Kingdoms of the world, it will be the best way to set it up, and if they did not think that were the best way to set up the Kingdom of Christ, they would not do it. But certainly they are mistaken in their Counsels here; For as the Kingdom of Christ is not of this world, so the way of the promoting of the Kingdom of Christ
it is not by endeavoring the correspondencie of it with this world; God hath laid the great work of mans salvation, the greatest work that concerns the glorie of his Name, in that which is foolishness to men, and almost all the great works of God, especially those that have a more immediate subservencie unto the Kingdom of his Son, he brings those works about, not by mans counsel, but by waies and means that seems folly to the counsels of wise men, of men carnally wise. But we come now unto the Seventh Verse.

**VER. 7.**

*My people are bent to back-sliding, &c.*

Expof. It may be sometimes they begin to reform, but they are quickly off again, for there is a principle of Apostasie in them. They are bent to back-sliding; If they do any thing in the way of Reformation, it is upon some external motive; but their hearts are another way. They are like a bough of a Tree that is bent contrary to the Nature of it, by an external force, it may be for the present yeelds such a way, but there's an inclination, a propension in the Bough to go another way, the way that its own nature carries it unto. Thus it was often with Israel, upon some extraordinary work of God they would do such and such things, but they were as a deceitful bow that soon flarts back.


**Why some were so forward at the begining of this Reformation.**
fore when mens wills were a little satisfied, and they saw
that the godly people of the Land began to rejoice, hop-
ing that now there should be a greater freedom for, and
countenance of the Religious party than ever, and find-
ing that there were some difficulties in the work of Re-
formation, and that thereby their lusts should be curbed,
they should not have that licentiousness in their sinful
ways as before, upon this their hearts are bent to back-
sliding, that is, they fall off from the godly people of the
Land, that they formerly closed with, and seem'd much
to rejoice in, now their hearts are against them as much
as ever they were with them, yea, their hearts do vex,
and fret at any Liberties they may possibly enjoy, or at
any work of Reformation that is begun. Thus it is in
the publick, mens hearts are bent to backsliding.

And privately for the particular, mens hearts are
bent to backsliding from the ways of godliness, that they
began to profess, as thus. Many young ones, and others,
who have had workings on their hearts, and have made
great profession of Religion, yet not having their hearts
changed.

First, Gods ways have been unsuitable to them, and
therefore have been hard and tedious to them.

Secondly, Other things they have had a greater mind
to, only they have been kept from them by the strength
of conviction and external motives.

But upon that they have grown wearie of the ways of
God, that's a third degree, weary of them.

Yea, Fourthly, They have watched all advantages
how they might get off from what they have made pro-
fection of.

Yea, Fifthly, They have been sorry that they have en-
gaged themselves so much as they did.

Yea, Sixthly, Any Objections against such ways, they
greedily embrace, and diligently improve.

Yea, Seventhly, They are very ready to take any of-
fence.
8. Yea, Eightly, They watch for offences.

And Ninthly, Any Opinion that will give them a liberty from that straitness they made profession of before, they are willing to imbrace and entertain; if there be any practice that may give them any more liberty, they fall presently to it, and so they come to backslide. Now their actual backslidings are but a fruit of the bent of their spirits; their spirits were bent to backsliding before, and what they do now is but a fruit of the inward bent of their spirits. Let such know, that if they have no need of the waies of godliness, the waies of godliness have no need of them; the waies of godliness shall be justified and honored, when they shall perish and be swept off as filth and dung from the face of the earth. I'lle leave only that Scripture with them, in Heb. 10.38: If any man draw back, my Soul shall have no pleasure in him.

9. But I find the reading of these words [bent to back-sliding] very various, and indeed the Hebrew doth seem to countenance divers readings; and Calvin he doth read it, and Pareus, and others of our later Writers, Suspenti sunt, they are as men in suspense, hanging as it were in suspense; for so the word translated [Bent] it is a word that signifies a propension to a thing; and they turn it, Men that are in suspense; and so the Septuagints translation, They are a people in suspense: and it is very proper to the Hebrew word here, to translate it thus. They are a people in suspense. Now then, If the translation of the word be thus, which is for ought I know as suitable, or rather more than the other, why then there are these two things mainly in it.

First, They are in suspense; that is, They being in straits know not what to do, I find in Deut. 28. 66. [Thy life shall hang in doubt before thee.] The same word that here is translated [Bent] it is there [Hanging in doubt] and that makes me the rather think that this Interpretation may set out the mind of the holy Ghost in this Scripture; so then
Ver. 7. the Prophets of Hosea.

then the meaning must be this. They see themselves in a sad condition that they know not which way to turn themselves, they see their plots take not, their designs prosper not, they see God is not against them, they would fear fall upon new plots, but they see as great an unlikelihood to prosper in their new plots, as in the former, what the issue of them may be they know not, thus they are in suspense, and in doubt not knowing which way to turn themselves.

And blessed be God that hath put our adversaries in suspense, and doubt: This is a judgment of God upon men who cannot trust God in his right and holy ways, they must have ways of their own, they follow their own counsels, and these counsels of their own enshires them, and brings them into most miserable straights that they know not how to extricate themselves. God makes the ways of the righteous plain to them; But the counsels of men's hearts brings them into straights. They thought to deal more wisely for themselves, but the truth is, their counsels in which their wisdom was much applauded, brings them into most miserable straights and extremities, that they know not what to do.

And then Secondly, Luther hath a very good interpretation of this, he reads the words thus: My people doth doubt whether they would turn to me or no; thus he reads it, and interprets it thus, They see they profit not in their way, their Consciences misgive them, they have some thoughts of returning to me, sometimes they are persuaded it's best for them to return, but the corruption of their own hearts stirs up Temptations, Temptations present themselves to them, so they are off and on, they know not what to do, they give many onsets, but they came not off freely, my people do doubt and hang in suspense and do not come off freely to my way.

And this is according to the *Chalda Paraphrase, They have plots, thus they do doubt to Convert themselves to my phrase.
my Law. There are rowlings of their thoughts, this way, and that way, but they are in doubt and come not to a full resolution.

Now my Brethren, This is a great evil, for men to strive with their consciences. When their consciences puts them upon the ways of God, they think, There is good in God's ways, they think that God is not well pleased in the ways that they are in, they think it might be very well if they did reform their way; yea, but then on the other side, there comes in temptations, I but there are such difficulties in the way, I shall discountenance such and such great ones, I shall have opposition by such and such, in that they will be displeased, I shall hazard my self, and the like, I must deny my self in many things, I must go against the hair in these and these things, I must cross my heart in such things that my heart is strongly bent upon, why may I not do well enough in some other way without so much trouble to my self? And thus their hearts reason within them, and yet again at other times they have serious thoughts begin to work, and their consciences begin to stir again, but have not I to deal with a holy and glorious God? how if things shall prove otherwise than they are apprehended by me? what good will it do to me to cozen my own soul? were it not better for me to return? [Oh! that I could but tel how to speak this day to such as are perhaps yet in suspense, it may be there are some here this day that are in suspense in their own thoughts, they cannot be quiet in that way that now they are in, when they awake in the night season their consciences trouble them, and yet when they come abroad among company then that carries them away again, and thus their lives do as it were hang in suspense, and are vexed and troubled in their own thoughts, not knowing what to do; Oh! that I could (I say) speak to these hearts this day, that I could but tell how to present some determining thoughts to such as these that
that are in this suspense: I'll but in a few words present four or five Meditations to such that may help them to determine, to come to a determination; for the truth is, This is the cause almost of all the wickedness of such as live under the means, that have enlightened consciences, They do not come to a full determination: If thou beest in suspense, let me cast into the scale these thoughts.

First, These stirrings that are now upon thee, that put thee thus to oppose the ways of sin, and to bring thee so far as to be in suspense, know, they are the work of the holy Ghost in thee, take heed of sinning against the holy Ghost; I do not say, that all going against such stirrings and workings is, The sin, that unpardonable sin; but this I say, the sinning against those stirrings and workings of thy conscience is A sin against the holy Ghost, take heed of sinning against the good Spirit of God; The holy Ghost hath begun to conceive in thee, take heed thou dost not destroy the child in the womb. We know it's murder to destroy a child in the womb, when it is but beginning to be conceived; And thou that art in this suspense, thou hast a conception of the holy Ghost in thee; take heed of murdering of it.

Secondly, If the Spirit of God leaves thee after this, thou wilt be more hardened than ever; let this be in thy thoughts; Thou hast stirrings of conscience, and some propension to the ways of God, but yet thy corruptions hang off, look to thy self while these workings of God are upon thee, if they leave thee, they will leave thy heart harder than ever it was.

And then Thirdly, Take this Meditation, When thou art about matters of infinite consequence (as now thou art) certainly, the safest way is the best way; 'tis not enough for thee to say, it is necessary, and why must I do thus and thus? and what need it? and may not I do well enough without it? But when thou art reasoning about matters that concern Eternitie, though thou canst not

Simile.
fully satisfy thy self in this, or the other way, yet to take the safest way is the best way, and that thou art upon the safest way, it's enough to countervail whatsoever trouble thou meetest withal; Though it should not be absolutely necessary that thou shouldst take such a course in such a particular, yet if thy conscience doth but dictate to thee, that this way is safer than the other; it's the best way to go the safest way.

And the Fourth Meditation is this, That there is more evil in the least sin, than there can be good in whatsoever all the Creatures in the world can tender to thee. Resolve upon this: this is a certain principle that cannot be denied: There is more evil in the least sin, than there can be good in all that all the Creatures in the world can tender to thee.

And then Fifthly, That it is best for me to do that now, which I would wish I had done if I were now to die. Put that Meditation into the scale; Art thou in suspense, hanging this way or that way, whether fully to come off of those waies of sin that thou art upon, or no? Put this Fifth thing into the scale, It is best for me now to do that that I would wish I had done if I were now to die: This will be a mighty thing to weigh down abundance of temptations that may be put into the other scale; and so thou maiest come to a determination.

They are in suspense.

The old Latin reads it, My People they hang in a kind of hope that I will return, and that all may be well with them at last; that though they do thus and thus, yet all may be well with them at last: God hath often delivered them out of great afflictions, and why may not he deliver them still? And so they hang in expectation of Gods coming to them. So they make the word that is here translated, [Backsliding] to be a returning, a returning of God, [They would have me to return first]. And so I confess the word hath
hath something in it that signifies, Returning: But those that are skilful in the tongues say, it is not used in a good sense, but in an evil; it's rather a going from, than a returning. But yet, as the old Latin hath it, The hope for Gods returning, and that things may be well, is the cause of the hardening of many hearts in the ways of sin; they hang as it were in the Air, thinking that it may be well with them; and that things may not prove so bad as they hear: But cursed is that hope of comfort that hath nothing else to ground upon, but only, that it may be things are not so bad as they hear out of the Word. But it follows;

Though they called them to the most High, yet none at all would exalt him.

Though they called them.] That is, The Prophets and Messengers of God called them unto the most High, they wanted not means in the Ministry of the Word, they were called to the Most High, that is, to God. Now that God is The Most High, we have spoken to in Chap. 7. Ver. 16. there he hath the title of THE MOST HIGH. You who are highest, look upon God as above you, know that God looks upon you, and all men that are lifted up in the pride of their own hearts, as infinitely below him.

God is the most high: Well, but, They called them out unto the most high; that is, They called them in the Ministry of the Word.

First, That they might know him, that is, the most high, that they might know him to be the Infinit, Supremam, High, Glorious, Majesty, that they might know the infinite distance that there is between God and the Creature, and that they might know him to be the Highest end of all things, so as to work after him as the most high.

Then Secondly, That they might acknowledge him, that they might thus fear him, that they might worship him.
him, that they might love him, and trust in him, as the most high God.

That they might submit their wills to him whose will is supream above all, and especially in matters of worship.

They called them to the most high, that they might come to have this high God to be theirs, to enjoy him to be their portion; thus the Prophets called them to the most high. Whereas their hearts were drossie, and low, and base, they minded only the satisfying of their flesh, and having their wills one upon another, their hearts hung down to their devised worship, though the thing it was suitable to their publick ends, and it was great wisdom for them so to do, yet God would not own that, but did dispute that worship of theirs that they thought to honor him withal, and the Prophets therefore called them from these base, drossie things, called them to the most high God. The Note of Observation.

First, Mens hearts they sink down to low and mean things naturally; unworthy of their souls, unworthy of that excellent nature that they are inued withal: men indeed have swelling hearts in their base sinful way, but this is their disease (this swelling) I say the heart of man wants a true elevating principle, the knowledge of the most high would raise them up higher than their pride can do, the pride of man raises mans heart, yea, but that's their disease; but the knowledge of the most high would raise them up higher than their pride: but in wheresoever it is it doth debase mans nature.

Secondly, It's the end of the Ministry of the Word, to call men to the most high God, to call after men that have their hearts groveling after low and base things, that they might come up to the most high God, to know him, to fear him, to worship him, and to enjoy the most high God to be their portion. Have not you found this fruit of the Ministry of the Word in your hearts, calling you many a time to the most high God? Have
Have not those things founded in your ears, that have called you from vain things that your hearts were upon, telling you of the high God that you have to deal withal in all your ways, who will have to deal with you to all eternity? I make no question but many of your consciences have found this, have found a word darted into your hearts that hath called you from low base things to the high and blessed God.

And then Thirdly, It is a great and a sore evil to stop our ears against the calls to the most high God, against the calls of the word that calls you to the most high God; I say, to stop our ears against this is a sore and a dreadful evil. What, not answer to God's call! Doth God call you, and you not answer to him? We say to a child, Your father calls you, or to a servant, your master calls you, will you not answer? Oh! to shut our ears against the call to the most high God is a dreadful thing, it will lie heavy upon thee one day, those calls; thou hadst in thine ears will prove to be terrors in thine heart; Certainly, though thou lettest go the calls of the Word to the most high God, remember this one Note. The calls that thou hadst to the high God being neglected by thee, will prove terrors in thine heart; poor creature, what is it that thou listest to? what invitations doth take thy heart, that the calling to the most high cannot overcome thee?

And then Fourthly: Their hearts are in suspense, though they called them to the most high. From the connexion of these two we have this Note.

That the calling to the most high God is a special means to cause those that are in a suspense, to come in to a full resolution. In Psal. 97. 9. Thou Lord art high above all the earth, thou art exalted far above all Gods. What follows in the 10. verse? Ye that love the Lord, hate evil. God is a high God above all Gods, hate evil then, set your selves against evil, be resolved in the ways of God, for when you are called to the most high, by this you come to see how infinitely worthy
An Exposition of Chap. 11.

Exposition of Chap. 11.

A notable speech of Stephen concerning Abraham. Abraham was called from his fathers house, and it cannot be imagined but that Abraham had many thoughts to keep his heart in suspense, when he was called from his kindred, and all the contentment and comfort he had there, it's impossible but flesh and blood would suggest many thoughts to Abraham to keep his heart in suspense: But what took Abraham's heart off from suspense, to resolve fully what to do in such a case? the text faith, The God of Glory appeared to him; it was not only God, but the God of Glory. My Brethren, when God is calling you off from all creature comforts, from all things that may quiet your hearts in the world, and you have strong temptations to keep you in the waiies of sin, let but the God of Glory appear to you, and this will take up your hearts, this will bring your hearts to a full resolution. Oh! blessed, blessed are those souls though they have continued long in suspense, yet at length the God of Glory appears to them, in the midst of their doubts, and temptations, and hangings off.

And if there be such a force in this, then learn to present before thy soul that is in such a suspense, the Glorie of the great God, look up to this great God, 'tis the infinite high God that I am called to; Oh! thou suspending, thou wavering soul, look up to this most high, and answer this call of God unto himself, answer it thus;

Oh Lord, Thou art an Infinite, Blessed, Glorious Being, the Suprem Being of all; I am a poor, vile worm that lies under thy feet, it's mercie that thou wilt vouchsafe to look towards me; thou mightest have let me gone on in base waiies, and perished to all eternity without giving me

worthy God is of all glory from you, you may see by this what infinite good there is in this God, and that there is infinite power in this God to avenge himself of you, if you neglect his call, therefore there is a mighty deal of force to cause resolution. In the 7. of Acts, we have a notable speech of Stephen concerning Abraham. Abraham was called from his fathers house, and it cannot be imagined but that Abraham had many thoughts to keep his heart in suspense, when he was called from his kindred, and all the contentment and comfort he had there, it's impossible but flesh and blood would suggest many thoughts to Abraham to keep his heart in suspense: But what took Abraham's heart off from suspense, to resolve fully what to do in such a case? the text faith, The God of Glory appeared to him; it was not only God, but the God of Glory. My Brethren, when God is calling you off from all creature comforts, from all things that may quiet your hearts in the world, and you have strong temptations to keep you in the waiies of sin, let but the God of Glory appear to you, and this will take up your hearts, this will bring your hearts to a full resolution. Oh! blessed, blessed are those souls though they have continued long in suspense, yet at length the God of Glory appears to them, in the midst of their doubts, and temptations, and hangings off.

And if there be such a force in this, then learn to present before thy soul that is in such a suspense, the Glorie of the great God, look up to this great God, 'tis the infinite high God that I am called to; Oh! thou suspending, thou wavering soul, look up to this most high, and answer this call of God unto himself, answer it thus;

Oh Lord, Thou art an Infinite, Blessed, Glorious Being, the Suprem Being of all; I am a poor, vile worm that lies under thy feet, it's mercie that thou wilt vouchsafe to look towards me; thou mightest have let me gone on in base waiies, and perished to all eternity without giving me
any call to thy self; but now that thou shouldst give me a call to thy self, the high and glorious blessed Lord, this is mercy; Lord, I come, and with fear and trembling fall down before thee saying, Lord, what wilt thou have me to do? Those who have been wavering and afterwards felt they have found that this hath been the thing that hath sentido them, some dreadful authority of the high God that hath come to their hearts in some truth beyond what formerly he hath done, and this hath fully taken off their souls to him.

And then Fifthly; The true Worship of God is an elevating thing. Then are they called to the most high when they are called to the true Worship of God, for it raises the soul to the most high. Mens inventions are low things, are base and unworthy things. Oh consider whether thou findest this in the Worship of God? dost thou find thy soul raised up to the most high in his Worship? thou dost never worship God aright, except thou findest in some measure thy soul raised up to the most high in his Worship; let no man look upon the Worship of God as a low mean thing; know, when thou art to come to worship God, thou hast now to deal with the high God, whom Angels worship and adore; 'tis that God who is far above all Creatures in Heaven and Earth: thus thou art to look upon the Worship of God. Oh! how far are most men from this when they are worshiping of God! very few there are that lift up their hearts to the most high; even in the duties of Worship. And so it follows in the words,

None at all would exalt him.

Why, If God be the most high God, how can he be exalted?

I answer: He is so high, as he cannot be more high than Himself, God cannot be more excellent than he is in

Ver.7. the Prophesie of Hosea. 129
in Himself, God cannot make Himself better than He is, nor more glorious in Himself than He is: Therefore no creature can make him more than he is: all that all the Creatures in Heaven and Earth can do for God, can ad nothing to him: In Nebem. 9. 5. He is exalted (saith the text) above all blessing and praise.

Yet then God accounts Himself to be exalted.

First, When he is known and acknowledged for the High, Supream, First being of all things, when we fear Him as a God, when we humble our selves before him as before a God, when we are sensible of the infinite distance there is between him and us, when we are willing to lay down what we are, or have, or can do for the furtherance of his praise, when his Will is made the Rule of all our waies, and especially of his Worship, when we make him the last end of all, when it is the great care of our souls, and work of our lives to do what possibly we can that he might be magnified & lifted up in the world, and when we account the least sin a greater evil than can be recompenced by all the good that Heaven and Earth can afford unto us; and now God accounts Himself exalted by us. And this is the Work that all of us have to do; to give up our selves to the exalting of the Name of this bleffed God; He is worthy, so worthy of honor from us creatures, that though ten thousand millions of Men and Angels should perish eternally for the furtherance of the least degree of his honor, he is worthy of it all, so high is this God, and therefore know it to be our work to endeavor in our places to exalt him, and blessed is that man or woman that when they are to die are able to say, Oh Lord, thou hast been high in my heart, thy Wisdom I have adored, and submitted mine unto it, thy Will I have honored, and yeelded mine likewiſe to it, and it hath been the great care of my soul that I might do something in my place to lift up thy Name according as I have been able; I say, thou maieſt go out of the world in peace.
as having done in some measure that thou camest into the world for.

Oh! you whom God hath exalted, let it be your care to exalt this God; and especially the Saints of the Lord, know God hath exalted you on high, and expects that you should lift up his Name; he hath lifted you out of the depth of misery, from the nethermost Hell, he hath joined you to his Son, he hath made you one with his Son, He hath loved you with the same love wherein he loveth his Son, he hath made you Heirs, Co-heirs with his own Son, he hath given his Angels to be ministering Spirits to you, he hath made it his great design to honor himself in your eternal good, the greatest work that God hath to do in the world it is the honoring himself in your Glory; he hath prepared a Crown of glory for you; Oh then, do you join together to exalt the Name of this God who hath lifted up you who were such poor vile worms, let the high praises of this God be in your hearts and mouths for ever; in Psal. 108. 4. Thy mercy is great above the Heavens, and thy truth reacheth unto the Clouds; mark what follows in the 5. verse, Be thou exalted, O God, above the Heavens, and thy Glory above all the Earth: Oh Lord, we see thy mercy is exalted above the Heavens, and thy truth to the Clouds: then Lord be thou exalted above the Heavens, that is in our hearts, and in our lives; Oh! that God may be exalted, in an answerable way above the Heavens in what we do for Him, as He hath been exalted above the Heavens in what he hath done for us; let's all exalt God's Name: he will be exalted in spight of your hearts.

My brethren, God hath exalted Himself of late in our eyes, in a glorious manner, in Psal. 21. 13. Be thou exalted, O Lord, in thine own strength; Oh the Lord hath exalted Himself in His own strength: but mark what follows; So will we sing and praise thy Power: Oh! let us sing and praise the power of God, who hath exalted Himself

<table>
<thead>
<tr>
<th>Verse</th>
<th>Exhortation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>To great men</td>
</tr>
<tr>
<td>2.</td>
<td>To the Saints,</td>
</tr>
<tr>
<td>3.</td>
<td>How God hath exalted the Saints:</td>
</tr>
</tbody>
</table>

Psa. 108. 4, 5. noted,
in his own strength, and for the good of his own people so of late.

But none would exalt him (faith the text:)

God hath little honor in the world; men seek to exalt themselves, but none to exalt God; every man follows his own way, his own lusts, but the blessed and glorious God is exalted by few, or none. Men will appear to lift up Antichrist, to exalt him; the Kings of the Earth they will give their power to the Beast, but none will exalt the Lord. Oh! let this grieve the hearts of the Saints, to see that the blessed God, so blessed in their eyes should be exalted by so few.

And consider, every one of you, how little he hath been exalted by you in all your ways. And why should you vex and fret, that you have not honor and respect, when as the blessed God who is so infinitely worthy of honor and glory, yet none (almost) respects Him. Well, let this be the Meditation from it; The less glory I see God have from the children of men, the more let me labor to honor him.

None would exalt him] So the words are read in your Books, and I think that is the most proper sense. Yet I find Luther hath another reading, and so others, and that might likewise stand with the Original; for if you observe the words [him] is not there: But it may be (faith Luther) there is none that lifts up himself; he, and others turns it thus: That's thus, Men are in a sleepy, fullen mood, that when God calls them, they will not stir up themselves to listen to God's Call; and so Luther makes use of this similitude: As a stubborn servant, or child when the master calls him, he will not stir and lift up himself to his call; There's none will lift up themselves; drossie, base, droustic spirits, that are sleepy and sink down to base, low things, they will not lift up themselves when

Simile,
they are called to the most high God.

It is a great evil to give way to a dead, dull, and fallen heart, not to lift up our selves when God calls. When you come to the Ministry of the Word, you come with hearts dead and sinking down with discouragements: Now when God calls, you should stir and lift up your hearts to close with those Truths of God that do concern you; and it is a great evil in many, when they hear excellent Truths that might do them good, yet they do not lift up their hearts to close with those Truths.

And now we come to the Eighth Verse, which is a Verse very full; and if in any, you will give me liberty a little to enlarge in that Verse.

**VER. 8.**

*How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.*

Here, according to Luther, ends the Eleventh Chapter, and the Twelfth begins at the next Verse.

For the words themselves, we have not a more full expression of pathetical Affections of Mercy and Compassion in God, in all the Book of God than here;

*How shall I give thee up?*

I beseech you observe: God was in the midst of his threatening of Judgment, & charging of them with their sin: faith he, *The Sword shall abide upon their Cities, and consume their branches: because of their own Counsels. And when they were called to the most high God, yet none would exalt him: How! not one would come in! What would follow? One would think, Now let wrath pursue them, let the curse of the Almighty overtake them, one would wonder that it did not; but mark a greater wonder, that after the charging of them for this wickedness, and in the midst of
of God's threatenings of the most dreadful judgments to consume them by the Sword, \textit{How shall I give thee up, Ephraim?}

The Lord here takes upon Him (as it were) the person of a loving Father towards a stubborn and rebellious child, the child hath gone away from the Father, and hath continued in stubborn ways. It may be the Father sends after it, it will not come, it will not return, but goes on stubbornly, the Father hath many workings in his heart to cast it off; he shall never be a penny the better for me, let him beg his bread from door to door, he is unnatural to me; yea, but when he is in the midst of these resolutions, and hath these sad thoughts towards the child, yet there comes a turning of his bowels on a sudden, Oh! but how shall I give it up? how shall I disinherit it? how shall I do it? \textit{It is my child, though stubborn, why may it not return? why may not yet God work good upon it?} It's very evil, but how shall I give it up? I know not how in the world to bring my heart to it. Thus the Lord breaks out here. Here we have in your books four \textit{[Hows]} \textit{How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?} I confess in the Hebrew there are but two, but yet for the sense of it the Interpreters put in the other, and they have the sense of four, \textit{How? How? How? How? How shall I do it?} there are four Interrogations here, and four Answers. Four Pathetical Interrogations that God asks as it were Himself.

First, \textit{How shall I give thee up, Ephraim?}
Secondly, \textit{How shall I deliver thee, Israel?}
Thirdly, \textit{How shall I make thee as Admah?}
Fourthly, \textit{How shall I set thee as Zeboim?}

God is here Interrogating Himself in these four Interrogatories that come from his own bowels.

And here are four Answers to these, As thus;
First, Mine heart is turned within me.
Secondly, My repentings are kindled together.
Thirdly, I will not execute the fierceness of mine anger.
Fourthly, I will not return to destroy Ephraim. These are the Four Answers; and the Last Answer hath Two Arguments.

First, I am God, and not Man.
Secondly, The holy One in the midst of thee.

Now what the force of the Arguments are, we shall see when we come to them. But first to give you the brief opening of the words in a way of paraphrase, and then the several Doctrinal Notes from them.

First, How shall I give thee up, Ephraim? Or as some others reade it, What shall I do to thee?

I am as it were at a stand what to do; as the Father that hath the rod in his hand comes to correct, and let the rod fall out of his hand, his affections work so strongly:

What shall I do? As if God should say, Oh! were there but any repentings, were they but ever so little, I would be glad of it, I would take any little repentings, could I but tell how to vindicate mine honor any other way, I would do it; Oh! what shall I do? It is your foolish, wilful stubbornness, going on in such a vile, sinful way that puts God to such a stand; What shall I do? God seems here to have his heart troubled in him, much like that in Exod. 33. 5. when God was offended with the people there. 

Put off thine ornaments, that I may know what to do with thee. It's a strange expression: as if he should say, come and fast, and pray, put off your ornaments, and humble your selves before me, that I may know what to do to you: Oh! why may there not be some hopes? put off your ornaments, if there be but any repentings and turning to me.

Or if you take it as it is in your books, How shall I give thee.
An Exposition of Chap. I

The scope is thus: Thou art upon the very brink of destruction, wrath and misery it is prepared for thee, thou art in the very mouth of ruin. It's nothing but only a giving thee up and thou art undone, wrath and misery stand waiting only for my giving thee up. Oh! but how shall I do it? I see thee upon the very brink of ruin, thy very neck upon the block, and thou now waitest for my giving up, but I cannot tell how to find in my heart, How shall I do it? How shall I give thee up, Ephraim?

Ephraim.

Oh! here was a strong argument that mov'd the bowels of God. Ephraim, if thou wast indeed the refuse of the world; I would not so much care for many thousands of them, but thou art Ephraim, Thou art my dear child, Ephraim, my dear son, you know what God faith in Jer. 31, about the 18. verse.

How shall I give thee up, Ephraim? How shall I deliver thee, Israel?

As if he should say, Justice calls for thee, that I would deliver thee up to him, thou art call'd for to be delivered up to Justice, Justice pleadeth that thou art her due; but, How shall I do it? How shall I do it? How shall I deliver thee? It goes much against me to do it.

The Septuagint they turn the words, How shall I protect thee? So the old Latin.

And the mistake comes from a little difference in the Hebrew word, so that the same radical letters in the Hebrew word that is for [delivering] signifies a [Shield] likewise, To protect as with a shield. And therefore they translate it so, How shall I protect thee? but that comes to the same, thus: How shall I protect such a one as thou art? How shall it be for mine honor that thou shouldst be under my protection? Men indeed do abuse their power they have, to give protection to others, you know there
there hath been a great abuse since the Parliament begun by protestations that have been given to others, but faith he, How shall I do it? that is, I who am a holy and infinite God, how shall I protect such a one as thou art?

How shall I protect thee, Israel?

Israel, here's another argument indeed; Israel, I remember thy Father, I remember that mighty Prince who wrestled with me and prevail'd, and I account it my glory to be the glory of Israel, and his seed: What, art thou the posterity of Israel, of such a one so dear to me, and such a Prince that heretofore prevail'd with me in prayer? What, art thou his posterity? Oh! how shall I deliver thee up, Israel? Oh when God looks upon them he sees them sinful and wretched, but when he looks upon what they were in reference to their forefathers, How shall I give thee up, Israel?

How shall I make thee as Admah? How shall I set thee as Zeboim?

Admah and Zeboim, they were the names of two Cities, that were two of the five Cities that were together with Sodom and Gomorrah; now four of these five Cities were destroyed by fire from Heaven, for the wickedness of them, and one of them only was spar'd for Lot's sake. But this Admah and Zeboim were two of the Cities that the judgments of God was most terrible upon; the Apostle Jude in his Epistle, the 7. verse, faith, That they did suffer the vengeance of eternal fire. Now faith God here, The truth is, you have provoked me as much as Admah and Zeboim have done, their sins were not greater than yours, and there is as great wrath that belongs to you as to them, but oh! how shall I do it? how shall I make thee as Admah and Zeboim? how is it possible for me to find in my heart to yeeld to do it?
Hieron upon the place doth move this Question, Why doth he mention Admah and Zeboim, and not Sodom and Gomorah?

His Answer. The Answer that he gives is this, That Judah, those Tribes they are compared in their sin to Sodom and Gomorah, in Isa. i. and Ezek 16. for Judah had more means than Israel had, Judah had the Temple with them, and therefore their sin was the more aggravated. Sodom and Gomorah they were the chief sinners; and Admah and Zeboim they did but as it were follow them, (so he.) And by following their example they came to inwrap themselves in the same Judgments, but yet altogether their sin was not like Sodoms and Gomorahs, therefore Judah that had more means is compared to Sodom and Gomorah; and the ten Tribes, to Admah and Zeboim.

My heart is turned within me.

Luther hath a Note upon this, according to his usual way in expressing the Grace of God to the height, faith he, 'Tis as if it were, that the heart that's stir'd with anger for the sins of men, were not the true heart of God, and therefore faith he, My heart is turned to me, mine own heart; now I have my own heart indeed when I have thoughts of peace; when I had thoughts of wrath that was not as it were mine own heart, suitabla to that expression we have in Scripture, That God calls his execution of Judgment, his strange work. So that's Gods own heart that is affected with our evil, and that doth even turn with mercie towards us; so mine heart is come to me faith God, as if it were gone before.

But, My heart is turned within me.

The Authors The meaning is this; As when a mans heart is much affected in love and compassion, there's the working of the Spirits and blood round about the heart, and mighty motions and stirrings in the heart. So faith God,
Me thinks I find all the blood as it were, and my spirits so working and stir'd, that I find my heart even turning up and down within me when I come to the execution of wrath. And then,

*My repentings are kindled together.*

It is a very notable phrase, Here, by [Repentings] I take is meant those thoughts of God by which he came to do such things as men do in their repentings.

*My repentings together* That is, All the thoughts that I could (as it were) possibly muster up, that could be mustered up together for to turn my heart from the ways of Truth to the ways of Mercy, they are all come up together to me (faith God) and being all joined together, they make a fire, and have set my heart on fire; As a company of brands being laid together make a great flame; so all those thoughts that possibly may be any means to work my heart to good to this people, they are all presented together, and being come and joined all together in one, they set my heart even of a flame, and mightily are stirring in my heart.

Oh! this is the goodness of God to his people, to have all things that any way may be a motive to do good to his people, to come up all together before God, all in one, and when they come in one there to make a fire in the very bosom of God, all the reasonings as it were of my heart being joyned together for them have kindled a fire, so that I cannot hold, but I must needs vent my self thus, *How shall I give thee up, Ephraim?*

But you will say, *Why doth God express himself thus? God might without any more ado pardon, and help, or deliver, why should he express himself in this manner?*

It's the Answer of Mr. Calv in here, *He doth accommodate himself (faith he) to our rudeness; God who disdained not to take mans nature upon him, disdained not to*
40
An Exposition of
Chap. 11.

As if you would imagin any mercifull man in the world that were put to a straight, would fain have a way for mercy to save a wretched sinner: God takes upon him the person (as it were) of this man, and faith, How fhal I do it? God doth (as it were) in this bring Mercy and Justice both together, to plead the Case, both againft, and for Ephraim.

Justice comes in and pleads, Lord, their Sins are great and many, their Mercies have been great, their Means that they have had hath been exceeding much, thou haft been exceeding much, thou haft been patient a long time towards them, and this hath been abused, their hearts are still hardened, thy Name is blasphemed because of them. These Arguments come up againft them. But now there comes up Arguments for them.

Mercy steps up and pleads, But Lord, are not thou a God: thou art a God: These actions indeed may overcome men, but fhall they overcome thee?

[And this is Ephraim.] Are not they thy People? are they not in relation to thee? are they not in Covenant with thee? Spare them Lord for their forfathers sake, for Abrahams fakes, for Ifraels fakes, who was fo mighty with thee; remember Lord the kindness of their youth, the wonders that thou haft done heretofore for them, when they were stubborn and rebellious; Lord, thou haft many of thine Elect among them, and therefore wilt thou utterly consume them. Oh! when the Lord hears these prayers of Mercy on the other hand, How fhal I do it? I cannot do it. Thus you have seen the opening of the words, with the paraphrase.
But now for the Notes. If any one of you should have any thoughts that I do not briefly pass over this Scripture in an Expository way, I may even answer you, How shall I do it? It were a very great burden upon one, to meddle with such Scriptures as these are, in an Auditory that doth desire to have something spoken to their hearts, and meekly to pass it over in a meer Expository way; therefore for the Notes, the first Observation is this,

The greatness of man's sin, hinders not the work of the bowels of God towards them.

There was none exalted him, but they followed their own Counsel and did what they list, yet, how shall I give thee up? (this from the Connexion.) I will give you an instance, and that's a very famous one as we have in all the book of God. What sins were greater than the sins of Jerusalem against Christ when he lived? and yet Christ looks on Jerusalem, and weeps over it; weeps over it, when he considered of the destruction of it. Yea, and mark, Though Jerusalem were guilty of the Blood of Christ, took away the very Life of Christ; yet when Christ was risen again, one of the first things that Christ doth in the 24. of Luke,47. when he was going there to Emmaus. Christ faith, That Repentance, and Remission of sins was to be preached in his Name among all Nations, begining at Jerusalem. Repentance, and remission of sins preached to all Nations: Oh! but surely Jerusalem must be left, Jerusalem that did slay the Prophets, and was so injurious, yea, Jerusalem that put Jesus Christ to death: though all Nations should have Repentance, and Remission of sins preached to them, yet one would think Jerusalem now should be excepted; No faith Christ, begining at Jerusalem, Jerusalem shall be the first place where I've have preached Repentance and Remission of sins, even that Jerusalem that took away my life, I've have preached Repentance and Remission of sins there in the very first place of all.

Oh! Gods mercies are beyond mans iniquities.
My brethren, if the bowels of God's mercies shall work towards us, notwithstanding our great sins, why should not the bowels of our compassions work towards our Brethren, notwithstanding their infirmities? why should we upon every little discontent cast off all pity and love to our Brethren? What, such great things in us, and yet moves not God to cast us off, but still, How shall I cast thee off? Oh! when you look upon your Brethren that once your hearts did close withal, and that were as your own souls, and if now you should be any instruments of evil to them, you should have such reasonings as this, How shall I do it? I see infirmities in them, I, but notwithstanding my great sins, God faith of me, How shall I give thee up?

And then Secondly, Why should great afflictions for God hinder your hearts working to him, seeing great sins against God doth not hinder God's heart yerning to you? Why should any great afflictions for God hinder your hearts working towards him? Surely if God will be merciful to us notwithstanding our sins, we should go on in the ways of obedience to him notwithstanding any afflictions that we meet withal for our obedience.

Again, a Second Note is this: Sinners are at the very mouth of misery, the brink of destruction when they think not of it, there's nothing but giving of them up.

And then Thirdly, It's nothing but God's free mercy that keeps us from being destroyed; It's the Lord's mercy that we are not consumed.

In the Fourth place, Sin puts God to a stand; How shall I do it? It brings disorder into the world; God must set his infinit wisdom on work to bring things about to his own glory, sin hath brought disorder and confusion; Now faith God, I must set mine infinite wisdom on work to bring glory out of this confusion. If God hath any good intentions to thee, know, they sin lays such difficulties in God's way to find out a way for thee, as puts
him to a kind of stand, as thus. For God to find out a way that all the wrong that sin hath done to him should be made up, and yet thy soul should be saved, 'tis the hardest thing in the world: Thou canst commit sin easily, but (I say) when the sin is committed, for God then to find out a way that all that wrong that's done to him should be made up (as it must be, for otherwise all the disorder will not be brought into order) and yet thy soul saved, 'tis the hardest thing in the world; and were not God, a God infinite in wisdom, it would put him so to it, as he were never able to find out a way. God doth seem as it were to be at a stand, How shall I do to save these sinners, and yet not to wrong myself? Oh! this should humble us for our sins: As if a child should do so much evil as to bring himself into such briers and troubles, as that his tender father being affected with his sad condition would fain help him, but if he doth help him, he is put to abundance of difficulties for the helping of him, and he is fain to beat his brains, and study ways and means how he shall come to save this his child from utter undoing; now if the child hath any ingenuity in him, he will not only think, it's no great matter, so be it I be delivered, Oh! but this will break his heart, Oh! what troubles have I brought my father into? It is thus with us in reference to God, if we look upon God thus as personating a man.

And then in the Fifth place, The salvation of a sinner breaks through a great many reasonings and workings of God's heart.

How shall I do it, saith God? We little think what reasonings there are between Mercy and Justice about our lives, about our souls many times, could we but hear what reasonings there are in Heaven between Mercy and Justice about our lives, Oh! it would go to our hearts: The great salvation that comes by Christ, it was not determined without many reasonings between Mercy and Justice,
Justice, there was presented to God whatsoever Justice could say, and whatever mercy could say; What (faith God) must my son be under my wrath for the satisfying of Justice, and be made a Curse? yet this must be, Justice requires satisfaction. How can it be done without the Son of God being made a Curse for mans sin? these kind of reasonings there are in the heart of God for saving of mans soul; in 1 Sam. 16.8. we read of Abishai, and Davids reasoning the case about Sauls life: faith Abishai to David, God hath delivered thine enemy into thine band this day: now therefore let me smite him, &c. No, faith David, do not smite him, do not destroy him, and thus they reasoned one with another; Saul was in a very ill case when there was that reasoning about his life; such a case are we in many times, the Justice and Mercy of God doth reason about our lives, and souls, Oh! how do we depend upon God for our lives and souls? and if we be fav'd, we are fav'd through many reasonings.

But the main Point of all is this, That according to the relation that a people, a sinful people, or persons have unto God, so God finds it a difficult thing to execute wrath upon them.

How shall I do it? The wrath of God is many times brought to the birth, and God cannot as it were (to speak after the manner of men) know how to put strength to it to bring it forth. This is the reason that in Scripture we have such sending after sinners, and crying to them, to return, such earnest wishes, Oh! that they would return! and such pleadings with them, They will not come in, and return; This is the reason why we read of the Lord whetting his Sword, and bending his Bow, and preparing his Arrows.

Why, is not God ready at any time to execute judgment upon a sinner?

Oh no, he will be whetting, and bending, and prepa-
ring, and all because it is a work that he is loth to go through withal (as it were) and this is the reason why God will not stir up his wrath, or if it be stir'd up, he will call it back again. Lament. 3. 33. The Lord afflicts not willingly; neither doth he grieve the children of men; and all this is, because God's nature is to be merciful, mercy pleaseth him, and the Lord doth perfectly foresee, and hath perfectly in his view all the reasons that might move him to mercy. As now thus: These are the things that makes God to be at a stand when he comes to execute judgment upon a people, or persons that have relation to him, where his Name is professed, and where himself is worshiped.

First, This reason is presented, The many prayers of the Saints withstand against justice. Justice must break through all the prayers of all the Saints of God that are in such places; and this is not an easy matter; we account it not an easy matter for to break through a mighty Army; God cannot come to a people that he is related to, and is worshiped by, but that he must break through an Army, the Army of the prayers of his people; now saith God, How shall I do it? Oh! it is a mighty Army that is between me and them.

Yea, Secondly, The Lord looks upon such a place with pity. Because of the many children and little ones that there are in such a place, yea, the children of his own people. You know when God was about destroying of Nineveh, he look'd upon the many thousands that knew not the difference between the right hand or the left. But when God comes to destroy a Kingdom that doth worship him, he looks upon those many infants, and the little ones, and sees them many of the posterity of his Servants; As they are but littles ones that moves his bowels, they have not been guilty of those sins that their parents have been guilty of, and they are the little ones of mine own precious Servants, many of them. How shall I destroy this place, even for their sakes? Y

Third-
Thirdly, God considers that he hath but little worship in the world; there are but few in the world that do worship him at all; and though it's true, there are such mixtures in worship here, as in respect of that I cannot accept of what they have done, yet it is somewhat that I am worshiped, there are very few in the world that own me to worship me at all.

Fourthly, If ever God hath been honored in such a Kingdom by his Saints, either by their doing or suffering, the Lord regards all this when he is about to draw out the Sword of judgment. It's true thinks God, there are but few that honor me now, but there are many of my Servants that have done much, and suffered much, how many have I that have stood out to witness for me, and my truth? Certainly my Brethren, the Lord in saving any Kingdom when the Kingdom is in danger, if it be a place that he hath been honored in, and that his people have suffered much there for his Name sake, then he remembers it; and there is not a louder argument next to the blood of Jesus Christ, in the ears of God to save a place from ruin, than the blood of his people that have been shed for him; and therefore such a place is beholding to all that have suffered for God.

Fifthly, He accounts what number of his Saints are there: There are yet some of them left; And, would I have saved Sodom if there were but ten righteous persons? Now I reckon how many I have, not ten, or an hundred; but (it may be) God shall find thousands of righteous persons; now the blood of my Son that pleads for them; and therefore how shall I give them up?

Sixthly, I foresee the miseries they would endure, Oh! the very cries are in mine ears already, if I should deliver them up into the hand of their enemies, Oh! the extremity they would endure, how would they be plundered of all they have, put into prison, put to miserable tortures? Oh! what shriekings and cries would there be, even
even from my people that would worship me! And me

thinks mine ears are fill'd already with their cries before-

hand. Many times when we speak of the sorrows and

miseries of people, before they come we are, a little affec-
ted with them, but when we are eye-witnesses of the

miseries of people; as if any of you have seen the woful

miseries of those that have been under the power of the

adversaries, then your hearts would be affected indeed:

but now all the miseries that they should endure are pre-

sent before God, as if they were now in real being, and

therefore, How shall I give them up? And that's the first

thing that puts God thus to a stand, that makes it hard

for him to give up a people that are any way related to

him.

Seventhly, The Lord sees how the adversaries would insult;

If I should deliver them, they will not honor me, they

will blaspheme, they will scorn at their prayers, and fas-

lings, and at all their trusting in God, and at their good

cause, and what's become of your good cause, and of

your pretending to God, so much as you have done? Now

the Lord foresees these blasphemies and insultings

of the proud adversaries, how they will triumph, and

tread upon his Saints as dirt under their feet.

Eighthly, There are many of mine elect ones that are to

come out of their loins, and therefore though I do not pre-

serve the Kingdom for their own sakes, yet for those ele-

ct ones that comes out of their loins; If I should deli-

ver them up to the rage of the enemy, then the line of

my election would even be cut asunder, and therefore,

How can I give them up? I shall wrong my self in this

thing, in cutting asunder even the very thread of ele-

ction in giving them up.

Ninthly, If my wrath and justice must be satisfied, let it

run out upon others, who will let the bryars and thorns

before me that I may go through them and burn them

up together.
Tenthly, *If my Saints be afflicted, it will be my affliction:* It's true, they will suffer very much, but in all their afflictions I must be afflicted too; I foresee what afflictions it will be to mine own soul.

Eleventhly, *I am bound to fetch good out of all their evils.* Suppose I should give them up, yea, but then I must work for mine own glory, and fetch out good from all their sufferings; And will it not be as easy for me to be patient towards them, as to work good from their sufferings when they are given up? God reasons in this manner.

Twelfthly, *If I destroy them, what glory shall I have?* I shall have the glory of my Justice; but it will be but passively: And will that be much, to have the glory of Justice in a passive way? I have enough in Hell to glorify my Justice in a passive way.

Yea, Lastly, *Why may not Mercy yet work upon their hearts?* Who knows but if ye: I continue the Gospel amongst them, and deliver them from those great straights that now they are in, who knows but their hearts may be turned unto me?

Application to England.

Oh! my brethren, I make no question, but at this day all these reasonings have been in the heart of God, concerning England. When we have been at the very pits brink, the Lord hath been often saying even concerning England, *How shall I give thee up England? how shall I make thee as Admah? and set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.* At that time when Forces were raised (before the Parliament) against our Brethren of Scotland, then said the Lord, *How shall I give thee up?* And then at Edge-hill, and at Brainford, and at Newbery, and at Marston-more, and Nazeby fight, we were at every one of them even at the delivering up to the rage of the Enemy; and then comes in these reasonings of the heart of God, Oh! how shall I make them as other people, as Germany, and other people? besides o-
thers in former times, as in 88 and the Ponder-Treason, I say, these have been the workings of the bowels of God towards us, a poor, wretched and sinful people. And let us now learn to acknowledge whence our preservation is; It is not from this man, and the other man, so much as from the reasonings of the heart of God thus for good unto us.

Hence let us learn what to do when any temptation comes to any sin: What, is it thus with God? doth God say when we are in danger of being destroyed, how shall I do this? Then when any temptation comes to us to sin against God, Oh let us say, How shall I do this, and sin against God? As Joseph (you know) it was his reasoning, when he had as fit an opportunity to sin as almost a man could have had, with his Mistris, yet presently comes there this reasoning in his heart, How shall I do this, and sin against God? Oh! there is reason it should be so with us, when God hath fit opportunities to destroy us, there comes the reasoning of God's mercy into his heart; so when we have our temptations to sin, there should come these reasonings into our hearts, Oh! how shall I do this, and sin against the Lord our God? Let us present all these reasonings to our souls. Men will gather reasonings for their sin: and so we should gather all the reasons that possibly we can against our sins. It were well my brethren, if men after they have sinned would say, Oh, what have I done? But it's better if men before they have sinned would say, How shall I do it? Oh! certainly our minds are very barren that we have not upon every occasion when a temptation comes, reasonings to move us against it; Indeed after a sin is committed, men then can think of this reasoning, and the other reasoning, Oh! if God should thus deal with us, First deliver us up and and destroy us, and then God should think of this and that what might have been to have preserved us, it would have been ill for us; therefore God, just when the danger comes
comes for our ruin, then he thinks of all that might keep off ruin from us: And so when the temptation to a sin comes then should we think of all things that might keep us from this sin.

How shall I give thee up Ephraim, &c.

The last Exercise we opened unto you this verse, and made some Observations from it; to proceed now: The next Note is this,

It is not the Image of God in any man to be prone to wrath, to delight in wrath, to be sudden in the execution of anger; when God comes to execute anger he cannot do it, but he must have a how shall I do it? before he doth it, he must make a stop: pronefness to anger, suddenness to let out wrath, it is not the Image of God in any man or woman.

When any of you are about to do any thing, especially against your Brethren, against those that you have relation to, be not over passionate, reason the Case first in thine own heart, How shall I do this? True, I think such and such they are in the wrong, but what good will come of it if I do thus and thus? Are they not those that I have had sweet converse with, and experience of their godliness? would it not be more for the honor of God if I did forbear? will any good come to the publick? shall not I rather serve the designs of the enemies with such sharpness and bitterness? will they not laugh and scorn at Religion? Oh! How shall I do this? Oh! when we have workings in our own thoughts as bitter as gall, if before we vent them, we would but put this to our selves, how shall I do this? with presenting all the arguments that possibly we can to stop it, much good would come of it.

Yea, Ministers when they are to preach, when they have prepared to deliver something, yet if there will be any tartness in it, they should think, how should I do this?
his? what may come of it? I may vent my self, but what good may come of it? what glory to God? what good to the Church? We should make many pauses, and many stops to our anger. As sometimse when you are traveling abroad in the Country, you come upon some steep hill, you shall find that the Country men they lay here and there in several places something to stop the Current of the water, for otherwise it would gore too much, if it should run down swiftly, but when it hath some stop it doth not do so much hurt: Oh! how doth the anger of men gore deep; why? because it runs headily, and violently down, and it hath nothing to stop it. Men in anger they are very full of thoughts, and resolutions, and continually all the reasonings of the hearts of men and women in their anger tend to nothing else but to heat their hearts more, all their thoughts work that way, till their hearts are made fiery hot; and so they burst out and cannot stay, they muse upon nothing else but that that may further their anger and displeasure: And those that are barren enough in their thoughts otherwise, yet are very quick in invention, and wittie for the letting out of anger and wrath. But this would be your wisdom had you the Image of God prevailing in you, when you find anger stirring in your bosom, you would rather muster up reasons that may allay your anger, that may qualify it, you would muse upon those things that may serve to be a stop to it for the present, as God doth here: Oh! did men but do so, say, How shall I do this? what peace and quiet might we have among us!

A Ninth Observation is this; you see when God, though he threatened very sorely, and charges deeply, yet, How shall I do this? He reasons in his own heart for waies of mercy towards his people. The Note from it is this;

Here we have encouragement, plentiful encouragement to come to God in prayer in seeking mercy, notwithstanding our wretchedness.
nefs, and sinfulness, yea, encouragement for believing. This Scripture may be a mighty help to faith in our prayers, seeking of our refreshing upon God, as thus, What, doth God find it hard to him to execute wrath, doth God muster up all arguments that may be to stop his anger, and how he may manifest goodness and mercy? why then if thou hast any arguments to plead with God for mercy, thou mayest come up with boldness, and freedom to him, he is ready to receive it, for thou bringest unto him that which is exceedingly suitable to him, suitable to his very heart, thou bringest matter to him that is agreeable to what his heart is set upon; what, doest thou apprehend the displeasure of God out against thee, or against the Land where God hath any relation? hast thou any arguments at all in prayer to plead with God, For so God gives his Creature leave to plead with him as if he were a man; Oh! come (I say) with a free spirit, come cheerfully, come with encouragement, for thou comest now to do that which God's heart is full of; If so be that a man could know the thoughts of other men, know what thoughts their spirits are most full of, and could come at that time and suggest thoughts unto them suitable to what their thoughts are upon, what entertainment would they have, why surely, when poor sinners (if they be penitent sinners) shall come to God and suggest any arguments for mercy, I say thou dost suggest that which the heart of God was full of, and exceeding-ly suitable to it, the same thing that thou pleads, mercy is pleasing already, and mercy carries on those arguments with a great deal more strength than thou art able to do, but it takes it well at thy hand to present any to it, Thou art loth to perish, and God is as loth thou shouldst perish, if God give thee a heart to come to him to stop wrath, thou comest to him to do a work exceeding acceptable to him, this as acceptable to God, such a work, as it can be acceptable unto thee: when thou apprehendest
deft Judgment ready to be executed, look up to mercy, it may be the holy Ghost may raise an act of faith, and this act of faith will set bowels on work, the bowels of God are very ready to work; That which is very ready to work, a little thing will set it on work; I say, Gods bowels are very ready to work in the waies of grace and mercy towards sinners, and the least act of faith in that mercy, would certainly set bowels on work amain: Mercy calls thee to help, Mercy hath been pleading a great while, and Justice pleading; Mercy calls thee in to help, and assist her to plead for thee, and who knows but the casting voice states for thy coming in, though there hath been pleadings in Gods heart, yet the dispensations of God may be such as the casting voice shall not come till thy pleadings be come in, and then the busines may be determined as it was here.

The Tenth Observation is this, Oh consider the different dealings of the Father with his Son; let our Meditations be raised from this, Doth the bowels of God thus work towards poor sinners, pleading for them when wrath is ready to be executed, then we may here see the great difference between Gods dealings with his Saints, and with his Son. When God comes to deliver his people, these that he had relation to, where he had some of his Saints, and for their sakes he speaks this, he faith, How shall I deliver thee? We do not find that God said so concerning his Son, God did deliver up his Son unto wrath without a How shall I do it, yea, the Heart of God was in it, there's no such expression of reluctance about this work, but the Scripture faith that it pleased God to bruise him; It pleased him well, it was an act that pleased God to bruise his Son: Indeed it was for glorious ends that he had in it; why so? God might have ends enough for to bring forth his glory in our bruising; but yet notwithstanding any ends that he might bring about, he faith, How shall I do it? God doth not delight to grieve the children
children of men, but God did grieve his Son, he bruised him, and it pleased him to bruise him. You shall find such an expression in Isa. 53. and in Psal. 40. In the volumen of the book it is written of me, that I should do thy will: It was the will of God that Christ should come and suffer what he did; when Ephraim was bemoaning himself, God's bowels were troubled within him, he doth let the rod fall out of his hand, in Jer. 31. 19, 20. When Ephraim was bemoaning himself; mark how God's bowels there works, but the Scripture faith That God did not spare his Son; God would spare Ephraim; Jesus Christ did bemoan himself when he cried out, If it be possible, let this Cup pass from me: and, Oh God, my God, why hast thou forsaken me? Oh what a bemoaning of himself was this! and yet in Rom. 8. 32. God spared not his own Son, he did not spare him, notwithstanding all the moans that he made unto him, but he delivered him up. Here we reade of the repentings of God that are kindled, and divers times in Scripture of God's repenting of the execution of Justice upon sinners, but when he speaks of Christ, I have made him a Priest for ever, that is, so as he should be a Sacrifice, both the Priest to offer, and the Sacrifice itself, in Heb. 7. 21. The Lord sware, and will not repent: Oh certainly it was from this work of God, the delivering up of his Son, that the Lord hath such working of bowels towards sinners when wrath comes to be executed, to say, How shall I give thee up?

Yet further, If the heart of God doth thus work towards sinners when they are ready to be given up, yea towards those that are very evil, for so these were, Their hearts bent to back sliding; Hence then we may learn.

That the State of the Saints that walk close with God must needs be very secure; If the Lord deals thus with rebellious Sons, what will he do with a Son that serves him, that walks close with him? though a Son very vile, very sinful, yet there is a bow shall I give thee up? Oh then, thou whose
whose conscience witnesses of thy sincere endeavor in walking close with God continually, know that thy estate must needs be secure.

Yea further, if this be so, Surely whenever God delivers up his own people to any judgments, there's some great matter in it; some great matter in it, for never doth any affliction come unto them, but it breaks through many reasoning's of God's heart, God intends some great matter. Doth judgment begin at the house of God? It is because the Lord hath some great intents to bring forth, it is not because the Lord takes pleasure in the moans of his people, in the sorrows and sufferings of his Servants, but it is because he intends some great things; for certainly these bowels of compassion would not let such sore and grievous evils pass, if there were not some great ends and purposes of God to bring about.

And yet further, hence observe, The difference between the day of patience, and the times of wrath: for the sakes of those that were godly here, God's patience speaks thus towards the body of the People, and so was patient and long-suffering towards them. There is a time that God will laugh at the destruction of sinners, and he will mock when their fear cometh, when he will execute his wrath, and be comforted as the Scripture speaks: There is a time indeed when God saith, How shall I give them up? but there is another time wherein God doth give forth the wine of his wrath, The Wine, it doth delight the Lord as Wine doth unto a man, when indignation shall be as Wine to God, then mercy and patience shall hold their peace, for they have then their glory already, they will never speak more, but turn over the sinner unto Justice, yea, pleads unto Justice against the sinner.

And then lastly, Seeing that God comes off thus, when he is about the letting out of wrath, making such stops as he doth, then surely we should not hasten judgment against ourselves; but let us make use of these dealings of God for the breaking
king of our hearts, and causing them to return unto him; let not us affilt Justice to our own destruction, seeing Mercy pleads (as it were) against the execution of it, let us take heed of new provocations; when God is about the letting out of his wrath, let not us pull it upon our own heads, seeing God keeps off, and forbears, let not us haf-ften it (I say) and put it upon our own heads. If Sodom had but known God's reasonings with Abraham in the behalf of it, one would have thought it might have broke the very hearts of Sodom. And let us consider of the reasonings of God in this, and lay them to our hearts for the breaking of our hearts, and think thus with ourselves, Lord, why should it be so hard with thee to deliver me up, when it is so easy with me to sin against thee? there's no pleadings hath stop'd me in the course of my sin, the Word hath pleaded, Conscience hath often pleaded, but I have not been stop'd in the course of my sin; Oh! why should any pleadings stop thee in the course of thy wrath? The Lord cause such kind of workings to be in our hearts for the breaking of them. Considering, that indeed it is through the pleadings of Mercy that any of us are alive, that we are out of the nethermost Hell. And thus much for those words, How shall I give thee up, Ephraim? how shall I deliver thee Israel? 'It follows; "How shall I make thee as Admah, and set thee as Zeboim?"

I opened the words the last day, what is meant by Admah and Zeboim, the two Cities that were near to Sodom and Gomorrah, that were destroyed in the same destruction.

The Notes of Observation follow.

First, That God's people may be in danger of as sore and great evils as the vilest and worst of men, their sin may have such aggravations upon them, as may make them liable for the present in this world to as sore & great evils as the worst of mankind. For...
indeed, the aggravations of the sins of the Saints are such as makes their sins, if God should deal with them according to a Covenant of Works, and not in a Covenant of Grace, their condition would be fadder than the most wicked and vile: In Amos, 9. 7. faith God there, *Are ye not as the children of the Ethiopians unto me?* You have had (indeed) deliverances, and so have they, and are you not unto me as the children of the Ethiopians? What are you better than the children of the Ethiopians unto me; if I should look upon you as in your selves; Therefore in Isa 1. 10. The Princes of Judah are called the Princes of Sodom; and the people, the people of Gomorrah: And in Lament. 4. 6. The punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom. Ezek. 16. 48. *As I live, saith the Lord, Sodom thy sister hath not done, she, nor her daughters, as thou hast done, thou, and thy daughters.* [As I live] God swears to it, that Sodom was not guilty of such great sins.

You will say, *Yea, but we are delivered from such evils, by being under another Covenant.*

Yea, but that should not at all hinder the work of your humiliation, but rather further it, considering what you are in your selves.

Secondly, *When sinners are at the worst, and the nearest Judgment, yet bowels of mercy are working towards them, when they do deserve to be as Admah and Zeboim, even then. This Note rises from hence: but we had it also from the dependance of the words.*

Thirdly, *Those that have relation to God have a great privilege that others have not* : Thus: As if God should say, Let Admah and Zeboim perish if they will, let Fire and Brimstone come from Heaven, and Eternal Fire pursue them, what care I for Admah and Zeboim? But how shall I make thee as Admah and Zeboim? Oh! I know not how to find in my heart to make thee so. Those that have relation to God have a great privilege that others have.
have not; God disposes his Mercies as he pleases.

It may be some of you think that your sins are not so
great, or not greater than the sins of others, and there-
fore you may escape as well as they. No, you may mistake in
that. God may save some that are guilty of greater sins
than you, and yet damn you, damn you for sins less than
the other. Gods mercy is his own; If God will destroy
Admah and Zebaim eternally; who can say against Gods
dealings with them? But, how shall I make thee as Admah,
and Zebaim? God knows how to make a difference be-
tween man and man. Let no man presume, and say, Bel-
cause others commit as great sins as I, I may escape as well
as they; No, thou reckonest in this without thine Hoft;
God may make a great difference between his dealings
with them, and with thee, and do thee no wrong neither;
for the mercies of God are his own.

Fourthly, Seeing God is lost to make his people like to o-
thers, like to the wicked and reprobates in punishments, let not
them make themselves like to them in sin. Doth God put a
difference between Reprobates and his People in punish-
ment? Oh! let the Saints then labour to put a difference
between themselves and such as are of the world in mat-
ter of sin, let that be no argument to them, such and such
do thus, and why may not I do so too? that's no argu-
ment with God; I have destroyed such and such, and
why may not I destroy thee? that argument will not pre-
vail with God. Thou committedst such a sin, and I have
some in Hell that I sent thither for the same sin: but this
argument prevails not with God: Oh! let not such an
argument prevail with thee, that because such and such
sin, therefore I will venture too.

A Fifth Note is, Though God be never so inclined to mercy,
yet this doth not hide from his eyes the sins of his own people, he
still sees them, he sees what they are in themselves, and
he sees what would become of them if they were left to
themselves: Now I am in a way of mercy towards you,
yet I look upon you now as such as have deserved to be as Admah and Zeboim, do not think that because my mercy works towards you, that therefore your sins are not before my eyes, I know your iniquities, and yet am gracious and merciful.

And is it so? Neither then should the hope, or encouragement of mercy from God hide our sins from us: As the thoughts of God's mercies to us do not hide our sins from him, so our hope of mercy from God should not hide our sins from our own eyes, but at the same time when we think of the greatest mercy, yet we should look upon our selves as the most wretched, miserable, forlorn Creatures in our selves. It follows.

My heart is turned within me, my Repentings are kindled together.

The word here translated [Turned] it signifies some great stirring, some change into another condition. And that expression of God here, My heart is turned, it is not only to note, (according as I see several Interpreters go) that God doth change the sentence of his wrath, yet without any change in God's Nature, for the same God working upon divers objects, works in a diverse way without any change in himself, so that though there were those things that might have produced wrath, and reasoning for it, and (God speaking after the manner of men as it were) inclinations to it, yet upon such considerations it should not be, and though this would be a change in man, yet God is infinitely above us, and we are not able to know his Nature, this is without any change in him.

But I think the words besides that, it specially hath a- 2. The Another scope, and that is to note the strong affections (as thors. it were) in God, for so in all this we must speak of him after the manner of men, to note the strong affections that
that there were in the heart of God; as now, We know that strong affections in us, whether they be affections of Love, or of Joy, or of Anger, They carry the heart a-long with them, and cause very strong motions in the heart. I'll give you one Scripture that hath this very phrase, that will shew you the meaning is not, Turned within me, that is, in a way of change so much, as to note strong motions that there are in the heart of God towards sinners: Lam. 1. 20. there the Church is lamenting for her sin, and expressing the mighty workings of heart that she did feel in her soul by reason of her sin, and of her affliction, and you have there the same expression that you have here: 'I am in distress, my bowels are troubled; mine heart is turned within me.' The meaning is not there, that I am changed in my heart, so as I am turned from my sin; But, My heart is turned within me, that is, I find a mighty moving in my heart through the mighty workings of it, and the strong affections of my heart, (as we say sometimes) You make my heart to leap in my belly, or pant, or a-ch within me. Any kind of strong affections makes strong stirrings in the heart. So 'tis here, My heart is turned within me, I find mighty strong motions and stirrings in my heart.

The Notes.

Obs. 1. First, When there are strong movings of the heart of a peni-tent after God. Such an one may be very well encouraged to come to God, for there are strong motions in Gods heart after him. My heart is turned, there are mighty strong movings in my heart for mercy to you, do you find such movings in your hearts as you never were acquainted withal before? before your hearts lay dead, and dull, and nothing would stir your hearts; and now you find your hearts mightily stirring and working; Doth your hearts work strongly towards God? be encouraged in those stirrings, there are as strong stirrings in Gods heart towards sinners.
And then secondly, Let arguments to obedience for God cause stirrings in our hearts; let them not lie dead and dull in us: As Arguments for mercy, Oh! how stirring are they in Gods heart! If any argument for mercy towards sinners be propounded, the heart of God mightily stir, Oh! what arguments do you meet withal coming from the Word many times, that one would think might work upon the heart of a Devil to draw to obedience, and yet your hearts lie dead, and dull under all those powerful arguments, Oh! how unsuitable are your hearts to God! Do you expect that Gods heart should work strongly towards you to do you good, and yet nothing stir in you?

And then Thirdly, My heart turned within me; we must not call out wholly the fence that's given of it; Turned in respect of the revoking of the sentence.

The Note is: When we have resolutions, strong resolutions to that that's evil, let us not think it too much to have our hearts turned, to recall our thoughts, and our determinations, and our strong inclinations: Many times men have strong resolutions to a thing, and they see arguments that might turn them, but only this, They have resolved, and they are loth to change their thoughts and resolutions: Oh! take heed of this, for God expresses himself after the manner of men, there have been many times strong resolutions to have destroyed thee eternally, but the Lord doth that which man would do when he changes his resolutions, though there be no change in Gods Nature; and he would by expressing himself after this manner to us, hold forth this Note, That we should take heed we stand not upon our resolutions when there are arguments to the contrary, but be willing to have it known that now we are otherwise than before we were.
W JBa- < H W M- '
li

1

6^

II

^

I

?•-

I.I.

.

li

^

-

i

"e.**

4n Expq^Upt.cf.

-BM*i«— n

'
I

I

''

I

,

Chapel I

\

I

.

Mj re^mingj an kindled

I

——w mm

L

L

i

-L ii.

/^eti&err.^.sa^i.'sjUj lol

Surdy God repcms not as man doth.

But you know

the anfwer of Divin«^ viz,. That his adminiftracion^
But the word here tranflaare fuch as if he did repent
ted J^Kfcmingj comes from a root that iignifici as well
:

4

ininj

nJ

c

CoiffoLtt txnl-

twt,

^^-

^^

Comprti as Repent^wcejOOting that Repentance and Gomfoft arevery neera kin one to another: as the Hebrews
txpfcfs Siij and Pttnijhment with th^fdme word ; fothey
estprefs Repentance and Comfort with the fame word.
My Repentifjgs are kindled. My bowels yern witbiifi
me: (o that exprelfion you have in Gen. 43 30. Jofepfy
bowels did yern within him. And i Kings^p. 26, The

mocher of the child when
her bowels ytrned

\

the

ftie

faw

it

wonltLbtcutpieceft,
is the fame here

word jer«^ ftiere,

Vfv^xkindledi her bowels kindled within her, (he

P ^P

.

ObLi

a heat in her bowels.
Ihey an k^dkd\together^
VVhatfoever might caufe any Repenting?,

found

they all

Come together, they lie glowing at the heart. The Notes
arc thefe Three,
Firftj Here'j mighty encouragement for praj&f ^ wfaen we
prefent argtimemsto God for mercy, to think, that ihofe

arguments we prefent, and .ill other that poffibly may be
prefented they lie glowing at Gods heart, they lie glowing warm at the heart of God ; they are not only before
God, but there they lie as a company of fticks that arc
gotten together and foglow and are ready to flame out;
fo all conliderations that any way may ferve to do good
they do lie glowing at the heart of
,
God altogether. It may be fometimes we come in prayer,

unto the Saints
alas

we

arc ftrafghtned in our

cannot cxprefs our feWes,

it

own

bowels, perhaps we
in one or two

may be but

that which comes
out of our heaut comes very cold j buc when we are

particulars

we are able to exprefs, and

flr^ightjied


Ver. 8. The Prophecy of Hosea.

A straightened in our own bowels, and can express but little for ourselves, and if we see such as belongs to God's Covenant, we must know that all considerations that possibly men and Angels can express, that may do the good they are all with God, and are in a heart in God's heart. I do not know such a full expression as this is of Repentings kindled; kindled together.

Then Secondly, Let us gather as many arguments as we can to cause repentance, and lay them together, and never leave working them upon our hearts till we find them kindled: Surely there's all the reason for it in the world; Doth the Lord gather all together that may be for our good, and lay them upon his heart, and there keep them to his heart till they kindle and work powerful workings upon his heart for good to us? then, when we would repent, (for there's reason that we should repent as well as expect that God should for us) we should be gathering all arguments that possibly can be, and never leave till we find them kindled and warm at our hearts.

Oh! many of you, at some times you have one argument that sticks at your hearts, and at another time there's another; at such a time there was some one truth darted in, and it took your hearts, and you would say as those that went to Emaus, Did not we find our hearts burn within us? so you found Truths coming in at such a Sermon, and at another, and another; yea, but now could you get but all those arguments that ever God did dart into you to waies of repentance, could you but get them together, and work them upon your hearts, and never leave till they be kindled, and be crying to God as Elize did, till he got fire to come from Heaven to consume the Sacrifice: Oh Lord, my heart hath a deal of waterie stuff in it that will not kindle, till the fire of the holy Ghost come to kindle these arguments, and make them to burn! Oh! if it were with us as David in Psal. 39. 3, 4. salch hys While I was musing, my heart was hot with
in me, and the fire burned: so we should go into our closets and be gathering all things together that we can to work upon our hearts, and continue musing till we find the fire burning within us. Nay, our hearts heat so, as to break forth with our tongues, and even to say from our souls, Well, the Lord is God, it is he that is worthy for ever to be feared, and honored, and serv'd, I have lived like a base, and sinful, wretched creature, without a God in the world, but it's the Lord that is God, that is worthy to be honored; from my Bodie, and Soul, and Estate, and Name, and Liberty, and Life, and whatsoever I am, or can do; now if it would break forth in such a resolution, how excellent would it be? Oh! let us be humbled I beseech you for the coldness of our hearts, that nothing can kindle there; What a damp is there upon our spirits, that when any argument is laid it goeth out presently? We have Truths laid upon us when we come to the Word, but our dampie hearts quenches them all, they do not kindle; many are witty enough to gather arguments for sin, and lay them upon their hearts, and so to kindle wickedness in their hearts, as in Psal. 41. 6. you have a notable Scripture there of wicked men that came to David, They gathered iniquity in their hearts; all things that might fute with their wicked hearts, and for the furtherance of their ungodly waies they gathered them together for the encouraging, and strengthening of them in their evil waies: But it should be the care of the Saints to gather all things that might further repentance in them; That's the reason why wicked men are so hot in that that's evil, They gather arguments together; and hence it is that wicked men when they have been in wicked company, they come from it so hot in their resolutions to sin, Why? because they have gathered a great deal together for the heating of their hearts in their sin; and so should the Saints when they are together in a holy communion and fellowship, they should be gathering.
ring one from another, every one come and afford something to lay (as it were) to kindle the fire, But how? laying their light ends together, and not their dead ends together.

And then the Third Note is this, Our mercies to others should not be cold, but burning: Let us be merciful, as our Heavenly Father is merciful: That is, Not only wishing good to others, but let there be kindled mercies in our bowels, that we may not be able to keep them in. I suppose many of you, especially of estates, have had many thoughts, that you would do this and this for such good uses, and you see some reason why it should be so; yea, but now, have these arguments burnt in your hearts, so as to cause you to break forth into resolutions? Well, though I have had thoughts and inclinations to make use of my estate thus and thus, yet I have been kept off, but now they are kindled in my heart, and I am resolved upon it. Thus it was with God; and let it be so with you. And thus much for the Eighth Verse. The Ninth follows.

Ver. 9.

I will not execute the fierceness of mine anger.
I will not execute the burning [burning] of mine anger (so the words are)

IT's true, your sins, and arguments against you did lie at my heart, and did even burn it; but I will not execute that, I will execute the kindling of my mercy, but not the kindling of mine anger. Mark the several phrases, Bowels was kindled in way of mercy, and Wrath was kindled, there was burning Wrath, and burning Mercy, but that which prevails, It is, the burning Mercy, that prevails, I will not execute the burning of mine anger; why? For I have kindlings of mercy in my bowels.

But how was this true? Was not Israel carried into captivity, and continued there many yeers, and never yet returned
returned again (as some think) and when they were carried into captivity for three years together, there was a siege at the City, and yet God faith here, He will not execute the fierceness of his anger.

For the Answer: That which before was said, will give sufficient answer to it. How shall I make thee as Admah, and Zeboim? that is, though God did suffer them to be carried away captive, and their enemies prevailed against them, yet he did not make them as Admah and Zeboim though: There was not the fierceness of God's anger, the Burning of the anger of God, ou against them. And the Lord had even in their carrying into Captivity, yet he had respect to his Elect Ones, and hath to this very day an intention to do them good afterwards: And so we shall find in the next verse, that there is a promise of the returning from their Captivity, and therefore though they were for a long time to continue in Captivity, yet still God did not execute the fierceness of his anger.

Sin indeed stirs up anger, and fierce anger in God.

The Septuagint translate the words thus: I will not do according to the anger of my wrath, that is, in extremity, I will not do thus with you, there were mighty stirrings in God's heart, pleadings of Justice, and pleadings of Mercy, but God's mercy overcomes; get the day, as it were: Mercy triumphs over Justice.

The Observations:

When we have stirrings between Mercy and Wrath, the stirrings of Mercy should rather prevail, the bent of our hearts should rather be in them. When we have workings this way and that way: which is the most benign side? the arguments had need be very much the stronger for wrath, than for Mercy; If the arguments have any equality, or near any equalities in them, certainly the arguments for mercy should prevail: they do so with God's heart; Oh! be you like God in this.
And then Secondly, When there are stirrings with God, and temptations to draw to sin, the stirrings for God likewise should prevail. Have not you found it thus many times in your selves? Have you had stirrings in your hearts to such and such duties, and at the same time there hath been temptations coming to such and such sins; now I put it to your Consciences, as in the Name of God, Can not you tell divers times how the temptations to sin hath got the day? you have been rather carried from God to your base sinful lusts, and your Conscience hath been overcome; Conscience hath pul’d, and drawings of the Spirit have been very powerful, but yet temptations have been more powerful, and you have gone that way; Oh! be ashamed of this, that it should ever be said, That at such a time there were stirrings with Conscience and Temptations, Temptations and Conscience stirring together, yet that Temptation should overcome Conscience.

Thirdly, God’s mercies do not free his People from all fruits of displeasure. [But I will not execute the fierceness of mine anger.] And my brethren, this is not meant meerly of the times of the Law; for this anger of God upon them is to this very day? But yet it is not fierceness of anger, like that of Admah and Zeboim: There are (no question) among them the elect Ones of God at this day, God will not have this called the fierceness of anger.

So, ’tis displeasure, ’tis captivity, long captivity, They are a reproach, and a by-word to the world, and yet not fierceness of anger: Our discontented hearts are ready to call every little affliction, fierceness of anger; Oh! how fierce is God, if we suffer any little! And indeed did we but know what anger our sins deserve, we would learn, not to call every affliction that is upon us, no, nor our greatest afflictions, fierceness of anger.

Fourthly, We should acknowledge mercy, though we suffer hard things; If yet we be not utterly, not everlastingly call off, acknowledge Mercy; it is Mercy my Repentings kindled.
kindled: I will not execute fierceness of anger: Why? Because they were not as Admah and Zebaim.

Learn we all this: This day whatsoever afflictions are upon me; though it may be you are ready to say, Such afflictions are upon me, as upon none; we are ready to think our afflictions to be the greatest of all; yea, but bless God that thou hast not fire from heaven to consume thee and thy family, for this might have been thy portion, this fierceness of Anger.

I will not return to destroy Ephraim.

God here compares himself to a Captain that comes with his Soldiers unto a Town: I suppose many of you in this place may easily come to understand the meaning of this word, by what they have seen and felt themselves: Soldiers come to a Town, and there they pillage it and away they go, and so the poor people think, Soldiers have been here; and I hope we shall do well enough now, and think all's over: It may be within a month or two after, the same Soldiers come again, and utterly ruin the place, and strip them of all. But now faith God, I will not return to destroy Ephraim, that is, Though I lay my hand upon them, and afflict them, and take away many comforts from them, yet when I have done that, there I'll leave, I will not come back again with a purpose utterly to ruin them; This I might do, I might return upon them with one evil upon another, but I will not do so. From whence note:

There is no cause that sinners should be secure when some evil is upon them, to think this is all, now they know the worst: No, God may justly return upon them again and again; If thou turnest not to God under thy affliction, God may justly return upon thee to ruin thee. Indeed if thy afflictions were such as hath caused thy heart to return to God, thou maist then hope that God will not return upon thee, but
but if so be thou behav'lt thy self frowardly under thy afflictions (I say) thou maist justly expect that God should return upon thee.

But Secondly, God is very gracious to his people when evil is upon them, he will not ad, and ad, till he utterly destroy them, but he will forbear that he might have some subject for his Mercie, he will not contend forever.

For I am God (faith he) and not man.

Here's an argument that is very full, I will not execute the fierceness of mine anger, for I am God, and not a man.

Before God took upon him the person of a man in those yernings of his bowels, that is, When he would express his mercie, mark, there God would come in the most familiar way to make us know the meaning of his mercy; but when he comes to speak of Anger, there he would have us know that he is not like to a man in way of Anger, in the way of Mercie, faith he, if there be the most merciful man upon earth, know that I am like him; but when I come to anger, I am not like man in the way of anger: God is verie desirous that we understand fully his heart in the waies of his mercy, but when he speaks of the execution of his wrath, I will not do that, why? For I am a God, and not a Man. And mark the strength of this expression, the difference between God and Man in the point of the execution of wrath, you will find it very useful to you. First for the opening of it, and then for the several Observations to be drawn from it.

As first, Man is of a weak spirit, not able to rule his anger, Man, if he be but a little heat with anger, it's turn'd into rage, and there's no rule at all; but I am not man faith God, I am God, I am no man, 'tis not with me thus, I am not of a weak spirit, I am able to rule my anger, in Nahum, i. 6. the Lords anger there is said to be furious, but I find the word in the Original, The Lord
of anger, so Montanus turns it, a God that's able to rule his anger, and expresses it in the midst of the expression of his greatest wrath, I am God, and not Man, [Man,] the word is not [Adam] but [Isr] a strong man, or a Noble man, but I am God [Ell] I am a strong God, and I am able to rule anger so as man cannot.

Secondly, Man is of a revengeful and of a cruel disposition, man cares not what he doth so that he may have his lufts; but I am a God and not a man, of a loving, sweet, and tender disposition.

Thirdly, Man, many times because he hath not satisfaction within his own heart, therefore he is in a rage with every body: Man flies upon others, nor so much for any thing that they do, but because of the disquiet of his own heart; but I am a God and not man, I am infinitely Alsummer of my self, & there is no disquiet in me, all is at rest and quiet within me, and this makes me to be of such a quiet disposition towards my Creature.

Fourthly, If there be any mercie in a man, it's but verie little, a little matter will stop the current of the mercy that is in man; but I am a God and not man, there is infinite mercie in me, an infinite current, and the current of the mercie that is in me cannot easily be stoppt, for I am a God.

Fifthly, Man is of a fickle and an unconstant disposition, but I am Jehovah and change not, and therefore the sons of Jacob are not consumed.

Sixthly, If man passeth by an offence, it is from some motives or some persuasions from without, if there be none of those motives and persuasions from without, he is severe, and he is ridged, but I am a God and not Man, I have enough in mine own heart to persuade me, though there be no arguments from without, yet there's enough within me, in my own bowels to persuade me, for I am a God.

Seventhly, Man he thinks it a dishonor to him to be-
gin reconciliation with those that have offended him, what shall I go and disgrace myself to begin with my inferior; let him begin with me if he will; this is man's disposition; but I am a God and not man, I account it my glory to begin the work of reconciliation, there is not such a disposition in me as in man.

Eightly, Man, he cannot foresee the consequences that may follow upon his forbearing, or pardoning of offences, and therefore he is loth to forbear or pardon: But I am a God and not man, I have infinite wisdom and can foresee all consequences that will come.

Ninthly, Man, he cannot work good out of what ill carriages there are against him, and that makes him not to forbear; but I am a God and not man, I know how to work out mine own ends, and for the glory of my Name out of all the sins of my people.

Tenthly, Man though he promises much mercy, yet oftentimes, if those that he promises mercy to do offend him, he will recall his promise again, and he thinks he may do it, and he makes all his promises but conditional; yea, but I am a God and not man, I do not stand so upon it, though I know beforehand there will be many weaknesses, and infirmities in my creature, yet I have some promises that are absolute promises to those that are my Elect Ones, and I will not recall my Promises though they be unfaithful and sinful. Man doth not only recall Promises when there is occasion given, but many times through unfaithfulness. And therefore I remember Brentius an approved Divine; hath this Note upon this place, The word (faith he) is Isb, not Adam, and so he translates it, I am a God, and not a Noble man; you shall not have such dealings with me as from your great men, many great men make great and fair promises, and you Noble men depend upon them, but they will deceive you, according to that in Psal. 62. 9. Surely men of low degree are vanity, and men of high degree are a lye; and your Courtiers

Bb 2
and great men, how do they deceive the expectation of those that are with them; especially in their need, they leave them in the lurch many times; but I am a God and not man, you shall not have such unfaithful dealings with me.

Further, If man forbears and passes by offences now, he cannot have the offenders again at advantage when he pleases, and therefore he thinks he had best take the advantages now: Oh but I am a God and not man, my Creatures I have them always at advantage; it's true, I can spare them now, for I can have them under my feet again, and again, and again, and therefore I have no such reason to take advantage of my poor Creatures as one man hath of another.

Lastly, I am God and not man; that is, Man he is bound to positive rules of Justice that are set to him, but I am a God and not man, I will have mercy on whom I will have mercy, and whom I will I harden.

The Observations.

First, Goodness and mercy in God is that wherein he Glories: it's true, the Lord is high above man in all excellencies, but mark here how he glories that he is a God and not man in the point of execution of wrath: Many glory in their anger, and make that to be their excellency, and their bravery. Oh they are brave men and of brave spirits when they can vent their wrath, when they can rail and speak evil, and make others to come and submit to them, and strike or punish them, why now they are brave men, I'll make you do thus and thus: as in a Familie you shall have sometimes a poor man or woman manifest abundance of pride of spirit as if they were Princes and Monarchs, they will do thus and thus, and you think your selves to be of brave spirits; but mark, God glories in this, that he doth not execute the fierceness of his anger.

I am infinitely above man: Wherein O Lord art thou above
above them? I am above them in this. That I can rule
mine anger, and am merciful to those that are beneath
me: here's God's glory.

My Brethren, this Scripture (were there no other) shews
that passion and anger debases man, we have a notable
Scripture for this, that God glories in his long-suffering
and patience towards his creatures, in Numb. 14. 17.
And now, I beseech thee, let the power of my Lord be great, ac-

Numb. 14. 

17. explained
where had he spoken any thing? Mark, this Scripture
hath reference to the latter end of Exod. 32. there God
promised that Moses should see his glory, and in Chap.
34. God made his glory pass by him, and what was it?
The Lord, the Lord God, merciful and gracious, long-
suffering, and abundance in mercy and truth &c. Now
Moses hath reference to this, Moses lies hold upon this,
as if he should say, Oh Lord, was not there a time that
I was pleading with thee? and didst not thou promise to
shew me thy glory? and was it not, the Lord long-suffer-
ing and of great mercy, forgiving iniquity and transgres-
sion &c? why now Lord manifest thy glory, now, Lord
shew thy self to be a glorious God, in doing what?
mark in the 19. verse, Pardon I, beseech thee the iniquity of
this people: That's the glory that God should shew forth,
and manifest his power in it; one would rather think
that the power of God should rather be manifest in the
destruction of sinners; no, the power of God is manifest
in mercy as well as in miserie and destruction: And we
find that those that come up nearest to God, they are the
most loving and gracious merciful hearts, yea if they do
but come neer to God so as possibly natural men may, to
have but any magnanimity, that's a little neerer to God
than a base sordid spirit, the magnanimousness of
of any man's spirit appears in his love and forbearance
and meekness, and gentleness, for so we know the Hea-
thens could say, The greater any one is the more placable

Ver. 9. the Prophecies of Hosea. 173

Neerness to God most
merciful.

Ver. 19.

yea, if but in a moral neerness
is his anger, a generous mind not easily mov'd, and (so he compares the Lyon, and Bears, and Wolves, together, the Lyon is a magnanimous Creature, therefore saith the Heathen, it's enough for to fall down before a magnanimous Lyon, but for Wolves and Bears they insult over those that fall down before them; So those that have the most magnanimous spirits have the most patient spirits, and forgiving spirits, and pardoning spirits: This is as cross a Note unto a carnal heart almost as any thing, I mean to one that gives way to the lusts of his passion, for he thinks himself only magnanimous when he can vent his anger; and were it not for the thought that he thinks he should be a fool, he would forbear his anger; it is not thy honor, but it makes thee base in the eyes of thy servants, children, and wife, when thou comest into thy house like a mad fool, it makes them look upon thee, and despise thee, when they see thee thus drunken in thy passion.

Secondly, Such are the provocations of God caused by sin, that if God were like to you, Sinners could not be forbore; as if God should say, The truth is, your sins were such as were not I a God, it were impossible that I could bear; for so it is (though we think not of it) the evil of sin is so great that if all the patience that were in all the men that ever was since the world began were put into one man, if he knew the great evil that there is in sin, he would destroy the world, he would not bear, if his heart were but holy, as here God saith himself.

Thirdly, It's a good way to exercise faith in God's mercy, to look upon God as a God beyond us, beyond any creature; for so this is therefore expressed, to the end that the people of God might exercise faith in beholding God as a God; that's the way to help thee in thy faith; wouldest thou exercise faith upon God? Look upon him as a God, and do not conceive him to be as a man; it's true, to look upon him sometimies as a compassionat man is a little help, but
but that will not do it; I suppose it would help a little, some that are here, suppose this, Thou hadst to deal with the most merciful man that ever liv'd upon the face of the earth, wouldst not thou hope then that thou mightest be fav'rd if he had the dispose of thy eternal estate: suppose there were a Judg that had the most relenting heart that ever was in the world, and all relentings that ever were in all men's hearts were in him, if this Judg had the dispose of thy eternal estate, would it not help thee, to know thou hast to deal with one that is infinitely above that Judg: That Judg were a cruel Tyrant and Tyger in comparison of this God, God is God, and not man, he is infinitely above man in the waies of his mercy: We many times with looking upon God as our selves it makes us bold in sin first, and afterwards it makes us despair in sin, as thus in Psal. 50. 21. Thou thoughtest I was like to thy self, saith God there, that is, because I was patient and long-suffering towards thee, thou thoughtest I was like unto a man; and a man though he be a little offended, you think you may please him again, and so you thought I was like to your selves, therefore you go on in your sins; So the Devil first, makes us look upon God like our selves, and so we think that God hath no greater hatred to sin than we have; but then turn the other side, when we have once committed the sin, when the Devil would tempt to despair then he makes us look to God, like to our selves, that's thus, I find that I could not forgive such an one if he had wronged me in such a manner, and therefore they look upon God like a man, nay, like a corrupt man; Oh! what a dishonor is this to God, that because thou thy self hast a froward perverse cruel heart that thou canst not forgive, therefore thou lookest upon God as if it were as hard for him to forgive as for thee. My Brethren, the looking upon God as a God, it would help against many discouraging thoughts in poor sinners: as first thus, My sins are very great; 

An apt simile, the Devil's stratagem, Discouraging thoughts in afflicted consciences curable by the former doctrine.
Men will forgive little offences, but God is a God, and not man, and therefore great mercies are little in comparison to him.

A second discouraging thought is, I have sinned against many offers of mercy; but God is God, and not a man, and God's mercy is such as brings in men that have refused the offers of mercy.

And then Thirdly, None is so sinful as I, but God is a God, and not a man, and therefore great mercies are little in comparison to him.

Fourthly, I am unworthy (saith the sinner) of any mercy from God. Indeed, if you had to deal with a man it might hinder, but God is a God, and not a man, therefore it is not unworthiness that hinders mercy in God, it is that mercy pleases him.

Yeas, But I am like to be of no use to God. It's true, if you were to deal with a man, he might not be pleased, but God stands in no need of you, or any of his creatures, for he is a God, and not a man; thou dost not honor God, as a God, if thou dost not cast thy soul upon his mercy, as the mercy of a God.

If I put this unto thee, I hope the glory of it will be so great as will keep it from being abused, What, dost thou think thy condition is grievous, but dost thou think that such mercy would not serve the turn as this is? that now I am naming, that thou shouldst have such mercy as an infinite God should therefore manifest, to that end that he might shew to Men and Angels to all eternity what the power of his infinite Mercy can do? Would not this mercy serve thy turn, such a mercy as this is? I name it again, abuse it at your peril: Suppose thy condition so low, yet would not this serve thy turn, such mercy as an infinite God should shew, to that
that end that he might appear to men and Angels to all eternity, what he is able to do in the infiniteness of his mercy. Would not this serve thee, and help thee, and heal thee? Now this is tendered to thee in the Gospel, even this mercy is tendered to thee in Christ to be an object of thy faith; and the very presenting of this is a work of the Ministry of the Gospel, that it might draw acts of faith, for it hath a power to draw forth faith, yea, to beget faith, the very presenting such a thing as this is hath a quickness in it: It's true, if you look upon God only as a merciful man, this is no such glory as the shining of it upon the soul will ad life; As now, the shining of the Moon, or a hundred Torches will never beget life in a Garden; but the shining of the Sun will do it: so the apprehending of the mercy of God any other way but as a God, as a God in Christ, will never beget life in the soul, but look upon him in the infiniteness of his mercy, whose thoughts of mercy are beyond ours as high as the Heavens are above the Earth, this is the way to beget faith. And therefore those that cannot believe, they take very ill courses for themselves, only to have their thoughts upon such things as may discourage them, and they think that this is as pleasing to God; but certainly the way to beget or raise faith in thy heart is, to look upon God as a God in the ways of his mercy.

Yea, but you will say, The truth is, this that you speak of, that God is a God, and not a man, is rather a discouragement to my heart, 'tis a God that I have sinned against, and not a man; as one way it may encourage me, so another way it may discourage me; Against thee, against thee only have I sinned (Psalm 51). And indeed, this is the most piercing thought in a true penitent heart, My sin is against God, I have lived so long a time without a God in the course of my life, and I have struck at God himself in my sinful ways. Oh wretch that I have been! I have been guilty of the darkening of C c

The chief work of the Ministry.

What is the immediate root of Faith.

Object.
the glory of the great God in the world: Now I'll answer thee this in a word;

And is this that which doth aggravate thy sin in thy heart? does this work upon thy heart most, that thou canst appeal to God, that of all the considerations of sin that ever thou hadest in thy life, there is nothing grieves thee so much, as that it is against God? Because God is so glorious, so infinitely worthy of honor from all his creatures; be of good comfort, and take encouragement from this point, and mark what I am saying, and with that I shall close all.

If the consideration of the glory of God above a man doth thus aggravate thy sin to thy humiliation, then it will aggravate the mercy of God to thy consolation as well; If thou workest this thought upon thy heart, Oh my sin is against a God and not a man, and therefore my heart is humbled, then the Lord would have thee to make use of the consideration of his glory as a God for thy comfort; God is a God, and not a man, in the way of mercy.

The Holy one in the midst of thee.

God glorifies much in his Holiness, and that in the midst of his people.

God's Holiness is,

Expos. [He is] here said to be the Holy One: 1. To shew that the anger He would let out should be such, as should have no mixture of evil. But what considerations might be to order and guide it should not be wanting. Mens angers are very unclean, there is much smoke and filthy stuff together in their fire. But here in [Exod. 15. 11. [God is said to be] Glorious in Holiness. Gods vials [of wrath] are golden, [Revel. 15. 7.]

Use. Let us labor to be holy in our anger. This is a rare thing, if there be any corruption in mans heart it usually appears in his anger.

2. Because
2. Because of his gracious carriage toward them in regard of his Covenant, to make that good to them, he would remember his faithfulness to Abraham.

Obs. 1. God delights to shew the glory of his Holiness in mercy, and in pardoning of sin rather than in revenging for sin.

Obs. 2. God's faithfulness is a special part of the glory of his Holiness.

Use. 1. Hence see how Holiness will help our faith.

Use. 2. Let us manifest our holiness in our faithfulness.

I am holy to make them holy; to sanctifie them to my self.

In the midst of thee.

Casting the beams of his Glory on every side of him.

But how in the midst, when they so vile, and cast off from being his people, a sink of Idolatry and wickedness?

In respect of some of his Elect Saints.

Obs. God continues among a people for his Saints, his Elects sake. The Saints should consider of God, a holy God in the midst of them, and accordingly behave themselves, Levit. 26. 12. I will walk among you, and I will be your God; But 2 Cor. 16. 16. I will dwell among them, and walk in them.

Obs. Men of Place and Government, should be in the midst of those that are under them, carrying themselves holily, though they should be froward, pettish, sinful, yet they should carry themselves according to rule in all holiness, gravity, wisdom, moderation, &c.

Rivius Tarnovius, with some others, thinks that here is (Enallage Numeri) a change of the number (Sanctus, for Sancti) Holy, for Holy Ones, or Saints, and so hath reference to the destruction of Sodom, because there were no righteous, here are.

Obs. The Saints are of great use in the places where they live. They are the cause of mitigation of Judgments.

Cc 2
I will not enter into the City.

Luther thus, God would [signifie himself] to be merciful to scattered Israel among the Gentiles, *Ut tamen non redeant ad Politiam Mosaicam*, but so that they should not return to the Mosaical Law.

But rather it is to be taken in reference to the manner of God's proceedings in the destruction of Sodom; after he had done conferring with Abraham, he entered into the City, and destroyed it by fire and brimstone.

*Obs.* God many times stands at the gates of a City, ready to enter in and destroy it, but humiliation in prayer, and reformation keeps him out.

*Ufe.*

God hath not entered in here thus yet; Oh! let not our sin cause a merciful God to go out, and a provoked God to enter in.

**VER. 10.**

*They shall walk after the Lord, He shall roar like a Lyon.*

**Expos.**

They shall not walk after their own inventions any more, nor after the lusts of their own hearts, nor after the examples, or the counsels of men, but after the Lord, they shall see God before them, their hearts shall be drawn after him, as they shall see God in his various administrations, so they shall turn this way, or that way which way soever God leads them; though in paths they have not known before, yet now they shall walk after him, though in paths that few others walk in yet.

Through fire and water, though in difficult paths never so dangerous to outward appearance; though God should lead them from their dearest comforts, sweetest contents, though it did not appear to them, whither the way tended, what God meant to do with them; yet seeing God before them, they shall be willing to walk after him;
him; they shall account that way God is in, the best way, the safest way, the most comfortable way, *Revel* 14. 4. These shall follow the Lamb whithersoever he goeth, these were redeemed from among men, being the first fruits to God, and to the Lamb. They shall walk in a constant steady course of obedience after the Lord.

It is the Lord, the blessed glorious God, whom their souls love; whom they desire to honor; to whom they have given up souls, bodies, lives, liberties, names, estates, whatsoever they are, have, or are able to do. When Peter heard it was the Lord he threw himself into the Sea, that he might walk after him there.

Thus the soul converted to God, loves to walk after him.

But this is spoken of the Church, as walking after the Lord in times of Reformation, especially that famous time of the restitution of all things, when God shall call home his people, the ten Tribes, who yet are scattered up and down wandering and groping in darkness; They shall walk after the Lord, the Lord shall be a Captain to them, leading them along as his redeemed ones, working by them glorious things in the earth, and bringing them through all opposition to places of rest, and fulness of all good; God shall appear in such visible administrations of his, so as they shall say, Lo, this is our God, this is the Captain of the host of the Lord, yea, it is even the Lord himself, we will join together and follow him, whose wisdom, faithfulness, and courage is infinite; we will follow no other but him, and in subordination to him. The sight of such a Captain going before them, shall put life, courage, and magnanimity into them, whatsoever they were before. Hence note,

*Obs.* It is the infinite goodness of the Lord, to be the Captain of his people.

*Obs.* It is the honor, safety, happiness of the Saints to have God before them, to be walking after him.
He shall roar like a Lyon.

If God appears thus, it will make them fly from him: No, they shall, notwithstanding this, walk after him.

Obs. That the majesty, and terribleness of God, in his wonderful and dreadful works, causes the wicked, guilty conscience to fly from him; but the Saints shall follow after him, and cling unto him: Isa. 33.14. The sinners in Sion are afraid, fearfulness hath surprised the hypocrites. Who amongst us shall dwell with devouring fire? who amongst us shall dwell with everlasting burnings? He that worketh righteousness, and speaketh uprightly. Acts 5.13,14. Of the rest durst no man join themselves to them. And Beelzebubs were the more added to the Lord, multitudes both of men and women. Psal. 46. (Luther's Psalm)

2. We will not fear, though the Earth be moved, though the Mountains be carried into the midst of the Sea, though the waves thereof roar, though the Mountains shake. Ver. 6. The Heavens raged, the Kingdoms were moved; he uttered his voice, the Earth melted. The Lord of Hosts is with us, the God of Jacob is our Refuge. Nahum, 1. 2. The Lord revegeth, the Lord revegeth, and is furious; the Lord will take vengeance of his adversaries. Ver. 3. The Lord hath his way in the whirlwind, and in the storm. Ver. 5. The Mountains quake at him, the Hills melt, and the Earth is burnt at his presence. Who can stand before his indignation? who can abide the fierceness of his anger? his fury is powered out like fire, and the Rocks are thrown down by him. Ver. 7. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him. Joel, 3. 15, 16. The Sun and the Moon shall be darkened, and the Stars shall withdraw their shining; the Lord shall roar out of Sion, and utter his voice from Jerusalem; The Heavens and the Earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. Hab. 3. 17, 18. Although the Figtree shall not blossom, &c. yet will I rejoice in the Lord, I will joy in the God of my salvation.

Use. Oh! the blessing of a clean Conscience, it looks on the Terror of the Law, and of God, with comfort. Where there
there is neighing of Horses, beating of Drums, ratling of Pikes, roaring of Cannons, yet if a friend be the General, we fear not. All the terror there is in God, is comfort to the Saints; the wicked have the dark side of the Cloud, the Saints the bright. Deut. 33. 2. From his right hand went a fiery Law. Ver. 4. Moses commanded us a Law, even the inheritance of the Congregation of Jacob. Nehem. 9. 32. The great, mighty, and terrible God, will keep Covenant and Mercy. Psal. 47. 1, 2. Shout unto God with the voice of Triumph, for the most high is Terrible.

Be godly, and keep Conscience clean in these latter times; train up your Children in ways of godliness.

shall roar like a Lyon.

The roaring of the Lyon invites the rest of the beasts, there is something for them.

Quest. But when was this?

Answ. Many think when the Babylonian Monarchy was broken by Cyrus; then Belshazzar's knees beat together, and then the Captivity returned, and that divers of the ten Tribes joyned in the return. But this is spoken of the Body of them; and if any such remarkable return [had been] Ezra would not have left out their Genealogies.

Others refer it to the times of the Gospel, Heb. 12, 26. Yet once more I shake not the Earth only, but also Heaven. The voice of the Gospel, Repent; and he that believes shall be saved; but he that believes not, shall be damned, was a Terrible voice. When secure minds (faith Luther) hear, that salvation belongs to none but those that are baptized, and that believe in the Name of Christ; they indeed tremble, and are solicitous concerning their salvation.

Baptizati & credensibl in Nomen Christi, verè expansesunt; et de salutem sunt solici. Luther.
An Exposition of Chap. 11

Given when he read the first Chapter of the Gospel of John [was terrified.]

But I take this rather to be meant of some notable work of Reformation and calling in these ten Tribes to join with the Church. The Lord will roar to terrify the hearts of their Adversaries, that they shall not be able to hinder their return. Hence note,

That when God's time is come for a thorough Reformation and bringing in his people, he will roar terribly in the world, he will appear in such Majesty, Glory, and Justice, that he will make the earth tremble, Psal. 102. 16. When the Lord shall build up Sion, he will appear in his Glory. It hath been his way in his appearing for his Church, Psal. 76. 1. Thou, even thou art to be feared; and who may stand in thy sight when once thou art angry? Thou didst cause Judgment to be heard from Heaven, the Earth feared and was still when God arose to Judgment to save the meek of the Earth. (Verse 12.) He shall cut off the spirit of Princes, he is terrible to the Kings of the Earth. Isa. 34. 4. All the host of Heaven shall be dissolved, and the Heavens shall be rolled together as a scrole; and all the host shall fall down as a leaf, for my Sword shall be bathed in Heaven. (Ver. 6.) The Sword of the Lord is filled with blood, it is made fat with fatness. (Ver. 7.) The Land shall be soaked with blood. (Ver. 8.) For it is the day of the Lords vengeance, and the year of the recompences for the controversy of Sion. Ezek. 17. 10. Shall it not wither when the East wind toucheth it?

At the raising of Christ's Kingdom, Psal. 45. 4. Thy right hand shall teach thee terrible things. Revel. 6. 15. The Kings of the earth, and the great Men, the rich men, the chief Captains, the Mighty men hid themselves in the dens, the rocks of the Mountains, and said to the Mountains and Rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. Dan. 12. 1. There shall be a time of trouble, such as was never since there was a Nation, and all that time thy people shall be delivered. Laetantius Lib. 7.
Cap. 15. as then Egypt smitten, so now all places; as
then signs and prodiges, so now; admirable wonders in
all the Elements of the World, [Earth, Sea, Air.]

1. Because the ungodly have been cruel against the
Saints, Psal. 74. 4. Divine Enemies roar in the midst of the
Congregation.

2. The wicked will be secure; yea, his own people,
and will stand in need of roaring to awaken them.

3. The Adversary will be stout and proud, Confunde-
tur omne jus, & Leges perilunt. All right will be over-
turned, and Laws perith.

4. The difficulties will be great, so as when Christ
comes shall he find faith on the earth [namely that ever
his work shall be brought about] Luke, 18. 8. There will
be mighty changes of things. Hence observe,

Despair not though wicked men strengthen themselves
never so much, God can soon make mighty alterations.
Nehem. 4. 14. Be not afraid; remember the Lord which is ve-
ry great and terrible. Deut. 7. 21. Thou shalt not be afraid
at them, for the Lord thy God is amongst you, a mighty God and
a terrible.

Again, Hence learn to prepare for those times.

When he shall roar, the children shall tremble from the
west.

Amos, 3. 8. The Lyon hath roared, who will not tremble?
There shall be mighty stirrings of heart: Men's hearts shall
shake within them, so as there shall be way made for peo-
ple whose hearts are awakened to come into the Church.
There is a trembling of the Enemies, they shall be stricken
with such astonishment, that they shall not hinder;
Their violence and rage shall be abated. They shall say
as once the Egyptians, Let us take heed what we do, the Lord
fights for them.

And the hearts of those that God intends to call shall
be awakened, the slightness, and vanity of their spirits
shall be taken off; The fear upon their hearts, shall make

Saints need awakening before times of
Reformation,
An Exposition of
Chap. II

them fear; they shall be roused from their sluggishness; they shall make haste to come in to join with the people of God. Fear causes haste, so the word here signifies, and is rendered by some] Men delay and trifle, till God strikes their hearts with fear. Spiritus sanctus nescit tarda molimna. The holy Ghost likes not lazy laboring. Isa. 49. 17. Thy children shall make haste.

The children shall tremble from the west.

Those afar off [which were] most unlikely, Isa. 42. 4. Legem expectabunt Insulae. The Isles shall wait for my Law. The Mediterranean, the Mid-land Sea is in the west. Isa. 49. 1. 12. Hence note that,

There are like to be great stirrings in the Western parts.

V E R. II.

They shall tremble as a bird out of Egypt, and as a Dove out of the Land of Assyria.

Being strucken with fear they shall hasten, so the word advolabunt, they shall fly.

This some think to be fulfilled when divers of the ten Tribes joined with Judah in the return of their captivity; for the Monarchy of the Assyrians was subdued by the Persians, whose King was Cyrus. Therefore it is thought that the same liberty was given in Assyria for the ten Tribes, as in Babylon for Judah. And not long after Cambyses the son of Cyrus, overcame the Egyptians, as Herodotus, Lib. 8. Justinæ, Lib. 1. saies. And it's like he would be favorable to the ten Tribes, as his father had been to Judah.

But Ezra, as was noted above, in likelihood would not then have omitted their Genealogies: Howsoever in the great Restauration of things, this will be fulfilled. The Jews were strongly set to go to Egypt; now they shall as strongly desire to get out, to join with the Churches.
Ver. II.  

the Prophete of Hosea.  

187

chess. Fly as a bird, not come as a snail; get over all difficulties, [having] their spirits elevated, raising them from earthly drossie things, they have no consideration of them. Now all their desire is to joyn with the Saints, that they together with them may follow after the Lord.

And as a Dove out of the Land of Assyria.


2. They are terrified with the least noise. Terretur minimo pene fridore Columba.

3. Doves fly swiftly. Oh! that I had the wings of a Dove (faith the Psalmist, Psal. 55. 6.)

4. They fly by flocks. Isa. 60. 8. Who are those that fly as a cloud, and as the Doves to their windows?

5. It may be from those Countries, Doves come at certain times of the year, as several sorts of Fowls do to us in their seasons.

And I will place them in their houses (faith the Lord.) i.e. I will provide lockers for them [he followeth the former metaphor of Doves.]

God's people have been tossed up and down, they have had no abiding in their houses.

But God hath his time to place them in their houses in rest, quietness, and safety; to deliver them from violence and wrong. 2 Sam. 7. 10. Moreover, I will appoint a place for my people, Israel, and I will plant them that they may dwell in a place of their own, and move no more.

It's a good work to be instrumental in this, that those who live godly and are peaceable, may abide quietly in their houses and not be tossed up and down; because they cannot believe or practice what others do. This toiling such up & down, though it may be from a zeal for Christ, yet Christ will never own it.
Obf. 3. Those who walk after the Lord, shall be placed in their houses. They were willing to leave their houses that they might follow him; and now God places them in them.

Use. Trust God with your houses. Resolve to follow the Lord whither soever he goes; he hath time to place his people in their houses, when others, who dared not trust God, shall wander in darkness.

Text. 'Thus saith the Lord. This must be the work of the Lord; it's only He can do it. That mercy that comes beyond all means, it's the sweetest mercy. No matter what the means be, whether any or no, so be it you have a Word of God for the thing.

Ver. 12. Ephraim compassed me about with lies, and the house of Israel with deceit.

Cohærence. The Lord having manifested the bowels of his tender compassion towards Ephraim, (the ten Tribes) he comes further to shew what was that, that stopped the way and course of his grace, of the grace that otherwise might have been let out unto them.

Ephraim compasseth me about with lies.

Expos. general. Besets me with lies, that's the word, he besets me round; I am in respect of the sin of Ephraim, (that is, of the Governors, and of the house of Israel) that is the People; I am (as it were) a man beset round. As a man that would have a passage such a way, he goes one way, and there he is stopped, and another way and there he is stopped: so God compares himself to such a man, as if he would be going on in the ways of mercy, & there he is stopped in one course of sin or another, and going on in another way, there he is stopped again.

Ephraim
Ver. 12. the Prophesie of Hosea. 189

Ephraim hath beset me with lies, that is, with false worship. Particularly, (for that is a lie) with pretences, they put fair glosses upon things but all are but lies; he hath beset me with politic shifts of his own.

These did beset God, yea, and beset the Prophet too, for so I find some turn it, they think it's spoken as in the person of the Prophet, the Prophet complaining that he was beset with lies, that they might prejudice his ministry, that they might do what they could to take off the power of his ministry in their hearts, they beset him with lies, with false reports of this and the other thing. Upon which one hath that Note, A faithful Divine, a Theologus fidei, is nothing else but as it were a Center to which all lies of falsehood do tend, they all go that way, it is a great plot of the Devil to draw his lines, and to let them make the Ministers of God (that God uses as any instruments of good unto his people) to be as the Center of them all. Thus Meisnerus in his Comment upon the place.

But I rather take it as spoken in the Name and Person of God; Beset me with lies, (i.e.) They do not only seek to blind men, but they would do what they could (if it were possible) to deceive me, faith God. And indeed when men seek to blind their own consciences, what do they but seek what they can (if it were possible) to deceive God. In the very act of Worship (faith God) they are false, they do profess, honor and service to God, but they lie unto him, even when they are worshiping of Him. Many in their prayers, in the solemn act of Worship, they beset God with lies.

Oh! how do many come into the presence of God when they are worshiping of him, and there profess to God the acknowledgment of his Greatness, his Glory, his Majesty, his Power, his Sovereignty, his Dominion over them, and profess a great deal of the fear of the Name of God! and yet God knows it is not in their hearts, it is but
but as a lye to God; when they are worshiping God there they acknowledge their sin, and judge themselves for their sin, as if they were very much humbled, and troubled for their sin; but God knows that this is but a lye to him, there is no such humiliation of their hearts before him as seems to be in their expressions before God; especially when they are in company they cry to God for grace, and would fain above all things in the world have his Grace, but God knows 'tis but a lye, all their prayers are even besetting God with lyes.

Use. Oh! Consider how far any of you have been guilty of this, especially in praying with others, according to that Scripture, Psal. 78. 36. They flattered him with their mouth, and lyed unto him with their tongue. The word that is translated flattered, it signifies deceived. They deceived him with their mouth.

Quest. Why, Can God be deceived? Answ. No; But they did what lay in them to deceive him, if it were possible that he should be deceived they would deceive God. No mervail though men do deceive men so much as they do; many that are of upright hearts they wonder when they hear of the fallness of mens spirits that they can be so. No mervail (I say) when as God himself complains of being deceived by them, that is, They are so false, and do so beset God with lyes, that if it were possible he himself should be deceived. That's the first Note.

And then Secondly, As it was here with this people besetting God with lyes, Thus many do compass and beset businesses, the businesses and affairs that they mannage they beset them with lyes, that's thus, They plot with themselves how they may handsomly contrive a company of lyes together, by a handson putting of them together, that so they may beset mens understandings; there is such a cunning abroad in the world (I say) to seek to beset the understandings of men, so as men shall not know
know what to say to things, and yet they cannot tel how
to beleev them, neither do they know what to say, things
are so contriv'd, and so set, they think with themselves,
If such a thing shall be questioned, then I have such a shift Let deceitful
to put it off; and if another thing shall be doubted of, then
I have such a report to make it good, some fair pretence
or other: And thus they beset busineses with lyes, and
beset mens understandings.

But Judah yet rules with God, and is faithful with the
Saints.

This of Judahs ruling with God, Luther, Meiners, and others, do think that it hath reference unto the story
that you find in 2 King. 18. the story of Hezekiah, of the
great Reformation that he made: Truly if it should be
so, then it appears that this people had continued very
long in besetting God, and his Prophet with lyes, for then
the Prophet had been three score years and ten a Prophet
to this People, and had been shewing to them their sin a-
bove seventy years; for from the time of Hoseas prophe-
sie, unto the beginning of Hezekiah's reign, it will appear
to be above three score and ten years, and still the Prophet
is complaining of this people, at that time when Judah
did thus rule with God, That they still continued besetting
God with lyes.

I would only note this Observation from it;
That when men maintain their way by shifts, and falsnes, if
they be once engaged in falsnes, and shifts and lyes, they grow
pertinaciously then, there's little hope of their recovery, then
let what will be said against them, let God's hand never
so much appear, let the Truths be never so cleer before
them, they go on pertinaciously when they are engaged
in such a way as that.

But for the words themselves,
Judah yet rules with God, and is faithful with the Saints.
That's.
That's thus, Israel, the ten Tribes were not encouraged by her sister Judah's example; for Judah did otherwise, though the ten Tribes they did beset God with lyes thus, their worship was all false, and nothing but a lye: yet Judah continued still in the true Worship of God.

Though examples of evil in others are no excuses, yet where there is no such temptation, the sin is so much the greater. That's the Note from it. If indeed Israel could have said thus, You indeed complain of our false worship, Who doth otherwise? Doth not Judah do so as well as we? do not they follow the same course as well as we? we took our example from them. No, Israel could not say so, this would not have wholly excused, but it might somewhat have lessened, evil examples do somewhat lessen, but not execute wholly. Yet when there is no examples at all, but men take up evil of themselves, and are rather examples to others: this is a great aggravation of their sin. Again, Note, That,

To continue in a false way of Worship when there is a right way held forth by others, this makes the sin the greater. It's true, if we could say, we have been all our daies brought up in this way, we never knew no better, we saw none that held forth any other to us; this might have been somewhat. But they could not say so, for Judah yet ruled with God, Judah held forth the right way of Worship according to the mind of God, and therefore the sin of Israel is here aggravated.

Thirdly, Yet Judah rules with the Saints. It was more to the commendations of Judah to continue in the true worship, after Israel (the ten Tribes) had broken off; for they were the ten Tribes, they were more in number, they were a more flourishing Kingdom a great deal than Judah was, yet for Judah to hold on in the right Worship of God, when so many fell off from it, and when a more flourishing Kingdom than Judah was, had continued so many years in false worship, this was a great commendations. Indeed
Indeed there is a great temptation in this, when we see a multitude go another way; the Devil prevails much to draw men's hearts to that way; but the stronger the temptation is, the greater is the commendations of those that shall stand out; what though they be but a few, what though they see others for the present seem to prosper, yet it thou canst hold on in the way of truth, in the way of God's Worship according to his Word, God looks upon this as a thing very pleasing to him; it is a very great commendations to those that do thus, and God takes it kindly from them: yet Judah doth thus, whatsoever Israel doth.

There were many evils, and that very gross in Judah, but yet faith the Prophet Hosea here, Judah ruleth with God. Why? for the Prophet Hosea he was a Prophet to Judah, he was not sent to Judah to enjeigh against Judah, but to the ten Tribes; and therefore though there were many evils in Judah, he takes not so much notice of their evils as of the evils of the ten Tribes. From whence the Note is this,

That we should be more severe to those that are nearest to us when they dishonor God, than to others that we have not so much to do withal; as now; A Minister he is not so much to enjeigh against those that God hath not set him over, that doth not belong to his charge, but if there be any evil in those that belongs to his charge there he should deal more plainly; and so for others, you are not so much to meddle with other men that do not concern you, as with your own familie, those that are under your charge. It's true, we should not see God dishonored, but we should some way or other (as God calls us to it) testify for him; but the main thing that we should look to, it is, To those that are under our charge; many are very indulgent towards those that are under their charge, and very busy and bitter against others.

Again, Judah ruleth with God.
Hieromon upon this place tells of a Tradition that the Jews have here about Judah’s rule, and it is this; faith he, When the people came out of Egypt, and Pharaoh pursued them, and the red Sea was before them, the Mountains on either side, they were mightily terrified, yet God had Moses bid them go on, the people thought with themselves, whither shall we go? and so were afraid. Now Judah had a spirit (say they) beyond the rest, and was the first Tribe that ventured to go into the Sea, and from thence obtain’d to be the principal Tribe: This is but their Tradition.

But here the meaning is, Judah yet ruleth with God, that is, the Kingdom of Judah yet continued according to God’s mind in the house of David, and maintained the true Worship, and so ruled with God. There are divers excellent Notes further from hence:

First, That which men enjoy with God, though it be but a little, it is better than to enjoy much, and not with God; as thus: The Kingdom of Judah was but small in respect of the Kingdom of Israel; yea, but Judah rules with God: To have a little with God, it’s a great deal better than to have a great deal without God. As here in a Kingdom, so in an Estate, Hast thou a little Estate, yea, but hast thou it with God? Oh! it’s a great deal better than to have a great Estate? and have much guiltiness with it, and not to have it with God; Israel maintained their Rule by shifts, and that’s a great evil; Though thou hast thy desires, yet if thou gettest them, and dost maintain them by shifting courses, that’s a sore and a great evil, thou canst have little comfort in the enjoyment of thy desires; for this is the meaning of the Prophet, as if he should say, Israel rules, but how did they get and maintain their rule? it was in false, sinful ways: It may be thou hast thy will over thy brother, yea, but thou hast it in a sinful way, thou blessest thyself in that thou hast thy will, but thou hast little cause if thou knewest all. Israel did not rule with God.
Luther upon the place, faith, Papists dare not venture to embrace the true Doctrine, for fear their Rule should be lost; so is in many people, they are afraid of the loss of their Rule, if they should entertain the true ways of God's Worship, they think that the true ways of God's Worship cannot stand with their Ruling, and Power, and therefore they had rather have their Rule, and Power, and let the true Worship of God go. Thus it was with Israel.

Or thus: Judah yet rules with God; That is, Judah continuing in a right way of Worship, and doth so reform as he rules in an honorable condition, Judah rules with God, Judah reforming as he doth, why Judah rules with God, is, in an honorable condition.

To serve God is to Reign: the Kingdom that serves God, reigns indeed, yea, that man or woman that serves God, reigns. It's an honorable thing to serve God; the Lord Christ hath made us Kings unto his Father, because the service of God is so honorable.

Judah rules with God. This saies Meisnerus, and others, hath reference to Hezekiah's notable Reformation, and Victory thereupon over the Assyrians, of which 2 King. 18. &c.

The old Latin hath it, they translate Ruling with Testis descendit God, thus: He doth descend, or come down as a witness with cum Deo. vulg God, so they render it. And indeed the difference, though it may seem to be very much in our English tongue, yet in the Hebrew the letters that are for ruling with God, and for coming down to be a witness for God, there is very little difference, it is in the pointing, not in the Hebrew letters.

Riberai maintains this reading, and hath these two Ribera in loc. meditations hinted from that reading: first, others they leave the true Worship of God, but Judah continues, and so witnesses for God.

God hath never been without some witnesses to his Truth. Obs. 1.
And in evil times when others do for sake God, and his worship, then for people to be willing to venture, and appear any way to witness for God is a very honorable thing; Oh! 'tis a blessed thing to be a witness to the Truth, therefore was I born faith Christ, that I might bare witness to the truth, for those that are faithful and upright in evil times they are Gods witnesses. That's his first Note.

Obs. 2. And then Secondly, He descends, that is, he is content to be in a lower condition to be it he may witness for God, though Israel be in a more flourishing condition, and we be kept low, it's no great matter to be it we may be Gods Witnesses, thus doth a gracious heart, I indeed see others in the world, they are brave, and have the countenance of the times, and have all things according to the desires of the flesh here, but we are kept low, it's no matter, so be it we may but witness for God, let others take the outward glory and bravery of the world, let us be witnesses with our God. It follows.

Text.

And is faithful with the Saints.

He is faithful, that is, he continues in the right Government God would have him, and in his true Worship.

Obs. 1. To for sake the true Worship and Government God hath appointed, is unfaithfulness. And cleaving to it especially through much difficulties and suffering is a special part of faithfulness; 'tis an evil not to be faithful with the State in Civil affairs, but not to be faithful with God in matters of Religion is a greater evil.

Obs. 2. Again, God hath a special eye to a States faithfulness with him in point of Worship: though there may be many evils otherwise, yet if they be faithful to him in point of Worship, God hath a special eye to that.

Obs. 3. Lastly, Faithfulness consists in a constant persisting in good.
it is not faithfulness only to profess good, but to continue in our profession. **Judah is faithful with the Saints.** I find divers learned men to take this to be an Enallage of the number, and read for, with the Saints, with the Holy One, for we may find such examples in Scripture that the Holy ones for plural number is used sometimes for the singular, as Ple the Holy One give you an instance in this very word, how the Saints, is used for the Holy One; for God himself, in Joshua, 24. 19. For he is a Holy God. The word that is translated Holy there, is in the plural number, as here, and yet it must be understood and read in the singular, He is a holy God, and so faithful with the holy God, so some read it. But to take it as you find it in your books, Faithful with the Saints, that is, with Abraham, Isaac, and with Jacob, with Moses, with the Prophets, with the Forefathers, he doth continue faithful with them.

Or Secondly, Faithful with such as are sanctified: the true Priests of God, that God had sanctified to himself, faithful with the Sanctified Ones: whereas Jeroboam took off the lower sort of the people and made Priests to God, Judah he would have no other Priests, but the Sanctified Ones of God.

Thirdly, He was faithful with the people of God: for all of Israel that were holy, that were godly, that were the Saints, that were not detain'd by any special hand of God, as much as they could they went from the ten Tribes, and went to Judah to the true Worship of God, now Judah entertain'd them, and used them well, and were faithful to them; But on the contrary, Israel, the ten Tribes they were unfaithful, by using the Saints of God evilly, that would worship God according to God's own way, they were cruel, and oppressing, and unfaithful to them, but Judah was faithful towards such, imbracing and encouraging of them. For us to go on in faithfulness, though we have none to joyn with, it is a commendation, and the waier of God are excellent wheth-
ther any or no do joyn with us in them. But it is a great encouragement to be faithful with the Saints, that is, to go on in those waies that we see the Saints go on in, and to joyn with the Saints of God, with such as are the choice Saints of God, to joyn with them, that's a great encouragement, it strengthens the people of God in their way very much, Faithful with the Saints; Oh! 'tis good to be with the Saints, to be with a few of the Saints, a great deal better than to be with abundance of the men of the world.

Judah is faithful with the Saints. You should look more at the example of a few Saints, than at the examples of thousands of wicked men, yea of carnal men, of loose and carnal professors; It's true, the example of no man is to be a rule, but it is a mighty encouragement, and hath much probability in it, when the most gracious and holy Saints are in such or such a way. And thus much for the opening of this Eleventh Chapter.
CHAP. XII.

VER. I.

Ephraim Feedeth on wind, and followeth after the East wind.

Read in the 8th Chapter of this Prophecy, the 7th Verse, that they had sown the wind, and should reap the whirlwind, and now they feed according to what they sowed, and of what they reaped; according to our proverb, (They drink according to what they have brewed) They did sow the wind, and here they feed upon the wind.

By feeding on the wind, is a proverbial speech, to note the following after vain, unprofitable things, that's to feed upon the wind, when men please themselves in their own conceits, and in their own counsels, and plots, and waies that are unprofitable, [and will certainly be unprofitable to them] these men feed upon the wind. When men have vain confidences in such waies of their own, leaving the waies of God, and blessing themselves in foolish plots, and hopes of their own, these men feed upon the wind, When men think to please God with their own inventions
inventions, they feed upon the wind; when they think to escape danger by their own shifts, they feed upon the wind; when they think to prevail against the Saints by their deep Counsels, and fetches, these men feed upon the wind; when they promise to themselves great matters by ways of their own, that are not Gods, these men feed upon the wind: And the Prophet rebuketh the ten Tribes for this.

They feed upon the wind, and so their hearts come to be puffed up, to be filled with pride by such food; you know according to the food of a man or woman, so will the body be; so those that feed upon wind must needs have puffed up hearts, proud hearts, puffed up with conceit of themselves, and contempt of others that are not in the way that themselves are in, they lie sucking of imaginary content and sweetness in their own ways; they are full of themselves, whereas ever they come they must needs vent themselves, they are so full of their wind, they feed upon the wind, yet one prick of disappointment will quickly let out all the wind from such bladders, they are quickly amont and dead in the nest if they be disappointed.

Evil men that live upon comforts, that are carnal in any creature, upon the applause of men, upon honors, they likewise feed upon the wind and are puffed up for a while, but any prick of Gods appearing against them lets out the windy stuff and quickly they are dead; any member of the body that is puffed up with wind it seems to be greater than any other part, but it is not stronger, no, it is the weaker for being puffed up with wind: And so it is with the hearts of men that are puffed up with windy conceits, and with the contentment of the creature, they have no strength by this puffing up, though they seem to be higher; yet when they are called either to do, or suffer for God, they appear to be very weak then, and therefore will change as the wind changes. I remember Pliny observes
serves this of the Chameleon (a creature that feeds upon the wind) and he cites Democrats for it, (that hath written a whole book upon that creature.) That there is no creature in all the world more fearful than the Chameleon is, and the reason (faith he) that it is so changable, (that it will change into all kind of colours according to that that it joyns to) is, the fearfulness of its nature. And truly it is a very good discription of men that feed upon the wind, they seem big when they have no opposition, and & what they will do! they will do thus and thus, and great matters; but the truth is, no men are of more fearful hearts than those men that are puffed up with the wind of their own conceits, when God comes to cross them, or they are call'd to suffer in the way that they go in, they will quickly turn to any colour, this way or that, because they do but feed upon the wind, therefore they come to be feeble creatures, they have no strength at all in them.

And we know that the wind raises tempests and storms: and so men that are puffed up with the wind of their own conceits, they are the men that raise such tempests and storms in the places where they live. My brethren, the Saints have better food to feed upon, that that makes them more solid, and more staid, while the men of the world feed upon the wind of applause, upon their own conceits, and upon their own vain counsels and plots, and upon the creature, and think to fill their bellies that way; the Saints they feed upon the Mercy of God, upon God's Al-sufficiency, they feed upon his Word, and Promises, and upon the Covenant of Grace, they feed upon Jesus Christ whose flesh is meat indeed, and whose blood is drink indeed, and so they come to have strength in them, for their food is a great deal better than the food of others; other men feeding upon the wind their stomachs are fill'd, and hence it is that they cannot favor, nor relish heavenly things, the breathings of the Spirit of God.
God are not entertain'd by them, because they are fill'd with their own wind; but the Saints are willing to empty themselves, and to receive in the holy Ghost into their souls, and the blessed things that the holy Ghost doth bring, Christ comes in to sup with them, and they to sup with him, and thus they come to be nourished to eternal life, and fitted for any service, or any suffering that the Lord is pleased to call them to; their food is different. It follows;

And followeth after the East wind.

This East Wind, especially in those Countries, it is noted to be a very hurtful Wind, exceedingly hurtful to man and beast; and so we have a proverb of the East Wind, The East wind blows neither good to man nor beast; but more especially in that Country. So we find it in Scripture, in Gen. 41. 6. the text faith, The seven thin Ears that Pharaoh saw of Corn that came up, but were blessed with the East wind, and in Ezek. 17. 10. Shall it not wither when the East wind toucheth it? and in Job, 15. 2. Should a wise man utter vain knowledge, and fill his belly with the East wind? When you see men talk and utter vain things, they do but seek to fill their bellies with the East wind. The East wind was so hurtful because there came a heat of the Sun that made it dry and scorching in those Countries; and therefore the Septuagint translate this, the scorching Wind, for the burning and heat of it. And the vulgar Latin likewise, renders it, Heat.

Now you will say, What doth the holy Ghost mean here? It's to hold out a very excellent Truth to us:

That those men that seek to satisfy themselves with creature comforts, the thoughts of their own counsels and plots, their own inventions, their own wiles, they do not only deceive themselves, and will be disappointed.
at last of what they expect; but they will find these ways of theirs to be very pestilential, very hurtful, very dangerous, they will find that such ways as these, will undo them, will bring them to misery. Oh! how many have undone themselves with their own counsels; were it indeed that men were but meerly disappointed of their vain hopes, there were a great evil in that, but if that were all it were not so much, if so be that men at last should meet with no other evil but disappointment, it were not so much, but you must not escape so, you that will feed upon the wind, and bless your selves in your own ways, you must expect to meet with wrath and misery, those ways that you may think to shift from danger will bring you into danger; Oh! how many upon their sick beds, and death beds, have cried out in the bitterness and trouble of their souls, for following of their own conceits, and counsels, and ways, and the ways of other men, they see now that they are undone, undone by those ways: Oh! we have fed upon the wind, and we find evil ways that pleased us then to torment us now, to bring anguish, sorrow, and trouble upon us.

And one Note further, Follows the East wind. They met with storms, (observe) for the East wind was very hurtful, and tempestuous in those parts: Now to meet with storms, and tempests, and have nothing within us to bear us out, but the wind, but emptiness, this is grievous, when they shall meet with the East wind, and have nothing within them (I say) to bear them out but meerly emptiness, this is very sad and grievous. Suppose men meet with the rough East wind, or there's such storms and tempests, yet if they have had solid food whereby they come to get good blood, and marrow, and spirits, they may be able to bear it; but when the body is empty and meets with tempests, Oh! this is very grievous to the body: so it is with many when they meet with afflictions, but the Saints they have such solidity within
within them that bears them out; but other men that
are empty, that have fed upon the wind all their daies,
you have nothing to bear them out in great afflictions,
but their hearts sink down in horror and despair. But
it follows;

He daily increaseth lyes and desolation.

Ephraim together with the ten Tribes, with them all,
all the day long he increaseth lies; that is, he hath new
plots, and new devises, and new shifts for himself, he in-
creaseth lies, new opinions, and new reports, so we are
to understand the word in the latitude, increaseth
lies.

First, In matters of Doctrine, there he increaseth lies,
having forsaken once the Truth: if the truth be once for-
saken, men do not know whither they shall go: Grant
but one error (we use to say) a thousand will follow, and
they will multiply abundantly, especially some errors,
there are some such breeding lies as if they be granted,
there must be a great many others to maintain them. Ne-
ever was there such an increas of false Doctrine, of lies in
that sense, as there is at this day, in Revel. 12. 15. the
text saith, that when the Dragon could not prevail aga-
inst the Church, against the woman, by bloody perse-
cutions, (for that's the meaning of it) then faith the text
the Dragon cast out of his mouth water at a flood after the
woman, that he might cause her to be carried away of the flood;
this was the policy of the Devil, first laboring by vio-

dence to prevail against the Church, but that he could
not do; and when he could not do that, then he cast wa-
ter out of his mouth like a flood, that is, as Interpreters
observe, he did labor by a deluge of error and heresies to
undo the Church, when he could not do it by open vio-
lence: Truly this Scripture is even fulfilled concerning
us this very day, the Lord hath been pleased to curb the
Dragon
Dragon in this sense, and those that were instruments of the Dragon in open and violent persecution, so that they cannot persecute the Truths as they were wont to do; now this is the way of the Devil, this Dragon he sends out of his mouth a flood of Errors and Heresies after the Truth, after the Church, laboring to swallow up all by this flood; and certainly we are in a great deal of danger at this day in this respect, there is a flood and deluge of such things, of all sorts almost of old errors that ever were, and many of them extream dangerous, and men are serviceable to the Dragon in this thing more than they are aware of. Oh! that we could but see the subtilty of Satan in this, in the continual encreasing of lyes, for these four or five yeares there hath been such an encrease as it could never have been thought; Certainly, if some of our forefathers that were holy and gracious should rise out of their graves, and come to see and hear such things as may be seen and heard in our daies, they would stand amazed at it, and they would wonder how it were possible that ever England should be fill'd with such horrible opinions, and waies as they have been in these latter times, so that now there lies the hope of the Devil, by encrease of such lies, to eat out Godliness, and Religion thereby, and this indeed seems to be the most hopeful design that the Devil hath in these latter times, mens hearts are carnal, loose, and sensual, and therefore they are prepared to receive these lyes; and hence they multiply apace, because they are prepared to receive them, but yet let none multiply them more than they are, by putting among those lyes some truths, By stuffing in truths in the midst of them, to make them appear likewise to be lyes, and to be taken as honest men are when they are gotten by any accident in the company of rude people, they are apprehended upon suspicion, meerly because they are in their company; and it is a way of the Devil to multiply and encrease these falshoods and lyes by shuffling in some

Ver.1. the Prophecy of Hosea. 205

Let Novelists

Whence it

Note.

An apt simile.
some truths among them, and because he could not have them suspected other ways, they must be taken upon suspicion because they are there among them; let not men gather these lyes together to the end that they may oppose some truths thereby, but as the Prophet speaks, *What is the chaff to the wheat?* If men will speak of lyes let them enrage against them, and only against them, and make it appear that that's the work of their spirits, merely to oppose them, and not under such a pretence to make other things that yet they cannot make appear to be false, to make them appear to be odious and monstrous, merely by shuffling them together among such horrible and damnable lyes. That's for false Doctrine.

And then secondly, *Thy encrease lyes and desolation, that is, lyes against the Prophets of God, against the Saints, and against the Waies of God.* And certainly there was never the like multiplying as there is at this day in this sense too, men carry their multiplying glasses along with them up and down; at first, a lyce, it's like a stone in the water; you know a stone first cast in makes a little circle, and then that another, and that another, and every one greater than another: And so it is with many lyes, at first they appear not so great, but that makes another, and that another, and that another, and so they grow greater, and greater, and that exceedingly; there's many ways of multiplying and encreas'd lyes.

First, by carrying about reports, and so make one lyce to become many.

And then a Second way is, by misreporting of reports, that is, by putting reports into another dress, according to what men themselves apprehend, and that which is a truth when it comes to be examined nakedly, yet they will, being put into another dress, and such and such things laid together in another way than they were at first, they will seem to be very false. This is a way of multiplying lyes.

Thirdly,
Thirdly, by adding to reports, every man according to his spirit, draws consequences, and when he hath drawn them, he makes them to be part of the report, and so makes it to be the Original, as if it were the Original, whereas it is but the Comment, and so lies comes to be multiplied.

Fourthly, by inventing new ones they come to encrease and multiply, because such and such falsehoods will not do the feat, more shall then be added to them.

Fifthly, they encrease and multiply, by maintaining lies by lies, as if men be engaged once in a business, they must defend themselves; if once they have misreported a thing, there's no help for it, but now it must be defended one way or other, somewhat must be done to defend it; as this many times so in your servants, a Servant hath done a thing amiss, well, this Servant seeks to cover it by a lye, and when once he hath told one, he must tell a great many more to defend that one; and thus it is with men.

And truly my Brethren, seeing that this Scripture doth so by providence come in our way, let me speak thus much to you from it. It is one of the strangest things that ever was in the world, that there should be such strange reports of things that are matters of fact; yea, that one Godly man, or company of men should say one thing, and others, that we think Godly men, should say quite contrary, and both in matters of fact; I say, 'tis that which would make men stand amazed as much as ever any thing that fell out in any age, to consider of it; for there is no sin that is more against the ingenuity of a gracious heart, than a deliberate lye, to speak against a man's knowledge, and against a man's conscience, this sin is against the ingenuity of a gracious heart as much as any sin; and yet even such as we think to be godly, and gracious, even reporting so quite cross, what shall we say to this?

(See the Apology of the dissenting Brethren: And the Assembly's Answer to it.)
An Exposition of Chap. 12.

An exposition of Chap. I.

A horrible temptation to Atheism.

We should mourn for this.

Considerations to prevent suggestions of Atheism from the contrary reports of godly parties.

Austin hath such an expression of his, to a friend that writ to him about the telling of an officious lye: he answers him again, No; he must not tell a lye, no, not to save the whole world. Now what a difference is there in the hearts of men in these days? Truly, I do not know a greater temptation to Atheism at this day than this is, for what will men think? There's such Religious men speak thus, and others that we account as Religious as they speak quite contrary; Is there any Religion in the world? We see so much contradicting one against another, surely one side must be false. It's that that I am verily persuaded is the cause of much Atheism amongst us; and if God be not pleased to prevent one way or other, it will open a wide door to Atheism in the Nation; But therefore those that would fain get this stumbling-block to be removed, and do not rejoice at it as some do, some there are that rejoices at these things, there's nothing more pleasing to them when they meet together, whereas they should be matter for our humiliation, we should mourn for them, to see how God is dishonored this way, and what abundance of hurt is like to come to souls by this means? But now therefore, a little to quiet our hearts, so as we may not be endanger to turn Atheists by it, let us consider from whence this comes, that so many lyes should be increased and multiplied.

For First, Consider, though one faith this thing is so, and the other faith it's quite contrary, yea, but it may be that both sides do report according to their own apprehensions of things, and apprehending things in a different way, having divers principles, both of them may think they are in the Truth, and yet one may contradict the other, because they may speak according to their apprehensions on both sides, for it is very much according to the principles of one's spirit in any thing, especially if a business hath many things depending on it, and there are many circumstances to be laid together, then
then according to men's apprehensions and their principles, they will lay things together, so as may best suite their principles; and others will lay things together, so as may best suite their principles, and so both of them may think they are in the Truth, and contradict one another, and yet neither of them speak against their consciences: this (possibly I say) may even be among good men.

And then sometimes the reason of contradiction, it is, because men do not speak from their own knowledge, but they are ready to speak from others, and are so confident in others; whomsoever men love, when they see men to be of their side and way, they are very confident in their reports, and so speak it, not from being Eye-witnesses themselves, and so they may come to contradict one another, and not go against their own consciences: Reports are cross one to another; and this is the evil indeed of giving credit to reports, and of running away too suddenly with them; But though it be an evil in men, yet it comes not from this, of speaking against their consciences.

And then a Third cause it may come from this, That when men report, they do not report all; Reports are cross one to another, yea, but did you hear all, or do you report all? It's a great matter when a man will take one piece of a thing and make a report of it, and not all; another man may come and report the quite contrary, whereas if all were brought together there might appear some agreement, and perhaps they would be both of the same mind if the whole series of the thing were laid before them; bring things to the Original and then you see how they agree; as now, sometimes in Scripture, there are divers readings, yea, but now by the bringing divers Translations to the Original, we come to see what an agreement there is: And so it is with reports, bring them to the Original, and so you may come to help your selves and
Annnn Exposition of

Chap. 12.

210

and see what agreement may be made.

And then further, Reports (may be) are cross, but the
crossness of things may be in mens memories, rather than in
the things themselves, I say meereiy in the memory,
and people do not in all things that they speak, say, why
I remember thus, or I remember this is not expressed, but
sometimes the very nature of the thing carries it so.

My Brethren, therefore take heed of spreading reports
to the dishonor of Religion. And,

Secondly; If you hear any false things that you think
surely this must be a lye, rather go to the party, or get
some that are acquainted with them to go to them to see
whether they can satisfy you in the thing; there's many
men that stand and wonder at such a report, whereas if
they, or any friend for them, would but search out the
thing, they might have such a plain history of the things
related to them, as should fully satisfy them, as they
should say, there would be no such matter at all, so that
their apprehensions would be changed presently. But
so much concerning encreasing of lyes in regard of re-
ports.

But then there's a Third thing here; That is, En-
creasing lyes in regard of Practice, still following after
new vanities, if they find not satisfaction in one they are
not mov'd thereby to seek the true God that they may
have satisfaction, but seek to have satisfaction in other
things: Oh! let's consider thus; I find no satisfaction
in this, yea, but is it not because I forsake the Lord God,
in whom there is all satisfaction? let me repair to God,
and in him I shall find satisfaction. No, but they take
another course; I have not satisfaction in this thing, then
I'll seek to have satisfaction in another thing, and so they
go from one false way to another, and encrease lyes in
this sense; I will have new devises to shift off Truth;
the consciences of men will not be put off with old shifts,
they have satisfied their consciences a while with one
shift
They have increased lies and desolation.

Men when they imbrace their own vain conceits, and hopes, and false ways; they think they have gotten a great catch; but the truth is they imbrace their own ruin: Mark how they are put together, Encrease lies, and desolation is the fruit of lies; and secondly, desolation is increased by lies; the more sin the more desolation, you will perish the more dreadfully, in Prov. 19. 8. A false witness (faith the text) shall not be unpunished, and he that speaketh lies shall perish. He that walks uprightly he walks surely. Prov. 12. 19. The lip of Truth shall be established for ever, but a lying tongue is but for a moment; it may bluster a while and keep ado, and deceive many, yea, but it is but for a moment. It follows;

And they do make a Covenant with the Assyrians, and Oyl is carried into Egypt.

That is, That they might have power to crush their Brethren of Judah, they think to strengthen themselves and so seek to make a Covenant with the Assyrians; you have found this charged upon them many times here in this Prophesie of Hosea, 13. 7. 11. and in Hosea, 10. you have this sin of making a Covenant with wicked men, and it is repeated again, and again, to shew the hainousness of this sin, in forsaking God, to joyn with ungodly men.

And to teach us this lesson, That when people are guilty of a sin, the Prophets of God should beat upon it again, and again.
And Oyl is carried into Egypt] That is, They carry Oyl for gifts, and merchandize, the Land of Canaan abounded much in Oyl; but there was little or no Oyl in the Land of Egypt, and therefore it was a great merchandize to carry Oyl from the Land of Canaan into Egypt; in Ezek. 27. 17. Judah, and the Land of Israel were thy Merchants, they traded in thy Market, Wheat of Minnith, and Pannag, and Honey, and Oyl, and Balm. But this was (as it were) the staple Commodity.

Now my Brethren, Egypt you know is a type of Antichrist, and Canaan a type of the Church; Egypt hath no Oyl, there’s no Oyl grows there, no, there’s Gall and Wormwood, there’s no Oyl; but Oyl is in the Land of Canaan. My Brethren, What are we but almost like Egypt this day? We would be loth to return into Egypt to our former bondage, but we even turn ourselves to be as Egypt, we have little Oyl among us; What; is God bringing us to Canaan? how comes it to pass there is no more Oyl then? Oh! the Oyl that is among us (if there be any) it’s rather the Oyl of Scorpions, than any thing else! mens Spirits, and mens Pens, and mens Tongues are even full of this Oyl, as if the Ink that were made in these daies, were made of the Oyl of Scorpions. Israel (the ten Tribes) would send Oyl to Egypt, to gain the favour of Egypt, that they might have their wils over their brethren, they would be at a great deal of cost, and part with their Oyl: Oh! my brethren, shall it be so with us? to apply it spiritually, that we might have our wils over our brethren, shall we part with our Oyl? Why do not we say as the Figtree, Shall we leave our sweetness to come and reign over you? So, shall we leave our Oyl? that is, The suppleness, the gentleness, the tenderness of our spirits, shall we lose these, that we may prevail over our Brethren? Oh! how many were of supple tender spirit, and...
and loving one towards another, yet out of a desire to prevail against their Brethren, they have parted with their Oyl, even with the tenderness and suppleness of their spirits: Remember, Egypt hath no Oyl, but Oyl is in Canaan, it grows there.

Ver. 2.

The Lord also hath a Controversie with Judah, and will punish Jacob according to his works, according to his doings will be recompense him.

This Verse I shall presently pass over. But the first part is very observable.

Calvin faith of it, It's a wonderful thing; Did not God say, That Judah rules with God, and is faithful with the Saints; and now faith, He hath a Controversie with Judah? I find some therefore would reconcile it thus, and say, The Lord hath a Controversie FOR Judah; (but that's a little strain'd)

But the Lord hath a Controversie WITH Judah.

And there may be Four Reasons why after God had said, That Judah rules with God, and is faithful with the Saints, that he faith, He hath a Controversie with Judah.

The First Reason is this, To shew, that God doth not so look at the good of his People, but he sees the evil in them too. You know those passages in the 2d of Revelations, where God commends such and such Churches for doing thus and thus; but yet not without finding, I have a few things against thee, I do not so observe your good, but I observe your evil too. My Brethren, some there are, that if there be any evil in men, they can see no good in them, this is wicked. But others there are that if there be any good in them, can see no evil; this is too much indulgence too, it is two extremities in both.

Secondly,
Secondly, Yet God hath a controversy with Judah; Judah hath no cause to bless her self in her ways that are good, because she retained the true Worship of God: Men are very apt to bless themselves in some ways that are not good, because they did choose some other ways that are good; I mean thus, That such men as embrace the true Worship of God, are right there, they will have pure Ordinances, and the way of God right according to the Word, and because of that though there be some looseness and negligence in their ways otherways, yet they put off conscience with this, and think they are the true Worshipers of God, and have the Ordinances of God in the purity and power of them, and so think to swallow down all, much looseness, much carnality, much pride, much sensualness, much hypocrisy, and yet because they are in the way of the true Worship of God they seek to satisfy conscience with this. Oh! take heed of this, God may have a Controversie against you.

Thirdly, The Lord hath a Controversie with Judah, he doth express himself thus, that Israel might neither think God or the Prophet partial. The ten Tribes might say, Doth God threaten us? Is not Judah as bad as we? are there not evils among Judah as well as us? are we only the sinful people? No (faith the Prophet) I acknowledge there's much evil in Judah, and therefore the Lord hath a Controversie against Judah too, and Judah is not like to escape, and let not this satisfy you, that because others are bad, therefore you may escape; no, they are bad, and God hath a Controversie against them. And this may be an useful Note to us, men are very ready to put off the evils that they are guilty of with this, I am not worse than others, I do such a thing amiss, and others do such a thing amiss as well as I, and so they think to escape that way. Oh! thou weak man, thou vain man, why wilt thou deceive thy soul with this? Don't thou think...
think that another man's evil may be an excuse to thy evil? Thou art a vain man and knowest not the way of God.

The Fourth Note is this: Therefore doth God say, he hath a Controversie against Judah here, to shew them, how much more must the ten Tribes expect the displeasure of God; if Judah who retains the true Worship of God, yet for some other evils God hath a Controversie against them, then what will become of Israel, who have those evils, and reject the true Worship of God too? As if the Prophet should say, your condition is far worse, therefore doth the Lord say, he hath a Controversie against Judah, that he might aggravate the evils of Israel: like that of Peter, If Judgment begin at the House of God, where shall the wicked and the sinner appear? If so be that the Church which have the Ordinances in the purity of them, yet God is displeased with them for their sin, how much more will he be displeased with them who are corrupt in the Worship of God? Therefore men should not bless themselves with such discourse as this: Why, others have evils as well as we, yea, but if God will punish them for their evils that have fewer, and a great deal more good than thou, how much more will he punish thee? Oh! if those that are the dear Saints of God, that worship him in truth and sincerity, and they have evils among them, but yet they shall not escape scot-free, Oh! then, what will become of thee who are a wicked and vile wretch and haft no good at all? If a Moses that had done God so much service, yet for one sin of passion (for so it was) was shut out of the Land of Canaan, (it was but one time that he spoke unadvisedly with his lips, that God shut him out, and bid him speak no more to him of that matter) what will become of thee that haft a passionate forward spirit, and thou that never haft, nor wilt do God the service that such a Servant of his hath done, what will become of thee? Oh! how mayest thou look to be shut...
shut out. This use you must make of the sins of others, and God's dealings with them. And faith he,

* I will punish Jacob according to his ways &c. *

There is Two Questions necessarie for the opening of this.

* Quest. First, Why the ten Tribes are call'd by the name of Jacob, we never readethat they are call'd by the name of Isaac, and of Abraham. *

Answ. Now for the Answer to that, it's given thus; which is a very satisfying Answer, That therefore the People of God are call'd in Scripture by the name of Jacob, and by the name of Israel his other name, rather than by the name of Abraham and Isaac, because they (though godly) and were the Father and Grand-father, yet in Abrahams family there was wicked as well as good; likewise from Isaac's loins there came Esau as well as Jacob; but now from Jacob's loynds there came none but were of Gods Church, all Jacobs Sons they are the twelve Patriarchs, and therefore they are call'd by the name of Jacob, rather than Abraham or Isaac; and therefore when he speaks of the People of God, he calls them the seed of Jacob, I said not to the seed of Jacob, seek ye me in vain.

* Quest. But then Secondly, Why is Jacob mentioned in this place? *

Answ. Because the Prophet intends presently in the words that follow, to bring the example of Jacob to them before he was Israel, to aggravate their sin for the work of humiliation, and therefore here he names Jacob to take away that vain plea of their hearts, whereas they would say, Why were not we the posterity of Jacob, Have not we Jacob to be our Father? Well (faith he) I'll punish Jacob, and I'll shew you by and by that you have no such cause to boast your selves, that you have Jacob to be your Father, and so I take it, and most Interpreters, that by,
by Jacob he means the ten Tribes. Now for the other part of the text I shall speak nothing concerning that, because in Chap. 4. Ver. 9. we had the very same words there. It follows;

**Ver. 3.**

He took his brother by the heel in the womb, and by his strength had power with God, &c.

His Prophet enveighing against the sins of these ten Tribes, and threatening Judgments in these words; He takes away the plea that he saw was in their hearts against what he had said, We are the children of Jacob, and why do you thus charge us, and threaten us in the Name of God? was not Jacob our Father? As in Christ's time they pleaded that Abraham was their Father.

Now in these words read unto you, the Prophet takes away this plea, and the scope of them comes to this, as if he had said, you may bless your selves in that Jacob was your Father, but it will do you little good, for you are a degenerate offspring from him; It's true, God was very gracious to Jacob, and Jacob was very dear to God, it's otherwise with you, Jacob worshiped God after another manner than you do; The Prophet therefore sets before this people here in the words read, God's mercy to Jacob, and Jacob's graciousness in his behavior towards God, that he might upbraiding those children of Jacob, who walked so unworthy of such a gracious Father as Jacob was, that's the scope.

Now how this is set forth we shall speak to presently, only for the scope of the Prophet in these three Verses read unto you we take notice only of this one instruction.

That it is a great upbraiding of children that are wicked, to hear of the graciousness of their parents, and should be a matter of much humiliation to wicked children to hear of the
the relation that their parents had to God, and what worshipers of God their parents were: children that have had gracious parents should look upon it as a shame to them when at any time the graciousness of their parents is but mentioned before them. I remember I have read of a King of Poland, that was wont to carry the picture of his Father in a plate of Gold about his neck, that he had honorable esteem of, and when he was to do any matter of great importance, he would take this picture and kiss it, and use these words, God grant that I may do nothing now remissly, that I may do nothing now unworthy of my Father; because his Father was so good a man. Oh! you that have had gracious Ancestors, think often of them, and when you are tempted to sin, think this, Is not this unworthy of my Ancestors? would they have done thus? Children should so walk as the virtues of their Fathers should not die in them, but they should hold them forth. As Ambrose in an Oration of his upon the Commendations of Theodotius, faith he, Though Theodotius be gone, yet surely so long as his Son lives, Theodotius will live among us. He meant thus, that the virtues of that virtuous Emperor would certainly live in his Son that was so hopeful. Oh! it's an excellent thing when the virtues of gracious parents do live in their Children; and it is a very evil thing when the Parents are dead, yea, and their virtues are dead in respect of their children, there's nothing of them appears in them; they love to inherit their Lands and Estates, but it was a great deal better to inherit their virtues, and their godliness. But the people of Israel did not inherit the godliness of Jacob, and did not so much take to heart the goodness of God towards their Father Jacob, that the Prophet doth here now lay open before them, and to that end he makes use of three Histories. There is three famous Histories in the two first verses that I have read to you that the Prophet here makes use of, and there's much
much of the mind of God in them, I shall open much Scripture in the first two verses, for they refer unto three Histories that we have in the book of Genesis.

The First History of Jacobs, taking his brother by the heel you shall find in Gen. 25. 26. He took his brother by the heel.

And then the Second History you shall find in Gen. 32.

And the Third History, partly in the 28. and partly in the 35. of Gen.

The first is, *He took his brother by the heel.* You must refer to that Scripture in Gen. to know the mind of God in this, there you shall find that in the womb of Rebekah there was a striving between Jacob and Esau, this was before they were born, and at their birth Jacob put his hand out and takes his brother by the heel, from whence he had his name Jacob; that signifies a heel, and from thence a Supplanter. And Esau he hath his name of Acting or Doing, he was made a man, that is, because he was hairy when he was born, he was as it were a man already, from whence he had his name Esau, he is (as it were) a man made in the womb: *Säith* *Luther*, here's the man *Habet nomen à faciendo, hic ille vir qui praclarè omnia factit, ut vulgo dicitur fac toti mirabilij profe*, *etb Historia.*

Jacob in his birth he takes this Esau, that every one thought when he was born would have been a famous man, and done famous things, he takes him by the heel: *Luth.*

Faith Luther upon the place, a most wonderful History, this taking his brother by the heel.

But what's the meaning of this, (you will say?) why doth the Prophet instance in this? to what purpose is Reasons why this to the ten Tribes, that Jacob took his brother by the heel? what good would this do to the People, that Hosea was prophesying to? he tells them that their Father brother by Jacob the heel.
Jacob to take his brother by the heel? what did he aim at? Was this story to be a means to humble the people for their sins? how could it do it? Therefore we must know that the scope & meaning of this great work of God, in taking his brother by the heel, it was this:

First, It shewed, That though Esau was the first born, and so in an orderly course the birthright should have descended upon him, and upon his posterity, for so it did, the blessing did use to go along with the first-born, and with their posterity; in which the first-born was a type of Christ, who is called, The first begotten of all creatures: and the blessing upon the first born was a type of the blessing that we have by Christ: Now though this in an orderly way belonged to Esau, as being the first-born, yet Jacob's taking of him by the heel, was a certain token from God that Jacob should supplant him, and that he should get the birthright from him, and to the blessing from him; and in that Jacob should thus get the blessing, though he were the younger, and this sign was given of it when he was in the womb, this did shew the free election of God, that it was through God's meer free Grace that Jacob had the blessing rather than Esau, and so that the posterity of Jacob were in a better condition than the posterity of Esau: It was only the free Grace of God, not from any excellency in Jacob, any worthiness in him more than in Esau, for God shewed a sign of it that he intended good when they were in the womb, before Jacob could do any thing that was good:

Though Esau was the Elder, stronger, hairy, active, stout man, and Jacob a plain man, yet Jacob is chosen, Esau is rejected; and God shews the sign of this, by his taking his brother by the heel. Now this concern'd the people very much, they understanding this to be the scope of it.

As if he should say, What, you are the posterity of Jacob,
Jacob, and not of Esau, and you glory in this: Well, how comes it to pass there is so great a privilege to the posterity of Jacob rather than to the posterity of Esau? how comes this? Is it not from the free Grace of God in choosing one rather than the other, & that in the very womb? as in Mal. 1. 2. I have loved you faith the Lord; yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother, saith the Lord? yet I loved Jacob, and hated Esau. In this I manifested my free love, even unto this people, that though Esau was Jacob's brother, and elder brother, yet I loved Jacob, and hated Esau. So in Rom. 9. 11. The children being not yet born, neither having done good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth. It was said, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated. Now this was to shew Gods free grace, that it was in the womb.

If any should say, But God foresew that Jacob would be a better man than Esau.

I answer: If it were of foreseem works, there were no Argument in this to prove Gods free election, but the Apostle makes it to be an Argument to prove Gods free election of Jacob rather than Esau, because he chose them in the womb.

Luther upon the 25. Chap. of Genesis hath an excellent discourse upon this subject, concerning Gods rejecting the pride, pomp and vanity of the world, and choosing the things that are mean and contemptible in the eyes of the world; and it was an emblem of it, in that God would rather chuse Jacob the plain man, than Esau the hunter, and the haire man: I say, it was an emblem of this, That the Lord intends to reject the brave things in the world, the galantry, glory and pomp of the world, and will rather chuse the mean and contemptible things of the world: Who can perswade (saith Luther upon the place) the Pope, and Charles the fifth, the French King, and the like, that...
that they being great in the world, yet are contemptible in the eyes of God, and God hath rather chosen despised and contemptible things than them? And that was the scope of the Prophet to humble this people, that they should consider of the free grace of God towards Jacob.

And we should make use of this, We are to consider the free Grace of God how it hath wrought in choosing our forefathers, and what good we do enjoy by such a choice; we are to acknowledge it to be a fruit of free Grace too; Others were before God as well as our forefathers; as now, when God brought the Gospel first to England, other Nations were before God as well as them. It was meer free Grace that pitcht upon them rather than others, and we enjoy the blessing of it to this day, let us not sin against this free Grace of God showed to our Ancestors.

And more particularly, You that now enjoy great blessings from God's mercies to your Ancestors either outward or inward, you must consider the free Grace of God; as now, such of you as are rich, great in the world, whence is it that your Ancestors were richer than others, and were not beggers as well as others? Was it not free Grace, free Grace in the kind of it? it was the free goodness of God; Others that had their Ancestors to be beggar they were before God in the same lump with your Ancestors, and that God should rather pitch upon your Ancestors to be honorable in the earth and rich, and you enjoy the benefit of it in this world, look to the free goodness of God that hath made such a difference between your Ancestors and others; it may be some of you, though you be honorable, and rich, yet your elder Brother might be rejected, and sometimes Families rises from the younger Brother rather than the elder; It was so here, Jacob that was the younger he afterwards came to have the blessing, and Esau rejected. And it may be that the pohterity of the elder Brother proves wicked; it was so here, Religion
gion in the Family of Jacob and not in Esau; look back to this, and see what cause you have to bless God, and how you are engaged to the free Grace of God towards you in regard of your Ancestors; as here the Prophet would have this people look back to the free Grace of God to their Father Jacob; and that's the first thing the Prophet aim'd at.

But in the Second place, Jacob took his Brother by the heel. That is, as if he should say, your Father Jacob he was greedy of the blessing, greedy of the birth-right, there was a secret inclination of God upon the spirit of Jacob when he was in the very womb, to be greedy of the blessing of the birthright, and therefore he would do what he could to get it from his Brother, as if the Prophet should say, Oh! but you that are his posterity you are carnal, you do not regard the privilege of the birthright, you do not regard the blessing that cometh by it, being carnal you care not which way that goes, so be it you may but live and have your ease and contentment to the flesh; Oh! you are not like your Father Jacob that was so greedy to have this blessing.

We are to make use of this for our instruction thus, some of you that have had your parents very forward in their youth, betimes some of your Parents were gracious and godly, were greedy of the things of God, now you should make use of that for the humbling of your souls, Oh! how negligent have I been? how careless is my spirit, and flight and vain? yea, though I be come to years, do little regard that which my Parents were greedy upon when they were very young. That's a second thing.

And then yet further, Jacobs taking his brother by the heel, in the third place, it was a type of the prevailing of the Church, of the people of God against the wicked at last; God made Jacob a famous and notable type in this work; That certainly the Saints though they may seem to...
to be low and mean for the present; yet they shall get an advantage over the men of the world. The men of the world are set out by Esau; they are ruffling abroad in the world, & of fiery hot spirits as Esau was, & they have great things in the world for a time, and the Saints are under them, as Jacob was under Esau; but certainly the Saints shall prevail against all the Edomites, all the Esaus (as I may so speak) there is a time that they shall supplant them, and get the power over them, this was typified in this work of God upon Jacob in the womb, in taking his brother by the heel, the godly shall prevail at length against all the wicked and ungodly in the world: You should consider it, as if the Prophet should say to them; you are seeking to provide for your selves in the sinful way you are in, Oh! if you did but consider, that the faithful, though they be persecuted for a time, what low condition ever they are, yet they shall get the power over all the great ones in the world, it would be otherwise with you than now it is. So we find in Scripture that though indeed the way of the Saints be such as they are kept low for a long time, yet the Scripture tells us, that at length they shall have the dominion, in Dan. 7. 18. The Saints of the most High shall take the Kingdom, and in the 21. verse, 1 beheld, and the same born made war with the Saints, and prevailed against them, (but how long?) Until the Antient of days came, and judgment was given to the Saints of the most High, and the time came that the Saints possessed the Kingdom. And verse 17. The Kingdom, and Dominion, and greatness of the Kingdom under the whol Heaven shall be given to the people of the Saints of the most High. There is a time that it shall be given to them. And Psal. 49 14. The upright shall have dominion over them in the morning. This was typified in this notable work of God in Jacob's taking Esau by the heel to supplant him.

Fourthly, Here we may see the providence of God, how
how it extends towards infants, even in the very womb; the very striving of children in the womb is not without providence; there was a mighty providence of God in this, to set out the greatest things of God that are revealed in the Scripture. Now though there be such extraordinary and great things set forth by the ordinary stirrings of infants in the womb, yet certainly there is no stirring of the child in the womb but it is with some providence of God, and God he hath his eye upon, and his hand in the working even of the very child in the womb.

And yet further, Luther observes the secret waies of God in working upon infants; and though they have not the use of Reason, yet faith he, there may be mighty workings of God even upon their spirits in a secret way, that we are not able to understand: And upon that occasion he falls a crying out upon such as do deny baptism to them, upon that very ground, because they are not capable of any work of God upon them, and the denying of it upon that ground, he calls it a very odious opinion, to think that because of that, they should not have it, for faith he, as it is with children, they have their nourishment in the womb in another manner than when they are born; and so the works of God upon their spirits may be such as when they are in the womb, and when they are little ones before they come to the use of Reason, that may be far different to what the work of God is upon them when they come afterwards to have the use of Reason.

And then the last thing that is to be noted from hence, is this, That men who prove notable in their lives, have many times notable presages of their notable exploits in their very birth of what they should do after; as it was a notable exploit that Jacob should do in supplanting his Brother; By some notable providences God shews many times what men shall do that he chuses to be eminent in the world; as Moses, by what was done upon his birth there was...
was a preface of his strange and wonderful kind of deliverance when he was born, and being brought into Pharaoh's Court: and to John Baptist a Preface of what should be afterwards; and so other stories tell us of men that have been famous for good or evil, there have been prelages at their birth. I remember it is said by Nero that did such monstrous things, that when he was born, he was born with his heels forward: and it is said of Dominicus that great persecuter of the Saints, that when his Mother was with child, she dream'd that she had in her womb, a Wolf with a fire-brand in his mouth, and he even proved to be so, for he was one of the first that litred up Persecution against the Saints by Fire; and your Papists they turn it quite otherwise: I remember one of the Papists interpreting this providence of God, that the Mother of Dominicus (who was the father of the Dominicans) should have such a dream; it was to signify faith he. That by the Splendor of his holiness, and Doctrine he should inflame the whole world, and that was signified (say they) by the fire-brand in his mouth, whereas experience taught otherwise. Now I note this only to shew the vanity of men's spirits in interpreting waies of providence meekly according to their own humors. And thus much for that notable story of Jacobs taking his brother by the heel. Now follows the next, and that is,

**Text.**

Now this story refers to Gen. 33. you shall find if you cast your eyes upon the Chapter before the 31. that God having bid Jacob return into the Land of his Fathers, and to his kindred, he promised him that he would be with him in his journey; yet mark, though God had made him go this journey, and had promised that he would be with him in the journey, yet Jacob for all that doth meet with as hard things in the journey as almost a man can read.
reade, or hear of, that ever man did hear of, or meet with in a journey or business that God set him about, he had an express command of God to go, and a promise of God that he would be with him in the journey; it would ask some time to shew the many hard things that Jacob met withal in the journey, but among other of the hard things that he met with, this was a very sad one, that being to go by the Land of Seer, the Country of Eden, where his brother Esau liv'd, he sent messengers before him, not being altogether without some fear, that the old grudge that was in the heart of his brother still remained, and that his brother might now have an opportunity for to satisfy his desire upon him, and according as he feared he found it, for having sent messengers to his brother, they return again to him, and bring him word that his brother was coming against him with four hundred men in a hostile way, to manifesting by the manner of his coming that he did intend mischief against Jacob, in Gen. 32, 6, and now upon this, the heart of Jacob was much distressed, so the text faith, That Jacob was greatly afraid and distressed, vehemently afraid, and great straites was upon his spirit, now being in so great straights, Jacob seeks to provide for himself, he did not presently conclude and say, we are utterly undone, but he would see what could be done, so though he knew the fury of his brother, yet if it were possible but to save some part of his company, he would do it, and so he divides them in the way of prudence as might be the best way that he conceived for the safety of any of them, but though he dealt in a way of prudence for safety, yet, That he trusted not to, but seeks unto the Lord, he would go to prayer in so great a strait, and extremity that he was in, for so in verse 24, he had been at prayer, and there he was found alone, which cannot be interpreted to no purpose but that he might be waiting upon God to know his mind, and to seek God. And when he was alone there appeared

We may be forely afflicted in doing that which God commands us.

See Judg. 20. 18. & 1 Sam. 4. 1. 2. 10. 11.
appeared to him in the form of a man that came out against him as an enemy, and as though he would destroy him, not only Esau his brother came out to destroy him, but there comes out one wrestling against him as though he intended to destroy him likewise; and this man that did appear as a man, the truth is, was no other than God himself, it was Jesus Christ, and so he is called an Angel; That it was Christ appearing in the form of a man there, taking humane shape, it's clear from verse 5, for he is call'd Jehovah, and the Lord of Host, and: you shall find in Gen. 12.36, that Jacob call'd the name of the place Peniel, for faith he, I have seen God face to face; and my life is preserved, so that Jacob knew before he had done, he knew it was God; God comes and appears against him as an enemy, even at that time that this holy man Jacob was in so great straights as he was, and yet Jacob though God did thus appear against him, he did not sink in his heart, but stir'd up all the strength that he had, and wrestles even with God himself thus appearing like an enemy and prevail'd, and had power at length, though one would have thought that there had been enough to have sunk Jacob's spirit, the distress that he was in at that time, his brother coming with four hundred men ready to destroy him, he left alone, one comes and wrestles with him, yet he had power with God. This is a famous and a notable story as any we have in the old Testament.

And for the First, that which is implied here, He had power with the Angel, that is, with God, when he came and wrestled with him in such a time of so great extremity.

Oh! I beseech you observe this in the first place, This is God's way with his Saints, sometimes with his best and dearest Saints, that when they are in the greatest dangers, and in the greatest afflictions and troubles, God even then comes and seems to be an enemy to them at that time.
time; for the time that God came & wrastled with him, and seem'd to be as an enemy to him, it was in the time of the greatest extremity that one would think it's possible for a man to be in, you cannot apprehend greater distresses, or greater cause than there was for the distress of Jacob at this time; A poor man with a few women and children and cattle, and having his brother that owed him a grudge, and had sought his death, to come with four hundred men in an hostile way, and he left alone, and at this time God appears like an enemy to him, this was sad, a very heavy condition indeed. As God did

with Jacob, so with Christ himself; when Christ was betrayed, God never appeared in outward appearance against Christ as at that time when his Disciples left him, just in the night when he was to be betrayed, then he was in an Agony, and sweat drops of water and blood, yea, and when he was in the hands of his enemies, and lift up to the Cross, and made a decision to all the world, yet then he cries, My God, my God, why hast thou forsaken me? Forsaken at that time in so great a distress; Jacob in this was even a type of God forsaking Christ in times of such great distresses. And so we find in Job, when he was in so great distresses, yet the terror of the Almighty were upon him. And Heman, with divers others that we might name: 'Tis a point of very great concernment to us; Oh be not discouraged, be not discouraged you that are the people of God, if at any time you be brought into this condition, for Jacob was a type of all the people of God in this case; and therefore this story is of very great concernment. God's ways towards him were a resemblance of what they are like to be to others afterwards, and to the end of the world, namely this: That the most eminent, precious Saints of God must not think to be excused even from this condition, but when they are brought into the greatest outward afflictions that possibly can be imagined, that God even at that time should appear a-
against them like an enemy, Oh! this is the saddest condition that can be to any one that hath any acquaintance with God. You shall have many poor Servants of God in affliction will say. As for these afflictions they are heavy indeed upon me, my Estate gone, or Husband gone, or Wife gone, my Friends leave me in this condition, yea, and it may be the hand of God is upon me in sickness, and so one trouble after another; Oh! but though these are heavy, had I but the light of the face of God upon me it would be nothing to me, had I but those comforts that once I had in the assurance of God's love, it would not be much to me; but when all these outward comforts are gone, and I never saw God appearing like an enemy to me so as at this time, Doth God deal thus with any of his people? Am I not a Reprobate? For God doth use when his People are in affliction, then to appear with the light of his face to comfort and encourage them; but he hath not done so to me, even at this time I find God more terrible to my soul than ever yet I found him, and therefore sorely I am but a cast-awayer: I make no question but some of you may know the meaning of such temptations as these are in the time of your afflictions, or if you have not known the meaning of them hitherto, you may come to know the meaning of them hereafter; and you that have known, or hereafter if you shall know what these things mean, Oh! treasure up this Scripture, it will be worth a world to you, For the Devil will mightily strengthen himself with this, What, are not you a cast-awayer? Surely God hath rejected you, he would never appear against you in your afflictions if he had any love to you.

Or you may answer the temptation thus:

Yes, yes, I have read in the Book of God, and heard that even thus God dealt with my father Jacob that was so precious.

Quest. Yea, but was not he in some way of sin?
No, he was in the way that God bad him go on in, and yet even then when he was in so great a distress, God wrestled with him, never wrestled more with him than then, and seemed to come against him like an enemy, and such a time as that was. Oh, treasure up this that your hearts may not sink in despair, in the greatest afflictions, and spiritual distressions that are both together.

Only this by the way,

**He bad power with God.**

It appears that when God came thus against him, to wrestle with him, it was but to stir up his strength, and to prepare him for great deliverance, and for choice mercies. God at this time did intend to Jacob as great a mercy as ever he gave to any of the children of men in this world, and that was this. That he should have strength to prevail with God, and as a Prince to prevail with God, and that he should in this be a type of all his people hereafter that they should prevail with God, that he should have his name changed and be called Israel, because he was a Prince prevailing with God, and in this he should be honorable to the end of the world, and be set up as a type for the comfort of all the Saints to the end of the world; I say, it was as great a mercy as ever any mere child of man had in this world, at this time when Jacob was in the greatest depth of affliction almost as you can conceive a man to be in.

Therefore oh remember this that it is the way of God when he doth intend the greatest mercy to any of his people, sometimes to bring them into the depth of affliction, and therefore do not conclude that never any was so afflicted as I have been, why Jacob might have said so, and yet at that time God had never greater thoughts of mercy than he had to him then, and therefore remember this again, when such kind of temptations work, never any
was so afflicted as I have been, grant it, yet it may be there is mercy intended for you at this time, that never yet was granted to any of the children of men before, its possible it may be so, it was so with Jacob, and therefore let not your faith flag.

He had power with God; in this great distress that he was in he doth not lie down as a man discouraged, but he stirs up what strength he had, and he falls a wrestling, a wrestling with this man, even with God, thus appearing against him as an enemy: Oh! thus should the seed of Jacob do, you that are the seed of Jacob, for so specially your praying Christians in time of distress are call'd by the seed of Jacob, [I said not to the seed of Jacob, seek ye me in vain.] They are not call'd the seed of Abraham, but of Jacob, because Jacob was so eminent in praying in so great extremity, the seed of Jacob should do so, every little opposition that comes upon a sluggish heart, a heart that hath low and mean principles, sinks him presently, I say, take a man or woman that hath but low and mean principles, every little opposition presently damps his spirit and makes him yield and bows him down, and they are ready to say all is gone if they are but opposed a little: Oh! art thou of the seed of Jacob? the seed of Jacob should never think their condition to be so bad, but there may be recovery; Is it a great affliction that is upon me? am I in great distress? let me so much the more stir up my strength. As I remember it was said of Alexander, that when he was in a great danger, faith he, Now there's a danger fit for the mind of an Alexander. So, doth God bring into great straits? now there's a straight fit for a gracious heart, for one that is partaker of the Divine Nature to encounter with; stir up therefore what strength thou hast, do not say, I shall never be able to overcome this difficulty, do not say so, for you are not in greater straits than Jacob was at this time, and yet mark, Jacob had power, and stirs up his power. It
It may be you have that strength that will do more than you are aware of, the grace of God is mighty in the hearts of his Saints: Have you never been enabled to do more than ever you thought you should have been enabled to have done? he stirs up his strength, he doth not lie down full and discouraged; as it's usual for Christians to do if God doth but afflict them, and specially if he draws but the light of his face a little from them, presently they lie down discouraged, and will not be comforted: Oh! thou dost not shew thyself to be of the seed of Jacob, thou hast not the spirit of thy Father Jacob in thee.

By his strength he prevailed with God.

Strength: What strength, you will say?

He had very great bodily strength, he wrestled partly with bodily strength, as in Gen. 29. 8, 10. you shall find that Jacob was a very strong man of his body, for the Stone of the Well that the Shepherds was fain to meet together to roll away, Jacob took it and rolled it away presently; but certainly he had strength beyond his ordinary bodily strength at this time, God raised a bodily strength beyond what ever he had, and it's like beyond what ever man had before; God raised Sampson's bodily strength to be very great, and the power of God was seen in that, and may be seen much in the elevating of nature in a creature, whereas the Scripture faith, The body that is sown in weakness, shall rise in power. I remember Cor. 15. 43 Luther faith, That mens bodies shall be raised to that strength that they shall be able to toss Mountains as a man tosseth a Ball. And Anselme hath such an expression, on tending that way, That the Saints shall be so strong in the world to come, that if they will they can shake the earth at their pleasure. Surely much bodily strength was here to wrestle with an Angel; you know the power of an Angel, one, in one night could slay above four-score thousand men, and yet here Jacob himself wrestles with
with an Angel, that is the Son of God, the Second person in Trinity, that is the Messenger, the Angel of the new Covenant, but especially his spiritual strength was great, wrestling with his soul, the wrestling of Faith that was in his soul at that time, that was very great, he had power with his spirit when he did prevail.

Now from hence observe, *That he did prevail with his strength.* That when God strives against his servants he gives them strength answerable to his striving. Here 

Jacob was in great extremity, and God comes and wrestles against him, but God gives him strength proportionable to his wrestling; Oh! take this for thy comfort and encouragement, Many times thou art ready to reason thus, Alas, I am not able to lie under a little affliction, what shall I do if I meet with a greater affliction? certainly then I should sink. Oh! be not discouraged with such unbelieving thoughts, for though thou beest weak, and it is as much as ever thou canst do to stand under the burden that there is upon thee, now it may be there may be greater burdens, but then there may be greater strength; there was answerable strength put into Jacob to wrestle with those difficulties he was call'd unto: He will not suffer us to be tempted beyond our strength. And then,

*With His strength*] What, Jacob's strength! Mark, The strength that God puts into us, though it be God's own, yet when we have it, and work by it, God accounts it as ours, 'tis call'd Jacob's strength, though the truth is, it was God's strength, God himself wrestling with him gives him strength, and yet he will account it Jacob's own strength.

Further, That's another Note, *It's a great honor to manifest much strength in prayer in wrestling with God; this was the honor of Jacob.* O! with his strength he prevailed with God, a great honor to put forth strength in wrestling with God even in prayer. We should not come.
come with weak and empty prayers, but we should put forth strength; if a Christian hath any strength in the world for any thing, he should have it in prayer. According to the strength of the fire the bullet ascends; so according to what strength we put forth in prayer it is that we prevail with; this strength of Jacob was a type of the spiritual strength that God gives his Saints when they have to deal with him: and we find in the new Testament, there's mention of very great strength that the Saints have by the Grace of God; in Eph. 3. 16. According to the riches of his Glory, to be strengthened with might by his Spirit in the Inner man. Mark what expressions are here, that they might be strengthened, be strengthened with might, and with might by the Spirit of God, and in the Inner man; and all this according to the riches of his Glory: This is the strength that a Christian may attain to, I say, a Christian may here in this world attain to that strength, as it shall appear that there is Might added to Strength, and the Spirit of God to enable him to that Might, and that in the Inner man, and that according to the riches of God's Glory; surely the strength is great that is by the Spirit of God, but such strength as shall manifest the Glory of the Spirit of God, yea, such strength as shall manifest the riches of the Glory of the Spirit of God, this is the strength that is attainable for Christians, even here in this world: This is that the Apostle prays for the Ephesians. Oh! let us be ashamed of our weaknesses, seeing there is such strength to be had, Jesus Christ is the Lyon of the Tribe of Judah, he hath strength, *And of his fulness we may come to receive Grace for Grace,* Oh! let us not be satisfied with faint desires and wishes, when as Jesus Christ is tendered to us as the Fountain of strength.

Now I appeal to you Christians, Do you walk so as that it doth appear that you have such strength as doth manifest such riches of the glory of God in you? And there's
Col. i. ii. enlightened.

there's another Scripture, Col. i. ii. Strengthened (faith the text there) with all might. Mark: Strengthened with all might, with all might, according to his glorious power. Thus Christians should seek for to be strengthened with all might, according to the glorious power of God: To what? Unto all patience, and long-suffering, with joyfulness.

Unto all patience] It may be you have strength to bear some afflictions, you have some patience; But are you strengthened with all might? and are you strengthened according to the glorious power of God, unto all patience? And it may be for a time you seem to have some patience; But hath patience had her perfect work in you? and is it to all long-suffering? Though the affliction doth continue a great while, Will you patiently hold out to long-suffering, and that with joyfulness? This is the glory of a Christian, to have strength with God, the glorious power of God strengthening of them to all might, to all patience, with long-suffering, and with joyfulness; And with his strength he had power with God, and he prevail'd; he was as a Prince with God, and so, that's the word according to the expression, in Gen. 32: 28. For as a Prince he hath power with God; whereas it is said in your books, That with his strength he had power with God, the words may be as well translated, He was a Prince with God; and then it is repeated, yea, he had power over the Angel, he was a Prince against the Angel, and so prevail'd.

Gen. 32: 28. Opened

Princeps sibi. That the way to prevail with men, it is, to prevail with God: This was an evidence to Jacob, that certainly he should prevail against his brother Esau, Esau came against him to destroy him, and he was afraid, God gave him a certain evidence that he should prevail, faith he, Thou hast prevail'd with me, and there's no fear of prevailing with all the men of the world, now thou hast prevail'd with God.
God. This indeed were a notable point, if one would speak of this at large, and a very useful point in these times; That the way to prevail with men, it is, to prevail with God: What's all the powers of men? they are all at the dispose of God; the work is done when thou halt but prevail'd with God; thou hearest of great dangers that there are abroad in the world, but do thou get a lone in thy closet and fall a wrastling with God, and be wrastling till thou feel'st thy faith wrastling with God, then thou may'st come down and conclude the work is done; no men shall ever prevail against you that have so much interest with God, these may live joyfully in the world, never need fear the power and the rage of wicked men, they have that within them that helps them to prevail with God, and certainly man cannot prevail against them. Our rough brethren have come out against us, as here Esau this rough brother of Jacob came out against him, and yet Jacob prevailing with God, prevail'd against him: And blessed be God, that when our rough brethren have come enraged against us, there hath been some amongst us have prevailed with God, and by prevailing with God, have prevailed over them, and against them: But though we are delivered from these rough brethren, yet we have rough ones in another kind still, that are against us; Oh, but let us carry our selves blamelessly, and inoffencively towards them, that yet behave themselves roughly and furiously against us, and so seek to prevail with them that way, in a constant carriage of innocence and blameless lives before them, to convince them if it be possible of all their mistakes: But above all, let us seek to prevail with God, and then God may turn their hearts, turn the hearts of our roughest and fur stoutest brethren, whose mouthes are so opened as they are, and whose pens do go so as they do, let's prevail with God, that so at length they may come and fall upon their necks as Esau did, and to give them the right hand of fellowship; it's
it's not impossible that such things may be done, surely one would not have thought that they that were at such a distance as they were, that they should have come so together, surely we have never provoked our brethren so as Esau hath done Jacob: let's not be troubled more than God would have us, but seek God, and wrestle with God, it's in vain to stand wrestling with them, giving ill word for ill word, and pen for pen, that's not the way, but wrestle with God, and walk convincingly before them, and so you may turn the hearts of our rough brethren, and that in a little time; surely it's not more impossible to sodor the spirits of brethren that seem not to be at so great a distance and so imbittered one against another, it is not more impossible to sodor them, than it was here with God to sodor the spirits of Esau and Jacob, and to have such a comfortable meeting as there was at this time.

In this prevailing of Jacob against Esau we have a type of the Churches prevailing against all the ungodly; though the Enemies may be strong and furious, certainly the people of God shall prevail. As before in Jacob's taking Esau by the heel, there was a type that the people of God shall supplant all the wicked; so in Jacob's prevailing at this time, here's a type that certainly the Churches shall prevail let men do what they will, and be as bitter as they will, the Jacob's shall prevail at length.

Mark yet further, With his power he prevailed even over the Angel.] If you look into the Story you shall find that he did prevail, but it was after he had wrestled a great while; Constancie in wrestling with God will overcome at length, though we do not prevail at first, as Jacob did not, but was wrestling all night, and day broke, and then he prevailed: Oh! be not discouraged though you prevail not at first. Oh! I have been seeking God thus long, and have not prevailed, but go on still, you know.
know not but that may be done in one hour that hath
not been done a long time before.
Mark further, *Jacob* after he was lame prevailed; *Expos.
*Jacob* had been wrestling all night, and got nothing, then
the hollow of his thigh was touched and he was lame,
now surely he will be overcome; shall he prevail now?
he that could not prevail when he was so long and
strong he is not like to prevail now, Oh! this is very use-
ful and reasonable for us.

That the times for the Churches prevailing, it is the times
when they are most weak, when they are most unlikely to
prevail, when they are lame, why then is the time for
them to prevail? We are ready to think, Oh! if we
could not get it when we had so much strength, is it like
to be done now we have so little strength? Now by this
*Jacob* came to be more humbled when his thigh was
touched, so that he was lame: God uses to damp means,
and to bring even the sentence of death before he doth
intend to bring the greatest mercies.

Further, *Jacob* though he had a strong Adversary a-
gainst him, and he wrestled long with him, and he was
lame, yet continuing wrestling, he grew more resolute
towards the latter end than he was before; for you ne-
ever read of *Jacob* so peremptory before, *I will not let thee go,
until thou bless me*; and that's one thing that's very obser-
vable for the sad condition *Jacob* was in, the hollow of
his thigh was touched, and that likewise should have
been added, That the Angel would have been gone, God
would have been gone and have left him in that affliction,
but then *Jacob* s spirit grew up more with a greater reso-
lution than he had before, *I will not let thee go, except thou
bless me*: It seems now that *Jacob* had more light of him
that he was God than he had before. This should be
our way in our dealings with God, that when God
brings us in the lowest condition, and God seems as if
he would leave us, we should stir up our spirits then, and
be more resolute and strong than before, Oh! it's time now for the heart to be stir its self, when God is ready to go away, do not say, God will be gone, and therefore sink down fullley, but it's time for thee then to stir up all that thou hast, and to act faith more then, as if Jacob should say, I will try yet one fall more, I will not yield the caufe yet, certainly I must not perish, as if Jacob should say, it's true, all things seem against me, as if I should be destroyed, but it must not be faith Jacob, faith begins to stir, Hath not God bid me come here? have I not the Word of God for it? did not God say, he would do me good in this journey? and though it's true, the providence of God seems to work against me, but yet the Word of God works for me, and I will try whether shall prevail, Gods Word, or Gods Providence: thus Jacob wrestles, I will not let thee go, as if he should say, I have the Word for what I do, and God hath bound himself by Covenant, and so long, though Heaven and Earth meet together, although I see my brother coming against me, and God departing from me, and all threatening ruin, yet I will believe still that there is mercy for me; This was Jacobs last turn (as I may so say) as the trying as it were the last fall in this his wrestling, in opposing the word that he had, with the work of God towards him, and this is a Note of very great use in all our conditions, let us not lay so much weight upon any Work of God as upon the Word of God, let us build upon the Word rather than fear the Works, for it hath been the usual way of God when he hath given our a Word that his Works hath seem'd to go quite cross', as not only in our father Jacob, but even in our father Abraham, What was the Word of God to Abraham? There was two promises by God made to Abraham, one was this, That he would bring him into a Land that flowed with milk and hony. And a second, That he would make his seed as the Stars in the Firmament. Wel, here was Gods Word,
Word, But how was God's Work? The very next thing that you hear of him, he was carried into Canaan, after he had left all his friends and was ready to starve presently, now the word is, Thou shalt be brought into a Land that flows with milk and honey; and as soon as ever he comes into that Land he was ready to starve. Here's a Land indeed!

And then a second Promise of having his seed as the Stars of Heaven; Abraham was twenty five years after this before he had any one child of the Promise, and he grew old, and also his wife: Well, he had at length one, and God commands him to kill that one, to sacrifice that one; But what a work is here? how quite contrary to the Word? Well he was saved; and Isaac is forty years before he marries; here's sixty five years gone from the promise, and there's but even one of his seed that must be as the Stars of Heaven, at length Isaac marries and he was twenty yeers without a child, here's eighty five years and but only one birth from him; yea, and after that the story will make it out, that Jacob was above fourscore years before he married and had any children, there's between eight and nine score years gone, and here's but only Isaac and Jacob. How doth the Work of God seem against his Word in appearance? It's the way of God, and therefore let us never trouble ourselves about God's Works; he came indeed afterwards with his Works and fulfilled his Word to the uttermost, but for the present it seem'd to be against it. Oh! lay up this as a lesson, you will have use of it many, and many a time. It follows.

With his strength he prevailed.

Prevailing at last will recompence all our strivings; Jacob was fully recompenced; here he speaks in a way of recompence of Jacob after his striving. Oh! it was a hard wraſſling,
wrestling, I, but he prevail’d at length. And so it will be with all the people of God, let them go on and wrestle, and though things be hard for the present, when mercy comes it will pay for all: Oh! thou wilt hereafter see no cause of repenting that ever thou didst continue in this wrestling with God. Oh! thou wilt see cause to bless God: blessed be God that kept up my heart all this while; Oh! God knows how many times it was ready to sink, and if I had left off, what had become of me? I had lost the mercy that now I find; but I continued through God’s mercy, and now he is come, he is come at length; Prevailing recompences all our labor and trouble in seeking.

Well, he prevail’d, but what’s this to this people of Israel? Thus; this was to shew, the base degeneracy of this people, as if he should say, Oh! of what a brave spirit was your Father Jacob, but you, you are a base people, you basely submit yourselves to Heathens, to Idols; your father was of a brave spirit indeed, and would not have submitted himself to any creature in the world, yea, he would wrestle with God himself when he had his Word for it; Oh! but it is otherwise with Jacob’s posterity, you can crouch to every base thing, you will crouch to the humors of men in the Worship of God, and do anything to save your skin. Faith he, you are unworthy to be counted of the posterity of Jacob: that’s the meaning of the Prophet here: Jacob’s posterity indeed they should be prevailers upon the world, above temptations, it’s unseemly for one of the seed of Jacob to yield to the base lusts, and the humors of men; what, shall we yield to a base lust when Jacob would not yield to the Almighty, but prevail’d with him? are we of the seed of Jacob now? Oh! we are of low, mean spirits, led aside of every vanity, and overcome with every difficulty. But how did he prevail? in what way did he put forth this his strength? It follows;
This weeping of Jacob is not recorded in the History of Genesis, nor in all the Book of God, but only here; his supplication is recorded, but not his weeping: therefore his weeping was had either from hand to hand, by way of tradition, (it was known that when he wrestled so with the Angel he prevailed) or otherwise by Revelation; but certain it was that he wept when he did wrestle: There are many ridiculous conceits of the Jews, and some old Writers about this, they say it was the Angel that fell a weeping, and prayed Jacob to let him alone, thus they carry it; But to take it generally as our Divine do, that Jacob wept, and made supplication, and so prevailed with God, Jacob's heart was puffed in the condition that he was in, and so puffed, that is caused tears to bubble from him, and no marvel though tears came from him, his heart could not but be full, for when he came to think thus with himself, What, after I have served such a hard service under Laban my Uncle, and God bad me come away from him, which I took to be such a great mercy from God to deliver me, yet how soon was I presently in danger of my life, even my Uncle Laban pursuing of me, and God delivered me there; And must I now fall into the hand of my Brother? is the day come for him now to have his rage upon me? I see little other likelihood, his strength is great, and God himself appears against me, and I have been wrestling a great while, and I can get nothing from God, but that it's likely here I must die and perish, yea, and that God should leave me thus as he doth, that God should appear a greater enemy to me than my Brother Esau, and lame me: Oh! now might not this be a sign that God intends to destroy me, yea, God would be gone too when I am
in such a strait as this is; Oh! this makes him weep. As a poor child when it is in straits and is crying to the mother, the mother beats it and strikes it, yea, the mother will be gone and leave it in those straits; Can you blame the child though it cry? So it was here, Jacob was in straits, and was seeking God, and God beats him and makes him cry, and would be gone; Oh! this doth press tears out of the eyes of Jacob, Oh! what will become of me now? As if Jacob should have said, Were it that I should perish alone it were not so much, but my Wives perish, and how can mine eyes be able to see their destruction? yea, it may be they will be ravished before mine eyes by these rude Soldiers: These kind of workings in Jacob’s spirit you cannot but conceive that it must draw tears; he wept before the Angel, considering this his fore distressed condition.

And on the other side, there were thoughts would make him weep too, The thoughts of his Misery, and the reasoning of his Faith, when he considered; I, but surely I am in the way of God though I be in a great deal of danger, I have the Promise of God, I have his Covenant with me, I have to deal with the Holy, Blessed and Gracious God in all my ways, Who knows but that my extremity may be God’s opportunity? The heart of my brother it is certainly in the hand of God, and all Creatures are in God’s hands too: Now the affections of Faith would make one to weep as well as of Fear and Trouble, and it were well if we could weep on both sides: Sometimes you roule in your thoughts all the aggravations of your afflictions, and they make you weep: Now can you roule in your thoughts the aggravations of God’s Goodness and Mercy, and can that make you weep? The end why God brought Jacob into this condition, to fall a weeping before the Angel, it was, That he might humble him, and break his heart before he gives him deliverance; for it was one of the greatest honors (as we intimated before)
fore) that God did for Jacob that ever he did to man, therefore God would bring him very low before he would raise him so high, and make him fall a weeping as well as praying before he should have the Mercy; Oh! this is God's way, He will bring men very low, to humble them before they shall have mercy, therefore when mens hearts are high and lofty, stout and hard, they are not in a way of Mercy from God; but when mens hearts begin to break, thaw and melt, and are tender, then they are in a way of mercy, as here; So we find it often in Scripture that God intending mercy first, breaks the heart and melts it by mourning and sorrowing, as Josiah, you know that was his condition, his heart melted when he heard the Law, and God lends presently a Promise of Mercy to him: and in Jeremiah, there the Lord promises his People, That he will bring them with weeping, and with supplications, that shall be the way.

One Note or two more: It becomes the most generous and magnanimous spirit, to have his heart breaking, and to express his heart breaking with tears before God; It is an excellent thing to see a man of a brave spirit, strong and ful of courage in any service of God, and yet when he comes to have to deal with God, to have a melting, tender and soft spirit in his dealings with God. If you should see now a great Captain or General that were brave and magnanimous when he was abroad in the field about any difficult work, but when he comes before God in Prayer, there he can weep like a child, there he can mourn and lament, and his heart break as soon as a child; this is an excellent spirit now, spirits that can turn according to what God calls them to, this way or that way, can be stout and hardy in a work that requires stoueners, and can be soft tender and yeelding in such a work that requires such things: Thus was our father Jacob: Oh! to have tender hearted Captains and Generals, to have courageous spirits, yet broken hearted spirits, to mix the work of Grace thus
thus it is most excellent, and it becomes the most bravest spirit in the world, not only to fall down to prayer, but to weep before the Lord; some men think it's too low a thing to fall a weeping in prayer, as if it were a womanish and a childish thing; Oh! it's an argument that thy heart, carnal and base to think, that it's for want of understanding, I say, this is evil, and it comes from much corruption in the heart for to think it either beneath a brave spirit, or beneath a prudent spirit; I'll give you one example that weeping is not beneath a brave spirit, this is enough, and also that of David, no man did shed more tears in the presence of God than David that brave Captain; but to put both together, I'll set before you the example of Jesus Christ, in Heb. 5. 7. the text faith, That in the dais of his flesh he offered up prayers and supplications; (how?) with strong cries and tears: even Jesus Christ, the Son of God, God blessed for ever, he that was equal with the Father, the Lyon of the Tribe of Judah, he that had all strength and power, and had all the treasures of wisdom hid in him, and the fulness of the Godhead dwelt bodily in him, and yet when he had to deal with the Father, he offers up prayers with strong cries and tears. Doth it become the Captain of our salvation in his seeking of God to weep? know then, it is not unbecoming any man or woman: Are you of the seed of Jacob? then when you would prevail with God labor to work your hearts even so as you may express your affections, outwardly labor to do it in prayer, it will help to break thy heart: As a broken heart will cause outward expressions, so outward expressions will be a further cause to break the heart. And work thy heart by all arguments thou canst to come to that tenderness and softness, that thou mayest be like the Captain of thy Salvation, when thou art crying to God to cry even with tears before him; and when thy heart is so broken with tears, then exercise thy faith upon the prayer of
of Jesus Christ. Now it is through the Spirit of Jesus Christ that my heart doth thus break, but I do not rest upon these; God forbid that I should rest upon my enlargements, upon my breakings; No, but I will rest upon the breakings of Jesus Christ, who in the days of his flesh did send up mighty cries with tears to God, and was heard, he prevail'd.

He made supplication.

Supplication (or prayer) it is the great prevailing Ordinance with God; that's the Note. It hath been the great Engin that hath carried things on in the world, Prayer, in Rev. 8.4. The prayers of the Saints were offered up; and Rev. 8.4. voices of Thunder, and Lightening, and Earthquakes followed. Prayers of the Saints can move Heaven and Earth, they can prevail with the God of Heaven and Earth. The Praying Legion, was called the Thundering Legion. And Luther faith of prayers, they are our Guns, our Cannons, our Prayers can prevail more than Cannons; The Saints have alwais put their great strength upon Prayer. It's a very observable Scripture. Psal. 109.4. For my love, they are my adversaries (but what then?) But I pray; it is in your books, But I give my self to prayer, but the words, Give my self, you may observe printed in another distinct Character, which is to note that those words are not in the Original, but added by the Translators; and in that they dealt faithfully; but if you read it as it is in the Hebrew it is, For my love, they are my adversaries; but I pray: as if he should say, that's my refuge, I account prayer to be the great help that I have, when they are my adversaries and rail upon me, I will not rail upon them again; when they oppose me, I will not oppose them again; but I pray, I'll pray to my God, and I make account I have help enough there to resist my enemies that I have. Jacob prevailed over
or the Angel by supplication. It's a good sign of a gracious heart to lay the weight of business upon prayr. But I will not enter into this common place of the excellency or power of Prayer and Supplication, but only this, It's not every prayer that will prevail so with God.

**What prayer will then?**

Such a prayer as Jacob's was, in Gen. 32. 9. there you shall find how your Father Jacob prayed, and there are excellent Ingredients; faith the text, And Jacob said, O God of my Father Abraham, and God of my Father Isaac, &c.

That's the First Ingredient to Prayer, Faith in the Covenant of God, upon that the strength of any prayer most depends; Indeed to have strong Expressions, and Affections in prayer are good; but Strength of Faith in the Covenant of God is the greatest strength of prayer, and it was with this strength that Jacob did prevail: Oh! God of my Father Abraham, and God of my Father Isaac, as if he should say, Oh! thou God that hast entered into Covenant with my Father Abraham, and Isaac, O God, remember thy COVENANT, O God, I rest upon thy COVENANT, the COVENANT of Grace that thou hast made with them, for so certainly that with Abraham and Isaac was the same, for it's said, That Circumcision was the sign and seal of the righteousness that he had by Faith. And in Thee shall all the Nations of the Earth be blessed: There was the Covenant of Grace. Now O Lord God, it is the Covenant of Grace that I rest upon in these my straits. When you are in any strait, and go to God in prayer, if you can have recourse to the Covenant of Grace, and cast your faith upon God's Covenant with you, Oh! that will be a strong prayer. When there are but words in prayer they vanish as the wind, but when there is much faith in prayer, that makes it to prevail; the prayer of faith, that's prevalent, faith the Apostle James, that's
that's the first ingredient in his prayer, he made supplication
and exercises faith in the Covenant.

And then the second was, His appeal to God that he was
in the way that he bad set him; He could appeal thus to
God, which saist unto me, Return unto thy Country, and
to thy Kindred. Why Lord, am I out of my way? am I
not in the way that thou hast set me? I met with difficul-
ties in my way, but Lord, thou saidest to me, Return
unto thy Country, thou biddest me return; so that's an
excellent ingredient in prayer, and ads much strength,
when the soul in prayer can come to God and say, O
Lord, there is this and this difficulty befallen me, but
Lord, I am in the way that thou hast set me, I am doing
thy work, I am not out of my way. For any man or
woman to be out of their way that God hath set them in
will mightily damp their hearts in prayer. And it's
a mighty encouragement to prayer, and carries it on with
mighty strength when the soul can appeal to God, Lord,
whatsoever straits I meet withal, yet I am in thy
way.

Then the Third thing in prayer, It is the pleading of
a particular Promise, And I will deal well with thee.] God
made a Promise to Jacob in particular that he would deal
well with him in his journey that he went. And the
more faith we have to take hold upon particular promi-
ises that concerns the particular business we pray about,
if we pray about any business, though it's true, the
great strength is in the great Promise, the Covenant of
Grace, But then it ads much strength likewise to have
use of particular Promises that concerns the very busi-
ness we are about, and it's a very good thing when we
 go about a business that hath difficulty in it to search the
Word, and to see what Promises there are that doth
more particularly concern the business we go a-
bout.

The Fourth Ingredient it was, his Acknowledgment, and

2. In God's way

3. Particular Promise

4. Sense of unworthiness.
and Sense of his own unworthiness, and vileness, in ver. 10. I am not worthy of the least of thy mercies and of all the truth which thou hast shewn unto thy Servant. When the soul comes with humility before God in Prayer, and is truly sensible of its unworthiness of any mercy, Lord, I am not worthy of the least crumb of bread, but rather worthy to be cast out from thy presence for ever, it's an easie matter for men and women to have such words in their mouths, but to have this indeed in their hearts in prayer, ads very much strength to Prayer.

The Fifth Ingredient in his prayer it was, The acknowledgment of the mercy that he had received, and of the truth of God in fulfilling Promises; and both ads much strength to prayer, to take notice of what God hath done for us, to take notice how God hath fulfilled his Word in great measure for us: when we are praying, we many times are sensible only of what we would have, but not of what we receive; and the vehemencie of our desires after what we would have, doth take away our apprehensions, and hinders our acknowledgment of the mercies we have had already; but when thou comest to prayer, whatsoever thy condition be, though in never such great straits, yet acknowledging what thou hast already, be willing to praise God in the lowest condition that thou art in.

And then he doth proceed further, and looks back to his former meaness that once he was in; For with my staff passed I over this Jordan, and now I am become two bands: that's a further expression of his humility, and God's further mercy.

And then the next thing is the great fence of what he praiseth for, Deliver me I pray thee from the band of my Brother, from the band of Esau, for I fear him lest he will come and smite me, and the mother with the children. Lord, I do not speak words that have expressions in them without fence of my heart, for Lord, as I am crying to thee for help against my Brother, I do apprehend my great extremity,
tremity, Lord, I fear him left he come and smite me, with the mother and the children.

When we come to prayer, we must not have words, that are put up words, and have little in them, but there must be as much sense of the thing that we pray for, as the words that we speak do seem to import & carry with them; many times we have great words, and little sense, and that makes our prayers to be so empty.

And then the next thing in his prayer it was, The strong arguments that he did use with God; though it's true, That what we can say to God cannot move God, yet it may move our own hearts, and God would have us to use strong arguments in prayer; And thou saidest (in ver. 12.) I will surely do thee good, and make thy seed as the sand on the Sea which cannot be numbered for multitude. As if he should say, Lord, how will thy promise be fulfill'd? didest thou not say that my seed should be as the sand of the Sea? now if the mother and children be cut off, what will become of thy Promise?

God is so indulgent as to suffer us to plead our cause with him. And these pleading prayers are strong prayers, he wept and made supplication, so he prevail'd with God. Now labor you, (if you be of the seed of Jacob) to pray as your Father Jacob did. But so much shall suffice for that Second History, about Jacob's prevailing with the Angel.

Now the Third History follows:

He found him in Bethel, and there he spake with us.

The words in the Hebrew are, He shall find us in Bethel, and there he spake with us. As if it were an encouraging word of the Angel to Jacob, that God would find him in Bethel; and indeed the Gramatical sense of the words would carry such a sense, but rather, because the Learned know that the word is often used for the Preter
tense in the Hebrew, and it's more according to the scope of the place, to read them as you have them in your books. He found him in Bethel, and there he spake with us. That is, He found Jacob in Bethel, and spake to Jacob, and in speaking to Jacob, he spake unto us all.

Expos.

Now for the opening of this History, and the shewing how it sutes with the scope of the Prophet in this place. We read in Scripture of two Meetings that God and Jacob had together at Bethel, and this Text in Hosea doth refer to them both, God finds him in Bethel two times and spake with Jacob, and spake to us both those times.

1. The First time for fear of danger he fled from his brother, when his brother had mischievous thoughts against him, after he got the blessing from him.

2. And the Second time (again) after his wrestling with the Angel God meets him in Bethel.

The First of these you have in Gen. 28. 10. and the Second in Gen. 35. 1. and so on. And it's necessary to refer to those two Scriptures for the interpretation of this Scripture, you will not know what it means else.

1. He finds him in Bethel, Gen. 28. 10. yea indeed, for Jacob he lay asleep, with a stone under his head, he saw a vision of Angels ascending, and descending from Heaven, and God spake excellent things unto him. But the Note is,

Ost. That God finds his People many times when they little think of him: He comes unto his People in ways of mercy when they scarce dream of it: Jacob was but in a dream at this time, and yet God came in very wonderful ways of mercy towards him.

Use. Oh! how often hath God found us in this way? how often may many of you say, that the Lord hath come unexpectedly to you in ways of mercy? that you never made account of such mercies as you have met withal. Oh! when unexpected mercies come, we should consider that God found us, whereas our sins might have found us;
us; but the mercies of God have found us out.

And the other time that God found Jacob, it was when he was in great distress, after his daughter Dinah had been deflowered, and his sons Simeon and Levi had committed that great outrage against the Shechemites, so great an outrage as to kill the City, and upon that Jacob and all his family was in great danger of being destroyed, for the act was so foul, that it could not but make all the people (as Jacob thought) to abhor him, and would be a cause that they should all rise against him, and utterly to cut him off, therefore in Gen. 34:30. Jacob tells his sons, that they had made him to sink among the inhabitants of the Land, so that he was afraid they would gather together and destroy him and his house; no question the distresses that Jacob was in, was very great, that his daughter should be deflowered by the uncircumcised ones, and that his two sons should commit such an outrage, and should endanger him to be destroyed utterly by them; For, who would have thought but that all the Inhabitants of the Land should have risen against him, and have cut him off? Now the next thing that we hear of, God meets with him at Bethel, and speaks very gracious things to him there, and he did not only speak to him, but there he spake with us.

That is, God meeting with Jacob in Bethel, that which he spake to him there concern'd us as well as it concern'd Jacob. An expression to the same purpose we have in Psal. 66:6. He turned the Sea into dry land: they went through the Flood on foot: there We did rejoice in him: For indeed the mercy of God towards the Israelites at that time that did rejoice them, was a matter of Rejoycing for us. Whatsoever is written, is written for our learning, 'tis as if God spake to us; That which God spake to Abraham, [I am God Al-sufficient; walk before me, and be upright] he spake that to us, he spake that to thee and me. That that God spake to Joshua, I will never leave thee, nor forsake thee; Josh. 1:5.
that the Apostle to the Hebrews applies to the Christians at that time: that he spake to us, he spake it to thee and me; if we be Believers, that that God spake to the distressed and afflicted ones in Psalm 102. He will regard the prayer of the destitute, and not despise their prayer, that he spake to us, for in verse 18. This shall be written for the Generations to come. And that which God spake to Jacob at these two several times in Bethel, it's written for the Generations to come, it's written for us. Well then, what was it? What was the special thing that God spake to Jacob when he found him at Bethel? And what was that spake to us? I'll shew you many things. There are nine or ten notable things to be observed by us, which God spake unto us:

Ob. 1. The first thing that he spake to Jacob that concerns us as well as himself was this. That the foundation of the comfort of the Saints is in the Covenant of God. That he spake to us there, Genesis 28. 13. when he appeared to Jacob, what said he to him? I am the God of Abraham, thy Father, and the God of Isaac; Jacob was flying for his life then, and this was to comfort him in his danger, I am the God of Abraham, thy Father, the God of Isaac; then he spake this to us, that the foundation of the comforts of the Saints in the times of their distresses, it is the Covenant of Grace that God hath made with them, and their fathers before them.

Ob. 2. The second thing was this, That the seed of Jacob are the inheritors of the Land of Canaan; for so he told him, The Land wherein thou liest, I'll give to thee, and to thy seed. Now this concerns us, that the seed of Jacob shall inherit the Land of Canaan. That was typified by it. There are some that have a thought that yet there shall be an inheritance of the Land of Canaan by the faithful seed of Jacob, but however, this certainly he spake to us, that all the seed of Jacob are the Inheritors of the Land of Canaan one way or other, take it in the Literal, or in the Typical Sense.
The Third thing was, God would have faith raised to believe in mercies promised, even when there is a great deal of unlikelihood of the fulfilling of it; that's the Third thing he espake of to us there; he tells Jacob there at that time when he was a poor, lone man, with his staff, and no provision but a stone for his pillow, then he tells him of making good his promise, it was as unlikely a time as could be, a poor, lone man that Jacob was, went over with his staff at that time, and that he should have such a Promise fulfill'd, and his seed to be so great, and to inherit the hand of Canaan, how unlikely was this? But God would have him to exercise his faith upon the Promise at this time when there was such a great unlikelihood of it.

The Fourth thing is this, That the multiplying of the Church is a great blessing, for faith he, thy seed shall be thus and thus, as the sand of the Sea shore, I'll encrease my Church abundantly from thy loyns.

Fifthly, Promises defer'd, though they are to be looked upon as certain as ever they were, Yet the Saints of God have need of renewing of Promises, even those that have most faith. God renew's the same Promise to him that was made; before God had promised to Abraham to make his seed great, but the truth is, that the Promise though it be as certain as before, yet it had been a long time and there was little come of it.

And then the Sixth thing was this, That the blessing which comes to the world, it is by the Promised seed. He tells him that in his seed all the Nations of the Earth should be blessed; the great blessing of the world is, by the Promised seed, by Jesus Christ.

And then the Seventh thing was, That we Gentils were in Gods heart, to do good unto us for thousands of years since; Though at that time we were as Dogs, yet it was in Gods heart to bless us. Oh! this is a comfortable speech to us, it concerns us Gentils in a more special manner, than it did.
did them that Hosea did prophesie to at this time.

And then the Eighth thing is, That the Presence of God and his Protection, is the only Encouragement of the Saints in their wares. For in Ver. 15. faith God, Behold, I am with thee, and I will keep thee in all places whither thou goest; this he spake to us; this the Saints should make high account of.

And then the Ninth thing is, That though Promises be not yet fulfilled, yet God is still working towards their fulfilling; for so he tells him, I will not leave thee until I have done all that I have promised to thee, though you cannot see how my Administrations towards you do any way work for the fulfilling of my Promise, yet know I will not leave you until I have fulfilled my Promises.

And then the last thing is this which God spake to us there, he tells us of the constancy of his Mercy and faithfulness, that however things may go with us here for a while, yet the mercy of God continues, the line of God's mercy is not cut asunder, but his faithfulness is carried along till all the good that he hath promised, or that faith can believe shall be granted to us, for so he tells Jacob there, I will not leave thee till I have done that which I have spoke to thee of. All this he spake with us. That's the first time of God's meeting with Jacob in Bethel.

Now the Second time that he met with Jacob in Bethel, it is in Gen. 35. 10. and there see what God spake with us, there God changes his Name to Israel, there God confirms his Promise and Covenant to him again as before, God there remembers his prevailing with him, and his wrestling with him, and in that God tells us he remembers our fervent prayers, after they are gone, yet his heart is upon them, there he confirmed his name, Israel, and confirmed his Promise; That's that he spake with us there too.

That the Saints have need of the confirmation of mercies, especially the Covenant.

But
But then further, God presents himself to the soul as God Almighty, that's a great help to faith. I am God Almighty, faith he there, thou hast had experience of my Almighty power in turning the heart of thy Brother, and now thou art in a great danger. Because thou art few in number, thou art afraid of the people of the Land, but I am God Almighty; There's little power in Thee, but there's great power in Me. The Consideration of God's Almighty power, is that that should help the Saints in the midst of all their straights and afflictions.

We find in Scripture that God very seldom when he speaks of his Almighty Power, speaks of his willingness to do them good, for that God would have his people take for granted, that's implied in his Covenant that he made with them at first.

And then lastly, When Jacob was afraid of being cut off, because he was few in number, now God presents himself as God Almighty, and he blesses him now with fruitfulness, and tells him he will multiply him to a company of Nations, and Kings shall come out of his loyns; In this we have an excellent lesson that God speaks to us.

That God delights to receive his people in their fears with suitable, and seasonable mercies. Jacob was never in greater fears than at those two times, yet now the Lord comes at this time of his great straits, and tells him now of multiplying of him to many Nations, and that Kings should come out of his loyns; at that time when he was afraid that the Nations should come and destroy all that belonged to him, at that time God tells him that Kings should come out of his loyns: Oh! the Lord delights to revive his people in their fears, and doth come with suitable mercies to them.

Oh it should teach us to be tender-hearted towards the Saints that are in fears and troubles, and to labor to comfort
comfort our Brethren with reasonable and suitable mercies, and especially after great conflicts, that's observable; for Jacob had been wrestling with God not long before, and after these great conflicts God comes with the manifestation of great mercies, this God spake to us there, That we should not be discouraged, though God bring us into great conflicts; because after those times are the seasons for God to speak the most comfortable, and the most encouraging things unto us. There God spake to us. So you see the Third Story thus opened unto you, and the usefulness of it, I know scarce a Scripture fuller than these two verses.

And the Reason why the Prophet brings this Third Story to upbraid this people is this; as if he should say thus;

First, Your Father Jacob, he worshiped the true God in Bethel; you worship the Calf in Bethel, (For you know that in Dan and Bethel the Calves were set up) as if the Prophet should say, Are you the Children of Jacob? did Jacob worship an Idol in Bethel? No, God found him in Bethel, and God spake with him there; but you worship a Calf in Bethel.

Secondly, God made gracious promises to your father Jacob in Bethel, you slight them, you regard them not, you go to shifting courses for your selves and dare not rely upon Promises as your Father Jacob did.

Thirdly, You pollute the place that God had made his House, that place where there were such gracious manifestations of God, you pollute it. It's an aggravation of sin to sin in those places where God hath shewed much mercy.

And then lastly, You are gone from the Covenant that your Father Jacob made with God at Bethel, your Father Jacob (as God renewed his Covenant) enters into Covenant himself with God at Bethel, and faith, that the Lord should be his God; But have not you forsaken that
that Covenant? you do not stand to the Covenant that your Father Jacob did make at Bethel. It follows.

**Ver. 5.**

*Even the Lord God of Hosts, the Lord is his Memorial.*

He that appeared to your Father Jacob was no other than the Lord of Hosts, Jehovah, and Jehovah is his memorial.

Your Father Jacob conversed with God, he had great power with the great God, the Lord of Hosts, Jehovah. You forsake this God, you see no such excellency in him, you rather turn to Idols.

**The Lord of Hosts.**

But how doth the Prophet make use of this Title of God, The Lord of Hosts? It is in reference unto those Hosts of God that appeared to Jacob a little before he met with his Brother Esau, the Prophet is speaking of the story of Jacob's meeting with Esau, and how he then wrestled with God, upon which his name was changed, in Gen. 32. 1, 2. the text faith, *The Angels of God met him. And when Jacob saw them, he said, This is God's Host: This hath reference to that place. The Hosts of God appeared to Jacob just upon this time of his wrestling, and the text faith there, He called the name of the place Mahanaim, that is, two Hosts, or two Camps. Saith Hosea, The Lord of Hosts is his name, as if he should say, It is the same Lord that was the Lord of Hosts that appeared to Jacob your Father a little before his wrestling, it's the same God, he remains the same God still, and your sin is against that God, and return unto that God that is this Lord of Hosts. Now for this Title, The Lord of Hosts. That*
That which you see this morning, may put you in mind a little of it, yet I shall not speak much of it now. Because you that have been Auditors here, and others too, may know, that even in this place I have preached upon that Title, *The Lord of Hosts*. That glorious Name of God, the Lord of Hosts, and likewise published it, I opened that Title some years since, because God did appear to England in that Title, the Lord of Hosts more fully than in former times. Therefore to the end that we in this Land might learn now to sanctifie that Name of God, *The Lord of Hosts*, I endeavored to open it as I was able unto you, to shew what glory of God was in that Name, that we might sanctifie it; and since that time the Lord hath given us more occasion to sanctifie that Name of his than formerly, indeed this Title, *Lord of Hosts*, as well as *Jehovah* is the Memorial of God, and should be to the posterity that remains, we should tell the posterity after how the Lord hath manifested himself the Lord of Hosts among us; if ever God appeared in the Glory of this Title in any Country and Nation, then he hath done it here: It is from the Lord of Hosts that our Armies have prevailed so as they have done; one that hath but half an eye (as we use to say) can see it. Had God wrought our Victory by a company of Old, Brave, Gallant Soldiers, and by Mighty Armies, then the Glory of God as the Lord of Hosts had been eclipsed in some measure, but when as such great things have been done, as scarce any story can tell us, since *Joshua*’s time, the great things that have been done as have been here in this Kingdom within this twelve months, I say the most remarkable story it will be, of what hath been done, as ever we reade of in any stories. How will the Lord of Hosts be in his memorial if these Stories be set out to the life, lustre, and verity of them! the children that are not yet born will learn to magnifie God by this Name of his, *Lord of Hosts*, that such things should be done by an Arm-
my so contemptible in the **eye** of flesh and blood as this. The New-our Army was, it is no other than the **Lord** of Hosts that Model at first hath appeared for us.

And in that God hath manifested himself by his own people so much; I will give you one Scripture which I do not remember I made use of then, to shew you what the Hosts of God are besides the Angels, there's the Angels, and Sun, and Moon, and Stars, and the whole works of Creation, there are two special Armies that God hath besides the Sun, Moon, and Stars, and the works of Creation in general. There are two Armies, The **Saints**, and the **Angels**, these I may call *Mahanaim*, the two Hosts of God, the Angels, and the Saints. For that of the Angels I shall not need to give you Scripture. But for the People of God, that they are called the Hosts in way of distinction from all other of the Hosts of God: God's own people (I say,) God glories in as his Hosts in way of distinction from all other people, this you have in Exod. 12. 41. where the people of Israel going forth from Egypt, the text saith, And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the Hosts of the Lord went out from the Land of Egypt. What were they but God's people? the Church is call'd here the Hosts of God. And so in Cant. 6. 4. the Church of God is said to be terrible as an Army with Banners. And through God's mercy the Lord hath manifested what great things he can do by such an Host, by an Army that Exemplified hath had so many of his chosen ones among them, they have been the Hosts that God, the Lord of Hosts hath taken so much delight to be the Captain of, and to go forth withal. But thus much for that Name, the **Lord of Hosts**, what use the Prophet makes of that Name we shall speak to presently, how it is a **Doctrinal** point that he builds his Exhortation upon, Therefore return unto the Lord.

The next name is, *JEHOVAH*. The Lord Jehovah Jehovah, in his Memorial. **[This]**
This name "Jehovah" is a name that God glories much in, for indeed it is the name of God's Being, it signifies the Being of God more fully than any name God hath; this, and that name of God, "I am that I am," which comes from the same root, and is in effect the same with this name Jehovah, I say, God glories in this above all his Names: and therefore in Deut. 28. 18. That thou maist fear this glorious and fearful Name Jehovah, the Lord; in your books it is, The Lord thy God, but in the Original, That thou mightest fear this glorious and fearful Name, Jehovah, thy God; God looks upon this name, as his Glorious Name, and his Fearful Name, and would have people to take heed that they look to this, that they fear this glorious and fearful Name, Jehovah, thy God: This Name the Jews keep a mighty stir about, and think they find great Mysteries in it, they have such Superstition, and do so reverence this Name, that they will not so much as pronounce it, they call it the Ineffable Name; and if it be written upon a Paper, they think it is a very wicked thing to tread upon that Paper. But it's very observa-

ble here how crofs the Superstition of men is to God, they in way of reverence to God will not so much as mention this Name, because they say 'tis a name that God so much glories in: And yet mark here, my Text faith, this name is God's memorial, God would have this Name mentioned above any of his Names, 'tis the Name by which he would be remembered to all generations. So in Exod. 3. 15, there you shall find, that God speaking of this Name of his, [Jehovah] it is that that he would be known by to all generations. Surely there is much then in this Name.

First, This Name [Jehovah] it sets forth the Glory of God more than any name in this, because it is a Name that above all Names shews, that God hath a being from himself, in which much of the glory of God is, this is proper to God: And indeed from this one Principle, that
that God is from himself, we come to understand almost all things that can be known of God by any light of Nature, by any Natural Understanding, besides what you have by Divine Revelation, As the knowledge of God in Christ, that's above it; But the knowledge of God as Adam knew him; and as the Creature can know him by any Natural light, there's most of all known from this Principle, That God hath his being from himself.

First, From Himself follows, That he is the First Being of all things.

Secondly, From hence follows, That he is the Supream Being, he is above all.

Thirdly, From hence follows, That he is an Eternal Being, he can have no beginning, because it is from Himself.

Fourthly, From hence follows, That he is an Infinite Being, that there's no bounds at all of his Being; for what ever is bounded is bounded by some thing that is without it; but God being from Himself, and having no cause, can have nothing to limit and bound his Being.

Fifthly, From hence follows; That there is All Being in God, whatever hath any being, it must be either that that is the First, or from the First, He is an absolute Being of Himself, having it from Himself, and therefore All Being is eminently contain'd in God Himself.

Sixthly, From hence follows, That whatsoever is in God, is God Himself, from this Name Jehovah, He is an Absolute Being, nothing but Himself: This is the difference between God and any Creature: Whateover is in the Creature, is not the being of the Creature. A man hath Wisdom, now the Wisdom of a man is one, and the Esteem of the man is another thing; but it is not so with God, whatsoever you can say of God, is God, the Wisdom of God, is God; the Mercy of God, is God; the Justice of God, is God Himself: and so all the Attributes:
we conceive of the Attributes as if they were distinct from the Being; when we say, God is wise, as if God were one thing, and Wisdom were another; but certainly if we would apprehend God as in Himself, we cannot apprehend him so; As if his Wisdom were one thing, and God another; or his Mercy one thing, and God another; so that the truth is, nothing can properly be predicated of God, because when a thing is predicated there's a difference between the Subject and the Predicate, but there's no such distinction in God; but whatsoever can be said of God, is God Himself, and there's as much of the glory of God appears in this one thing, in this (I say) that all that is in God is God Himself. The understanding God thus doth help us to see God in his glory as much as any way whatsoever, and few people apprehend this, but look upon God as a Creature, and so they think God is some excellent thing that hath so many Excellencies in him; but to understand, that all that is said of God, is God Himself, and therefore it is all but one being in God; it doth appear divers to us, Wisdom, Mercy, Justice, Power, Life, Holiness, and Faithfulness appears many things to us, but in God all is but one Excellency; As now, The beams of the Sun appear divers to us, they shine through a blue glass, and there's a blue reflection, and a green glass and then 'tis green, and a red glass and then 'tis red, but all one beam: So the Infinite, First, Absolute Being of all things appearing in the several workings of His, in the several Administrations of His, this way or that way, seem to be several, but it's all but one being that is in himself: and this is signified by the Name Jehovah.

And further; By the Name Jehovah, is signified to us, That all the being of the Creature depends upon God, is from God originally, and so depends upon God every moment, every time you hear the Name Jehovah you should be put in mind of this, That as all creatures had what
what they had from God at first, so they do absolutely depend upon God every moment for their being, and for all the good they have.

And then lastly, In this Name is signified thus much, That the Lord will give a being unto all his Promises, and to all his Threatnings; And therefore when he did appear to Moses, to tell him that he would fulfil the Promise made to his people, to bring them out of Egypt, then he doth tell him that indeed, though he did appear to Abraham by the name Elshaddai, God-Alsufficient, yet he did not appear to him by the name Jehovah, which is as much as if he should say, yea indeed, when I spake to Abraham, I made a Promise to him, that I would give him such a Land, and thus and thus, but I did not give a being to the Promises; but now I come to make way to the fulfilling of this Promise, now I appear to be Jehovah, thus Jehovah is Gods memorial, that is, every time you reade of the name Jehovah, (it might very well be wish'd that the very word Jehovah had been kept in your English Translation, but almost alwaies when you reade the word Lord* it is Jehovah) every time therefore you reade the name Jehovah, or hear that name, then you should meditate this, and contemplate of God, it will help your meditation of God very much, God Jehovah, the Lord he is a Being from himself, the First-being that is the Supream of all, an Infinite being, that hath no bounds at all, it is he that is such a God as is of himself, whatsoever is in him it is his own Essence, it is his Being, an Eternal Being, and from whom all creatures have Being, and do depend, and it's he that will give a Being to all his Promises, so all his Threatnings, all this is contained in the Name Jehovah which is the memorial of God. And thus for the opening of these Two Names.

Now then for the Observations from them. The first is this,

Though God be never so strong and terrible in himself, never

*Alwaies when it is in capital letters as LORD, not when it is in other letters, as Lord.
so great and glorious, yet faith hath strength to wrestle with this God, it's brought in to this end, Jacob he prevailed with God. God, what God? The Lord of Hosts, Jehovah, even this God that is the Lord of Hosts, the Lord of all Armies, that hath all power, that is so terrible in all the Armies in Heaven and Earth, and is this Jehovah, this Infinite, Glorious, Supream, Eternal First-being of all things? and yet Jacob wrestles with this Lord of Hosts, God Jehovah, and prevails with him.

Use. So that hence Christians should learn, to raise up their spirits when they have to deal with God, if God hath given them faith they should not be dauted with God's terror, or with God's greatness; thou sometimes lookest upon God as the great Creator of Heaven and Earth, the great Lord of Hosts, the infinite Jehovah, the lustre of his glory seems to amaze thee; be not afraid, Oh thou believing soul, if thou beest a seed of Jacob, notwithstanding all the terribleness there is in God, and all the glory that there is in God, the infinite distance that there is between him and us, which his Name Jehovah sets out unto us, yet thou mayest wrestle with this God, even with this God, and prevail with such a God as this is. Many poor Christians are much dauted, and discouraged with the sight of the greatness of God; but this text is a very great help to us that we should not be dauted and discouraged with the apprehensions of God's greatness; indeed it is for ungodly men, to whom God is an Enemy, they are to be dauted with the apprehension of the greatness of God; but to the seed of Jacob, even when Jacob prevailed it was with this God, that is the Lord of Hosts, whose memorial is Jehovah.

Observe. The Second thing is this, That the greatness and glory of God in these Names of his is a great aggravation of sin: for to that end it's likewise brought to aggravate the sin of this people in departing from this God: Oh! the Lord is infinitely terrible, he is the Lord of Hosts, and he is Jehovah.
vah, and yet you wretched creatures have departed from this God, you have sinned against this God; Oh! 'tis a fearful aggravation of mens sin, that their sin is against such a God that is the Lord of Hosts, whose Name is Jehovah; there is nothing that can humble the soul of a sinner more than the fight of the Lord in his glorious Attributes, when thou comest to know what a God it is thou hast to deal with, this will make thee to see thy sin to be great; therefore the Prophet lets God in his Glory before this people, that they should come to see their great sin, and that there should be a stop given to the course of their hearts that were running on in the waies of sin.

Thirdly, Which is very useful; Look what Glory and Excellency of any Title, or Name, or Work that God hath ever appeared in to our Forefathers, the same we may have God to appear in to us, if we forsake him not: That's the Third end why the Prophet here brings these Titles, The Lord of Hosts, Jehovah; as if he should say, He was thus to your Father Jacob, the Lord of Hosts, and he was Jehovah; and his memorial is still the Lord of Hosts, and Jehovah, and therefore you might have this God to appear, the Lord of Hosts for your good as well as he did to your Forefathers, and you might have God appear to be Jehovah for you as well as he did to Jacob, if you forsake him not; Oh! wretches, that you should forsake this God whom you might have to be the Lord of Hosts, and Jehovah to you.

Oh! Let's learn this, That when we read in Scripture, or hear from our forefathers how God hath appeared heretofore for his Saints, for our Forefathers, let us make this use of it, God is the same God still, and we may come to have as much good from this God as ever any had since the world began, there's no shortning of his Power, there's no darkning of his Glory, but whatsoever Power hath wrought, whatsoever Glory of God hath
hath appeared in former times, we may come to have it appear to us now, it's a mighty argument for people to keep close to God and be faithful with him even because of this.

Obs. 4. Fourthly, There's no need of Images to keep God's remembrance; the glorious Titles of God and his Attributes, and the Manifestation of Himself in his Works, is the best Memorial of God; that's our way, the way of man to make to himself Memorials. God hath made himself a Memorial. When you read in the Word this glorious Title of God, Jehovah, it's a better Memorial of God than all the Images in the world are, and we may better Sanctifie Gods Name, and have our hearts better wrought upon by such Titles of God, than by all kind of Images whatsoever.

Obs. 5. The Fifth Note, When God manifests himself in his Glory, it's not only for the present that men now might see his Glory, but it is that he may be remembred from Generation to Generation, from one to another, from one time of our life to another, and so from one Age to another; so here, the Lord of Hosts, Jehovah is his memorial, as if he should say, the Lord manifests himself Jehovah thus and thus, and he would be remembred in other Ages to be so; what God doth to his people in one Age, he doth not expect only to have his Name sanctified for that present, but he would have it laid up from Age to Age, and would be honored in all Generations from those great manifestations of himself in some one Age.

My Brethren, Oh! that we had hearts to do this, Oh! that we could make this God his Memorial; that we could lay up what God hath manifested of himself in this Age for the benefit of another Age; I hope God will one way or other provide means for the recording of the famous things that God hath done in this Age, that it may be a Memorial to the posterity afterwards; for certainly our Age cannot give God the glory that is due unto...
unto his Name for what he hath done, we had need labor to continue it to posterity that the Ages to come may remember what God hath done to give glory to him, it is his Memorial.

And then the last Note is this, *When we would have a holy Memorial of God, the meditation of the Name J E H O-VAH is very useful for us.* You that say you cannot meditate, your meditations are barren; Would you help your selves in meditation to have a holy Memorial of God, think much of the Name Jehovah, remember what hath been hinted to you from that Name, and what is contained in it; And thus much for the Fifth Verse.

**Ver. 6.**

*Therefore turn thou to thy God; keep Mercy, and Judgment, and wait on thy God continually.*

Therefore [Here comes the Use now, all the other Coherence. seem'd to be the Doctrine, and this is the Use, therefore turn unto thy God, so that this Therefore, it hath reference unto all that the Prophet had said concerning Jacob, and to these Titles of God, as if he should say thus.

1. You had such a gracious Father that did thus prevail with God, to whom God did so appear, therefore turn to God.

2. It is the Lord of Hosts, therefore turn to him.

3. Jehovah is his Memorial, therefore turn to him.

For the First, The reference it hath to their father Jacob affords us this Note, *That the consideration of our gracious Predecessors, of our Forefathers that were godly, to whom God appeared in Mercy, is a great argument to turn us to God.* Oh! you that are Children, that have had Parents that were wrastlers with God, Are you wicked now? Consider what Parents you had, and turn you therefore unto God. In 2 Tim. 1.3, *I thank God (said St Paul) whom I serve.*
serve with a pure conscience from my forefathers. Oh! 'tis a great comfort unto a man or woman, if they can be able to say thus, I thank God, whom I serve with a pure conscience, from my Forefathers: my Forefathers served God, my Grandfather, or Grandmother, or Father, or Mother they were godly; and I thank God, even from them that I serve God: God is my God, and my Fathers God, 

Exod. 15. 2.

Obs. 2. The Second is this, That the consideration of God, to be the LORD of Hosts, is a mighty motive to cause us to turn to God: Wilt thou go on in waises of enmity against the Lord of Hosts, the Lord of Hosts, who hath Angels and all Creatures to fight for him? Wilt thou, a poor worm, stand out against this God? thou that goest on in a way of wickedness, know, thou fightest against the great LORD of Hosts. What were it for a drunken fellow to come and think to oppose but such an Army as we have that goes out of the City at this time? but for a poor wretched worm to think to stand against the Infinit GOD, the Lord of Hosts, Oh! 'tis infinit boldness, and presumption, and desperate madness in that man; therefore turn to the Lord: All the while thou art going on in waises of wickedness, thou art fighting against the Lord of Hosts.

And on the other side, If thou hadst but an heart to turn unto the Lord, Oh how joyful would this Title be to thee, that that God which is thy God, is the Lord of Hosts, is the Lord of all the Hosts in the World: We are not afraid now to see Soldiers, and hear the beating of Drums, and shooting of Guns, when we know that all are our Friends; but if we should have heard the beating of Drums, and neighing of Horses, and shooting of Guns of our Enemies, that would have struck fear: So, one that hath turned to God need not fear any Army, any Creatures, Why? for all is commanded by God their Father, and Oh! the joy, peace and security that a heart may have that is turned to God. I'll give you one notable
notable Scripture, in Act. 27. 23. faith Paul, There stood by me this night the Angel of God, whose I am, and whom I serve, saying, Fear not, Paul. Mark, There stood before me the Angel of God. Did not that terrify him? The Angel that is but one of the Members of the Hosts of God, any one Angel hath a great deal of terror in him sometimes, for there is much of the glory of God in Angels, and we know that the appearing of Angels hath struck terror into many men: But now faith Paul, The Angel said, Fear not; If it be the Angel of God, whose I am, and whom I serve, then I need not fear; yea, let God muster up all his Hosts, and appear to one that hath turned to him, if he can say thus, Whose I am, and whom I serve, these Hosts will say, Fear not. Therefore turn unto the Lord, because he is the Lord of Hosts.

Thirdly, Because God is Jehovah, therefore turn unto the Lord. There's a great deal of force in this Name to cause sinners to turn to him, because he is Jehovah, for this Name Jehovah hath as much terror in it to a guilty ungodly soul, as we read of in all the Book of God, I say, put all together that we read in the Book of God, yet if we did but thoroughly understand the Name Jehovah we should see as much terror in it to a guilty conscience, and a sinful soul that goes on in the ways of wickedness, as almost all that is mentioned of God that might be terrible. As thus,

Jehovah.] If he be Jehovah, he hath power over everything that hath a being to torment thee with it, for he hath all being in Himself, all being is from him, and the dispose of all; therefore whatsoever thing hath any being in it, this God hath the power over it, to make use of it to torment thee withal. Do but consider how some little creature, if it be in some part of a man's body, what power it hath to bring torment, a little gravel in the kidneys, or stone in the bladder, that's but a poor weak creature in itself, but being in that place, what tortor...
And what thing that hath a being to bring any comfort to a man or woman, it's all in God, for God hath all in him.

And on the other side, if there be any power in any creature hath power to torment one another, but all this is eminently in God, the gravel power to comfort us one way, another way, and the Sword torment us another way, and the burning fever torment us another way, the humor in the veins in the gout, power to torment thee, them what power hath all things in the Earth, and the infinite God that hath all things and all beings, and can dispose of all things as he pleases, to bring pain, misery, and torment to a finner.
So chat either way to the Name Jehovah, we may see an argument May stick upon the heart to comfort and encourage the hearer to turn to God and to rejoice in God so much as this, That there's all being in God eminently, and all depending absolutely upon him; therefore turn to God, because he is Jehovah. Thus you see the connexion of these two.

Further, When the excellency of the Saints, or glory of God is set before us, we should make it an argument to turn to the Lord: when both together, the Excellency of Jacob, and the Excellency of God, this is set as an argument to turn to the Lord; Turn to me.

But they might say, Do not we turn to God? we do serve God. That may be another Note, That whatsoever Services men do perform to God, yet if they be not in God's way they do in the midst of them all depart from God, and do not turn to him. They did worship God after a fashion, but God did not account that worshiping of him, but departing from him, therefore turn to God.

But turn Thou to God.

That is, Every one of you, do not stand objecting and cavelling against what I say, but turn to God every one of you, turn Thou to God. Thou art Israel, Thou art the posterity of that great prevailer with God, therefore turn Thou to God, That's the Note of Observation from hence; and if you lay it to heart, you will find it of very great use, Every one should consider what peculiar arguments there are that concern him in particular to turn to God; Therefore Turn thou to God, O Israel. There's a great deal more
more reason why thou shouldest turn to God, than others.

Oh that every one of us here in this place would but in our meditations labor to recall all those particular arguments that concern our selves, that might turn us to God, do not take it in the general, Turn to God because he is your Creator, turn to God that you may be saved, this concerns all; but consider what special arguments thou hast, as thus: Consider what special manifestations of God there hath been to thee; Consider what special offers of Grace there hath been to thee; Consider what special workings of the holy Ghost there hath been upon thy heart; Consider what special illuminations of God's Spirit there hath been in thee; Consider of what special dangers thou hast been in; Consider what special Vows, and Covenants thou hast made to God, and yet hast departed from him afterwards; Consider what special engagements thou hast had; These are but the hints that men and women may lay to heart all the arguments that may concern them especially to turn to God. Turn Thou to God therefore. Do not thou look upon others, and think thus, I do as others do, yea, but thou hast more reason to turn to God than others. There are more arguments to persuade thy heart than others, Turn Thou to God. And this is a great mercy of God towards any man or woman, when as God shall dart powerfully those special considerations and arguments that concern their souls to turn to God; a man or woman comes to hear the Word, and hears the nature of Repentance, & the motives to Repentance, but that generally concerns all, and this doth not much stir the heart, but at another time it pleaseth God to hint something out of the Word that concerns them in particular, and this gives a mighty turn to their hearts more than all the other; as if a man be asleep, though there be a great noise, perhaps this doth not awaken him, but let one come.
come and call him by his name, *Thomas*, or *Richard*, or *John*, and speak particularly to him, and that will a-waken him when a greater noise will not do it: so though there be general arguments of turning to God, it doth not so much prevail with people, as when God speaks to men and women by name, and saies, **Turn thou to God.** There are these special arguments why thou shouldst turn to God rather than others. Many times you will say, If ever any were bound to God, then I am, then turn thou to God because thou art more engaged than others.

**Turn thou to THY God.**

That is, Though you have departed from him, yet he hath not wholly cast you off so but he may yet be thy God: From whence the Note is,

*That the sight of any Relation to God, or hope of Mercy from him, is a special means to draw the heart to turn to him; Yet he may be thy God, God hath not left thee, O thou wretched sinful soul, who knows but that he may be thy God, and thy God to all eternity? Thou mightest have been past such an Argument of hearing any possibility of God’s being thy God, and therefore turn to God, turn to thy God,*

—*And keep Mercy and Judgment.***

Want of Mercy (in the Fourth Chapter of this Prophefie) was charged upon this People, *That there was no Mercy in the Land:* and so in diverse other places, want of Justice. Now, **Turn to thy God, and keep Mercy and Judgment.**

The Note from the Connexion is this, *That in our turnings to God, we must look to our special sins, and reform them. It’s not enough for men and women to turn to God, and leave some gross sins; But is there any sin more special than*
than another, that you have lived in before your turning unto God? Reform in that sin above all. A man or woman can never have any sure argument that their Repentance is true, though they have left many sins, if they have not left their special sins; there's some special sin that thou hast liv'd in, what faiest thou to that?

Then Secondly, It is nothing for people to reform in God's Worship, except they reform also in the duties of the Second Table, that's wonderful. The duties of the Second Table, Mercy and Judgment, Turn to thy God, and keep Mercy and Judgment. Many men and women that seem to be forward in duties of Instituted Worship, which is very good; we are to honor God, God is jealous in that business; but now, together with that, if we be not conscionable in the duties of the Second Table, of Mercy and Judgment too, it's nothing, all will vanish and come to nothing except thou livest righteously and mercifully with men also, as well as worship God; do not think to put off thy conscience with the duties of Worship, except thou dost keep Mercy and Judgment, that's more General.

And then Particularly.

Keep Mercy, and then, Keep Judgment, be merciful unto thy Brethren, A heart turning to God, if it be a true turning, it must needs be very merciful to men, God expects that from all that do turn to him, that upon thy turning to God, thy bowels should yearn towards thy Brethren, and turn to them in Love, and in Mercy, and Meekness, and Gentleness, and Forgiveness, for when thou turnest to God, is it not the mercy of God that draws thy heart? If it be not that, thy turning is not right; never any turned to God rightly but their hearts were taken with Gods mercy: And can thy heart be taken with Gods mercy, and thou not merciful to thy Brethren? Many Professors of Religion think little of this, but I find the Scripture makes as much of this as of anything, but faith...
its self, faith in the Covenant of Grace. These Three things the Scripture holds forth, and urges very much upon men.

Faith, Mercy, and Unity; the two latter are thought to be little and of no moment with men, but certainly the Lord Christ doth lay much upon mercy towards men, that all that are his Members should be of merciful dispositions, and of uniting dispositions one towards another; Oh! 'tis Mercy that the Scripture makes Religion to consist in, Jam. 1. 27. Pure Religion, and undefiled, is, To visit the Fatherless and Widders: and in Jam. 2. 13. Mercy rejoiceth over Judgment, it is that which will help men and women in the time of straits, and in times of danger, that they have been merciful towards their brethren, for that I take to be the meaning of that text, Mercy rejoiceth over Judgment; not that God's mercy is more than his Judgment, and that though a sinner hath deserved Judgment, yet God's Mercy will prevail, and triumph over it; but I take the meaning of that text to be, Mercy in man, and not Mercy in God, that's thus; That when man hath had a merciful heart towards others, towards his brethren, that then if he should live to meet with affliction, live to a time of Judgment, times of common calamity, common dangers, that mercy that he hath exercised towards his brethren in the time of his prosperity will cause his soul to triumph in the midst of all dangers; In the time of affliction mercy rejoices over Judgment; let Judgment come, let afflictions come in the world, let there be never such hard times abroad in the world, yet I have a testimony to my conscience, the Lord hath given me a merciful heart towards my Brethren that are in misery, and I that am but a poor creature that have but a drop of mercy to that God that hath an infinite Ocean of Mercy, will not that God be merciful to me much more? Keep Mercy therefore, you that turn to God, be of merciful dispositions towards your
your brethren; Oh! this is wanting among many that
are Professors of Religion, they are of cruel and harsh dis-
positions, ridged, sour, and severe dispositions towards
others, care not what becomes of others; Oh! be merci-
oful to your brethren. You that are turn'd to God, shew
it in this, That you keep MERCY.

The next is, JUDGMENT.

Where there is a turning to God, there must be righteousness
among men.

Judgment] That is, Righteous Judgment among men, thou
canst not turn to God from thy Unrighteousness, and to
a Righteous God, and yet still not be Righteous towards
men; Certainly if thou best turn'd to God, from thy
Unrighteousness towards a Righteous God, then thou
wilt be turn'd likewise from thy unrighteounes towards
men, and wilt be righteous towards them. Many texts
of Scripture I might have shewn you, that commend this
Grace of Righteousness, and it's made the great Promise to
the Glorious Church when that shall be, That Righteous-
ness shall prevail there, that the People shall be a Righteous
People.

And Judgment: Not only Judgment in doing no man
any wrong, and being righteous in dealing: But thus
Judgment, Execute Justice against Sin, manifest thy ha-
tred against Sin, by the Execution of Judgment: This is
the Note from thence,

That those who turn to God will manifest their hatred against
sin, by the Execution of Judgment, if they be in place of Power.
Though in thine own cause thou maieft forbear, yea, thou
shouldest be merciful; but when Publick Manifestation
of hatred against Sin requires Justice, then there's no place
for Sparing; when God calls thee in any Publick Place,
to manifest hatred against Sin, then (I say) thou maieft
not think of Sparing.

But
But you will say, Oh! I must pity, and shew Mercy.

Well, If you would be merciful, be merciful in your own cause. Many men that will pleade for Indulgence to Malefactors, yet in their own business they have no Indulgence to those that offend them. It beseems a Judge to be very pitiful when he is wronged himself, but it beseems him to be very righteous and just when the Publick calls him.

Keep MERCY, and JUDGMENT.
Mercy is first, and Judgment afterwards. The Scripture makes a difference between our respect to Mercy & Judgment: that place in Micah, The Lord hath shewn thee, O man, what he would have thee to do, LOVE MERCY, and DO JUSTICE: There should be a Preheminency in Mercy, Mercy must not only be shown, but loved; and Justice must be done. And then,

Keep MERCY and JUDGMENT.
The mixture of Mercy and Judgment is very comely; The Scripture doth mix them very often, Psal. 101. 1. I will sing of Mercy and Judgment: and Prov. 21. 21. He that followeth after Righteousness and Mercy, findeth Life, Righteousness, and Honor. Psal. 112. 4. The upright man is full of Compassion, and Righteousness. Jer. 9. 24. The Lord there doth seem to glory in this, in his Righteousness as well as Mercy, faith the Lord, Let no man glory in the flesh, but let him glory in this, That he knoweth Me; that I am the LORD, which exerciseth loving kindness, Judgment and Righteousness in the Earth. Let him glory in this, That he knows that I am such a God, this is my glory, That I am both Righteous and Merciful.

Now for the several Rules, when Mercy should be Shown, and when Judgment should be Executed, that would be the Use here. How men should be directed to mix both these together.

Mercy, when men offend by Infirmity, when I see it's but a weakness, it is not through willfulness, Mercy then should be shown.
Oh that we would consider of this, our brethren that sometimes differ from us in judgment, in practice, consider. Do they appear in any of their carriages any ways, to be willful in their way? can you take it upon your consciences, that it is through obstinacy, and through any wicked principles that they have, that they go against conscience? doth it not appear in all their other ways that they walk humbly and conscientiously, that if they be in the wrong, yet it is through mere weakness that they cannot see the Truth, that thou thinkest thou dost see? Now thou shouldst be merciful towards them, and carry not thyself in a ridged, severe, bitter, and harsh way towards them, but in a Merciful way, Mercy when the offence is by infirmity.

And then when the offender is already sensible of his offence, then Mercy.

Or, when there may be as much good done in a fair, gentle, merciful carriage, as in a harsh, ridged carriage.

And then especially at that time when any man or woman begins to feel passion arise in their hearts and a spirit of revenge to stir in them, above all times, then is the time for mercy; examining thine heart, thou hast to deal with thy brother, now see whether there doth not begin to arise passion and revenge in thy spirit towards him, now is the time for Mercy, it's not the fit time for Judgment, it's not a fit time to give Judgment, nor for thee to execute Judgment, but now is the time for Mercy.

And then there's the time for judgment. When thou art called to manifest hatred against sin, when the publick good requires it; when you cannot be merciful to one, but you must be cruel to another: As in many things wherein men would be merciful, the Truth is, the Mercy they shew to some is cruelty to others, and when thou hast the least interest in a business, then there's the most like to be the time for Judgment.
Keep Mercy and Judgment:

Keep it, not only do some acts of Mercy and Judgment, but keep it.

Many men in some good moods (observe it) Oh how pitiful are they! how merciful are they! but come to them at another time, and Oh! how ridged are they then! Oh! how sour are they! how bitter, how cruel! how harsh are they! We have found it so by experience, you can say, such a man, Oh! what sweet converse had we together, and what a sweet temper’d man he was, how loving, how meek, how gentle, how pitiful! But come to him now, how harsh, and how rugged in his expressions, and extream bitter, mightily turned as if he were not the man; keep Mercy, keep it. Doth God at any time melt thy heart, and make thee apprehensive of thy need of mercy? doth thy heart begin to bleed towards thy Brethren? Oh! keep it, keep this temper; the Lord keep this in the thoughts and purposes of thy heart forever, Oh take heed of change of heart. It should be the care of Christians, not only to do that that is good, but to keep their hearts in such a constant frame. Oh that some of you would but call to mind the days of old, Was there not a time that your hearts did melt towards your brethren, and had sweet converse and communion with them, what’s become of those spirits now? Oh! turn to that gracious, sweet, temper again, and if ever God bring you to that temper again, keep it; Consider what is it that hath changed my heart, what hath brought me to it; now if God doth discover how thou hast lost that sweetness of thy heart, Oh! labor to repent and turn to God, and resolve, if ever God bring me to that temper again (as sometimes through his mercy I have felt) I hope through his Grace that I shall keep my self in that temper; Oh how happy were it with us if when God brings our hearts into a good temper if we had but hearts to keep them in that temper, keep Mercy.

Q q And
And keep Judgment too.

In some acts you shall find men very just, and take them in other acts and there they will be false enough. But now, It should be our care, to be as it's said of God in Jer. 50. 6, 7. God is said there to be the habitation of Justice, so it should be in the Courts of Justice, there should be the habitation of Justice. Perhaps sometimes, in some one Cause a man may have Justice in a Court: yea, but if it be not so in all Causes, at all times, there is not the keeping of Justice; Justice should be alwaies at home: sometimes you may come to a Court and not find Justice at home, but it's gone abroad, but it should be alwaies the habitation of Judgment. And so it should be in Families, and in particular Persons; It may be at some times thou were just in thy waies, yea, but then thou hadest not a temptation, the temptation came not for unjust dealing: There are some men that by a temptation are brought to such unjust dealing, that if a man should have said some divers years ago, that thou wouldest have done such things, you would have been ready to think, Am I a dog, that I should do such things? but now, when a man is once engaged in any unjust way, then he must go on: and therefore keep Judgment. It follows;

**Text**

*Keep Judgment, and wait on thy God continually.*

**Expos.**

That's thus, Do not satisfy your selves in duties of Mercy and Judgment only, but worship God; For by waiting on God is meant the exercise of spiritual Graces, wherein the Worship of God consists, wherein we come to make God to be our God: As it is not enough for men to think they worship God, and yet make no conscience of the Second Table; so neither is it enough for men to make conscience of the Second Table, and not to worship God. It may be there is som of you that are very just,
yea, but what worship of God is there in your Families, and in your own hearts? Do your souls worship God, and sanctifie the Name of God in all your waies? Therefore this is added, Turn to the Lord thy God, and keep Mercy and Judgment, and wait on thy God continually.

Wait on God.

The bases, or foundation of waiting, is Faith, Beleeve there is good in God, help, supply here, and that in God alone; however things seem to be contrary, let things go how they will, I beleevethere is help in God alone, and not in those former base waies that I have taken before, that my corrupt heart hath led me into, here's help, and not in the other way.

Secondly, Waiting on God, is, To attend God in the use of what means God hath appointed for the attaining of such a thing that I expect from him.

Thirdly, A looking out for Mercy; I beleevethere is Mercy and no where else, I attend on God for it in the use of these means, and I look out for mercy.

Fourthly, I quietly submit in the meantime, though God slaines long; that's to wait, so as not to be discontent, not to have my heart sink, though God slaines long.

Fifthly, I keep in the way of seeking of God all the while: That soul that doth this, may be said to wait on God.

A turning heart to God is a heart that is a waiting heart, the heart that turns truly to God is taken off from all Creature contentments, so as to rest in them, and looks up to God for all help, and for all supply. And this waiting is of very great use to those that are turning to God. Consider of it. Is any of you about the work of turning to God? hath God begun to make a turn to any of your hearts? Know, that when you are turning

How we are to wait on God.

1. 
2. 
3. 
4. 
5. 

Obs.

Use for new Converts

Qq 2
turning to God, you are very like to meet with a great many things that may discourage you, many suggestions of the Devil and your own hearts: Why should not I go back again? what good have I gotten by reading, and praying? I get nothing by it, and all will come to nothing at last. Temptations are like to come thick and three-fold upon the heart of a sinner turning to God: I am confident I am speaking in this to the hearts of all that knows what it is to turn unto God, there was a time that thou wert departing from God, and then thou wert still on quietly, but ever since the time that God hath begun to turn thy heart, Oh! the thick, and three fold temptations of the Devil that come to thee! Now this is a very seasonable exhortation, turn to God and wait upon him, be not discouraged notwithstanding all difficulties, fears, temptations, and discouragements, from Men, and Devil, and thine own heart; yet wait upon God and keep in his way.

Oh! it had been happy that this exhortation had been set home upon the spirits of many that the Lord was beginning to give a turn to their hearts, not long since the Lord was beginning to turn thy heart to himself, and thou mettest with some things that discouraged thee which hath turned thee quite off again, Oh! had but this exhortation come seasonably then, Turn to the Lord, and wait upon him, Oh! it had been happy for thee. The Lord make it seasonable now to thee, Oh! remember this text, Turn to God, and wait upon him.

Wait.] Oh! there's reason that thou shouldst wait upon God, Oh! thou fairest if I had comfort, and if I were sure I should be saved at last, though I have discouragements from men, yet, if I had but comfort from God, then I could be content; yea, but wait, wait for comfort, wait for peace, wait for assurance, God is a great God; and is worthy to be waited on:

Men that are above others will take state upon them, and
and they will be waited on; God is great, and therefore wait upon him.

And we are vile creatures and unworthy, and therefore let us wait. Beggers if they should rap and rap, and you come and see it to be a begger, your heart rises upon him, if he beg he must wait if you be busy. We are Beggers, and therefore it is fit for us to wait.

And Thirdly, God hath waited on us a long time, how long did God wait upon thee, it may be thou wast twenty years old before thou didst begin to turn to God, perhaps thou wast thirty or fourtie years old and God was waiting upon thee to be gracious all that time, God was waiting for opportunity to do thee good, and therefore wait thou upon God.

And Fourthly, What we wait for, it is worth our waiting. If a man did beleewe there were nothing but scraps to be had at last, then he would not wait so long; but if he did hope there was some great thing to be gotten, then he would wait: Beggers if they come to some mean house, they knock at the door and stay a little, and if they give them nothing, away they will go; but if they come to great Houses, or Coaches, they will wait though it be long, and run a great way after them. So, that which we wait for, it is worth thousands of worlds, What we wait for the pardon of Sin, and wait for the assurance wait for, of Gods Love, we wait for the shedding abroad of the holy Ghost in our hearts, we wait for rich Treasure, and know that there is enough to be had in God; your waiting will pay for all.

Know also, 'Tis a great part of Gods Worship to wait upon him, 'tis not the Worship of God, only to Pray, and hear the Word, and receive Sacraments; but when you are waiting, you are worshiping of God.

Further, God is all this while preparing mercy for you. Suppose you come to have a Scrivener write something for you, Well, the thing is not yet done, yea, but
An Exposition of

Chap. 12

he is writing as fast as he can: know, O thou soul who art turning to God, all the while thou art waiting, God is working, God is setting all his Attributes on work for thy good, while thou art waiting, and therefore wait on thy God.

And know, God is infinitely wise, and he knows when it is best for us to have the mercy, he knows the times and seasons, wait upon God, for the Lord is a God of Judgment. Alas! we are hasty, we cannot judge when the time is fittest, but God is a God of Judgment, and therefore wait upon him: should we have a mercy just when we would, our mercy would undo us, and therefore let us wait.

Oh my Brethren, we have as much encouragement here in this Land to wait upon God as ever any people had; we would fain have had the Wars ended, and we began to murmur and repine because it was not done, Oh! but we will not wait, therefore we will not turn; and those that turn to God least, will wait least upon him; and those that turn to God most, will wait most upon him; Do not you see that God hath wrought abundance of good for us by deferring what we would have? had we had no opposition at the beginning of the Parliament, and suppose the King and Parliament had agreed, and said, You shall have your desires, What would we have desir’d, we would have desir’d some few things, as taking away Ship-money, Tonnage, and Poundage, Monopolies, &c. and to have a Triennial Parliament, and the like. Now what abundance hath God wrought by deferring what we would have had? Oh it is good for people to wait upon God, Oh let us look back to our murmurings and repinings all this while. It’s true, we have suffered something, yea, but hath not God wrought good out of our sufferings? and suppose there should be fears of new storms arising, Oh let us not say we will wait no longer; Oh! take heed of foolish resolutions.
tions of your own: God is wisest, leave God to do his own
work, keep the way of God and go on in your duty, and
then let God work his own ends, either by War, or Peace,
any way as he pleases, wait upon God; and mark,

Wait upon God Continually.

Wait] It's fit for us to wait. Yea, but we have waited a long time. Well, but yet know that you are at the right door: Suppose a man be knocking at a door, and he hath knocked a great while and no body comes, he begins to think it's not the the right door, but somebody tells him that it is the right door, and then he stays: so we may assure our hearts thus much, we are at the right door certainly, and let us not think to go away, and we shall find somebody within, God will appear at length. What, shall we lose all for want of waiting a little while longer? Thus it is with many wretched Apostats, that have taken a great deal of pains in seeking after God a Apostats. great while, and for want of waiting a little longer they have lost all: Oh! let there be this resolution in your hearts, If I die and perish, yet I'll die and perish waiting upon God. Certainly that soul that hath this resolution will never come to dispair, yea, there's no such way for the hastening of Mercy, as for a soul to lie flat at the feet of God, let God do what he will with me, if I perish, I'll perish waiting upon him, though he kills me, I'll trust in him, and stay upon him: You have waited, how long I pray? Oh! you have been waiting and seeking of God it may be this half year, or twelve months. What's that I pray? O thou wretched soul! thou hast deserved eternal flames, and wilt thou grudge at God for waiting a few years? If God would keep thee waiting *all thy daies, and [As he hath at the last manifest Himself unto thee, thou hast cause done divers] to bless God for ever, and therefore do not grudge though thou hast been waiting a while, and it may be though Thy

Expol.

Simile.
Thy time is come, yet God's time is not come, the time that you call long, God doth not call it so; One day with God is as a thousand years, it's no time with God, and therefore do not complain of the length of thy time.

And your betters have waited longer; Reade but the 88. Psalm, and there you will find your better waited all his time; The Lord was pleased to work Grace upon him when he was young, his heart was turned to God then; and you may find in the text, that from his youth up the terrors of God was upon him. *Wait upon God continually.*

And you cannot better your self: Whither wilt thou go, poor soul? Now you are seeking God, you have not what you would have, Whither will you go? Can you mend your self any way? if you cannot, then wait upon God continually.

It may be before God began to turn thy heart, thou thoughtst Mercy was easie to be obtain'd, thou thought'st then it was nothing to beleev, thou wondrest that people spake so much of the hardness of beleeving, thou thought'st it easie; Wel, the Lord is now working upon thy heart, and the Lord would humble thee for those flight thoughts thou hadst of Faith, the Lord will have thee to know, That beleeving in his Grace it requires a mighty work of God, even the same power that raised Jesus Christ from the dead. Be humbled for thy flight thoughts about the work of Faith, and know, that this (it may be) is the thing that God intends in keeping thee so low so long, That thou maieft come to see that Faith requires the mighty power of God to work it, that so thou maieft give glory to God when ever thy heart shall be raised by the work of Faith to beleev in him, and to be enabled to triumph in him, and say, *Lo, this is our God, we have waited on him,* and this is the God of my salvation: And therefore you that are turning to God, wait upon him continually.

But
But besides, The Use of Exhortation, he hath a Use of Repræhenfion, and that's in the 7. and 8. Verſes. Notwithstanding all this, as if the Prophet should fay, Oh! your hearts are fet upon your Covetousneſs, upon the pelf of this world, these vanities that are here below. You are not (faith he) as your Father Jacob; I exhort you thus to turn unto the Lord, and to keep Mercy and Judgment, but it's otherwife with you.

Ver. 7.

He is a Merchant, the ballances of deceit are in his hand; he loveth to oppreff.

This Scripture, though it seems to be somewhat a harfh one, and hard to reade, yet it may be a good providence of God that did bring it to hand at such a time as this is.

That's the scope of the Prophet: We may exhort long enough faith he, yet so long as their hearts are covetous, and fet upon their way of getting gain, they will never regard what I fay, they will not turn to God, they will not hear of turning to God, but will turn a deaf ear rather. This indeed is the guize of men that have great dealings in the world, and their hearts are fet upon their riches, let there be the most glorious Truths fet before them that ever were, yet they are as nothing to them: we reade in Luke 16. of Chrift himſelf preaching before a company of men, and some of them being very covetous, mark what the Text faith, verſ. 14. The Pharifees also who were covetous, heard all these things, and they derided him, they blew their noses at him, fo the word* signifies, they fcorn'd him. Chrift he fpake of Excellent and Divine Mifteries, ζον. and there were some of his Auditors that had dealings in the world, and great eftates, and they fcorn'd at whatsoever he fpake; Tell us of fuch things as these are! tell us of waies of gain, how we may come to enrich ourſelves: This
This seem'd to be the disposition of some of the Auditors of Hosea at this time, therefore saith he, \textit{He is a Merchant.}

The word that is here translated a \textit{Merchant}, it signifies a \textit{Cananite}, and may be translated, if you would translate it according to the very letter of the word, \textit{He is a Cananite}, for the same word that signifies a \textit{Cananite} signifies a \textit{Merchant} in the Hebrew tongue. You have the like in other places of Scripture, \textit{Job, 41. 6. Shall they part him among the Merchants, among the Cananites, so is the word in the Hebrew; and in Prov. 31. 24. She delivereth Girdles to the Merchants, the word is to the Cananites. Now the reason why that a \textit{Merchant}, and a \textit{Cananite} hath the same name in Scripture, it is, because the Country of \textit{Canaan} was much given to Merchandize, and indeed much to deceit. As the \textit{Mathematicians} were call'd \textit{Caldeans} from the Country because the Country was so full of \textit{Mathematicians}; so \textit{Arabia, Robbers and Thieves}, were call'd by the name of \textit{Arabians} because that it was so full of them; and so because \textit{Canaan} had so many Merchants therefore it hath the denomination, \textit{A Cananite, and a Merchant.}

But here the holy Ghost calls them not \textit{Israelites}, mark, God he doth not say, you are an \textit{Israelite}, but a \textit{Cananite}, and that is by way of upbraiding of them, because they had degenerated so much from \textit{Israel} (that was spoken of before) so he would not call them \textit{Israelite}, but calls them \textit{Cananite}. Observe that,

\textit{Men by their sin may lose the honor of their Progenitors.}

And further, Though it's true, that the calling of a \textit{Merchant} is not only Lawful, but a very honorable employment, yet the abuse of it may make it very contemptible, if it be abused and corrupted it may grow to be very contemptible; for so here, the holy Ghost doth cast such a word upon them, to shew, how through their corruption they had made a calling that \textit{was} honorable, to become contemptible, and they
they had brought contempt upon their own persons:
for though Merchants that are subtil may in the pride of
their hearts rejoice in their subtilty and cunning, and
think that they can circumvent others by their deceit,
and get money that way in going beyond them; they
may glory in this as if it were a great excellency in them,
but the holy Ghost calls contempt upon those, he is a
Merchant, a Cananite, and the ballances of deceit are in his
hand.

The ballances of Deceit are in his hand.] The Lord ab-
hor'd their ballances of deceit, yea, and professed that
they are an abomination to him; if you read Levit. 19.35, Levit. 19.36. Ye shall do no unrighteousness in Judgment, in Metayard, in Weight, or in Measure. Just Ballances, just Weights, a just Ephah, and a just Hin shall ye have: I am the Lord, I am Jehovah. This lies upon it, if you will acknowledg me to be the Lord, to be Jehovah; be just in your dealing, have no unjust ballances, let there be no injustice in your trading. And in Deut. 25.13. and so on to the 16. Thou shalt not have in thy bag divers weights, a great, and a small; thou shalt not have in thy house divers measures, a great and a small: But thou shalt have a perfect and a just weight, a perfect and a just measure shalt thou have, &c. For all that do such things, and all that do unrighteously (mark) are an abomination to the Lord thy God. There's much laid upon it, you think you may take liberty in such things, no faith the text, all that do such things they are an abomina
tion to the Lord thy God, 'tis not only a thing that God forbids, but a thing that God abominates to be deceitful in trading. Doest thou profess any interest in The Point God? haft thou any hope that God should be merciful urged to thy soul, to do thee any good? doest thou think that God is thy God? know this is an abomination then to thy God, to that God that thou professest to have any interest in; nay, in Prov. 11.1. there's likewise a Scriptu
ture to the same purpose, A false balance is an abominat-
on to the Lord; but a just weight is his delight. God takes pleasure in that. Now faith the Prophet here, The ballances of Deceit are in his hand, as if he should say, let him have riches any way, he doth not mind turning to God, but he regards the ballances of deceit.

We are to understand this for all kind of deceit in trading, though only ballances are here mentioned, yet here's a symmetry; one special thing is mentioned in a business to set out all of that nature, not only Deceitful Ballances, but Measures, and Tale, and Lights, and Mixtures, when they shall mix water and other things with any Commodity to make it heavier, or mix ill ware with good ware, deceitful glosses, and appearances, to make wares that are ill to seem to be good by many Arts that Trades-men have to put a gloss upon their wares; deceitful words, to tell them what they cost, and what the goodness of it is, to make many protestations, yea, and deceitful Oaths, all such things are here condemned; and deceitful Books, and deceitful Reckonings; So that by Ballances of deceit, are alwaies of Merchants, of Trades-men, whether by Ballances, Weights, Measures, Tale, Lights, Words, Protestations, Oaths, Appearances, Glosses, Mixtures, Books, and Reckonings, all kind of deceitfulness is here condemn'd, He is a Cana-

nite. Yet those have their due honor, that are righteous in their dealing; but such as make profession of Merchandize, and are not righteous in their dealings, they cannot think much that the Scripture should call them in the way of upbraiding, a Cananite.

Or if he doth but joyn with others in deceit, that come in here: As if there be any men, and the way they take he knows it is to cozen others, yet to get gain he will be content to joyn with them to partake a part of their gain: these things, and perhaps your own consciences would tell you of abundant more that you know of, of the mysteries of iniquity that these is in trading: As we reade of those
those in the Revelation, that were under the power of Antichrist, they might not buy nor sell, except they had the Mark of the Beast upon them. And the truth is, among a great part, if not most of our Buyers and Sellers there is the Mark of the Beast upon them, deceitfulness and falseness among them, and because this is thought to be so light a matter, therefore the Scripture lays the more weight upon it. And so much as the time will give me leave, I shall labor to lay some weight upon this, Of deceitfulness in waies of Trading.

_The ballances of deceit are in his hand._ That is (faith a Learned Interpreter upon the place) By this that they are in his hand, is intimated a continual and perpetual study and endeavor to deceive, he hath it at hand, and it is in his hand continually. In the forenamed place, Deut. 25: 13. and so on, There men are forbidden to have a false weight in their bag; you must not keep a false weight in your house, much less in your hand.

Or it may be he alludes to those that have a slight of hand, to make the ballances turn one way, or the other way, so as their Customers shall not perceive it.

_— And he loveth to oppress._

What oppression is there in Trading? If I buy a commodity and sell it again, what oppression can there be? There may be oppression in Trading, As thus:

1. Oppression in Monopolizing of Commodities, that poor men that have been brought up to such a Trade, and that have no other livelihood at all but that, that a few men get into their own hand, and make such use of it themselves that poor men are not able to live by them, this is oppression; Certainly this monopolizing in Trading is a great oppression, the Lord hath in great measure delivered us, but not wholly delivered us from that, there is a great cry in many parts of the Land. And
And then Secondly, Oppression in Trading; when as men take the advantages of mens weaknesses that they deal withall in their Trading; but especially when they take advantages of mens necessities, that is. If I know that such a man must sell his Commodity, now for men to take advantage of his necessity and therefore beat it down, so as even almost to undo a man because he is necessitated for the selling of it. I verily believe you know the meaning of such things as these are.

Or now, Those that work upon the necessity in buying, as sometimes when men bring over Commodities, and must bring over such Commodities, you will let them lie to the last period, that so you may have them at any rate, and so when you come to know that men must needs have a Commodity of you, then to raise the price so as they cannot live upon it, this is even to drink their very blood, this is Oppression.

They love to oppress: (that is) The poor of their wages.

There are many poor men that are servants to you that are Merchants, and Trades-men, they live upon their labor, and they must come and fetch Commodities of you, that they must live by; now you knowing their necessity that they must have your work, therefore you beat down their wages, and not give unto them according as they may maintain their families: you will say, I do not wrong them. If he doth not, another will, but that will not serve the turn.

Or otherwise, They love to oppress: Trades-men oppress their debtors, when they have gotten poor men into their debts then they will make them that they shall buy of them, and of none other, and so will put off any of their braided ware to them, and put it off at a dear rate. You will say, We sell it them, yea, but you force them to buy of you; for if they should go from you, then you fall upon them, and put them into prison, or evil intreat them.
them some other way. This is to love to oppress, to take the advantages of mens necessities when they are grown poor. Certainly these things are grievous to the Spirit of God, and are abominable in the eyes of God, these are rebuked here, and that you may see that there is a great deal of evil in these Ballances of deceit, and oppression in trading, do but consider these particulars.

First, Observe how this is brought in, in my text, as opposite to turning to God; Turn to God, then presently, He is a Merchant, the ballances of deceit are in his hand; he loveth to oppress. Those men that live in any way of deceit or oppression to get gain to themselves by those waies, these are men that yet have not turned to God; thou hast not turned to Jehovah, thy heart is not turned to him, thy heart is turned to the earth, the earth is thy portion, thou art to look for the things of the earth to be thy portion, it is not God that thou hast chosen, nor turned unto him.

Then Secondly, Thou dost certainly not know what sin doth mean, that darest venture the least sin for the greatest gain; had God ever enlightened and awakened thy conscience to see what sin doth mean, thou wouldest rather lose all thy estate, and be clothed with rags all thy daies, than willingly to commit the least sin, to get the greatest estate. It was a Speech of Austin, That there must not be so much as an officious lye, that is, a lye when a man intends no hurt, but good, yet this must not be told, faith he, no not for the saving of the souls of all the world; surely then a lye must not be told to get twelve pence in a bargain, or five shillings, or fifty shillings, or five pounds, it must not be told to save the souls of all the world; Now to tell a lye to deceive others as well as thy self, surely God hath not yet laid the weight of sin upon your souls, the day is yet to come that you shall know (perhaps to all eternity) what the weight and burden of sin means.

And
And then in the Third place. Certainly you do not trust in God, you may speak of trusting in God, but it is apparent by this, That you have jealous thoughts of God, that you do not believe that God takes care of you; and here's not only sin, but it shews your misery, you are in such a condition, that your own consciences condemn you, and tell you that God takes no care of you, for did you believe that God had care of you, care over my body, my estate, my soul, then I'd leave it to God, I'd cast my care upon God, I'd go on in God's way, and leave all other things to God. But now, when a man is low in the world and would fain rise higher, or would provide such a portion for his children, and he falls to deceiving, and so thinks to get it that way, this is the plain explicit English of it; "For my part I dare "not trust God to take care for me, and that that I think "God to do for me is not enough, if I trust to God's bles- "sing, I may be a poor man, my children may be poor, "and I dare not trust to promises, nor protections, nor "providences, but I must take my own way; (the truth is, the language is as much as this much) I cannot get "an estate by God, and therefore I'll see what I can do "by the Devil.

And then Fourthly, All duties of Religion that thou per- "formedst are rejected by God; you who are conscientious to "your selves of waies of fallenes in your trading, and it "may be have gone on many daies and yeers in your waies, "I say, all the duties of Religion that you perform are "rejected by God, you will deceive, and yet come to hear, "and deceive again, and yet hear, and so make the duties "of Religion to be a colour to your deceipt. Who would sus- "pect such a man that is so forward in matters of Reli- "gion that he should be so deceitfull? Oh! cursed is that "wickedness above all wickedness, it is aggravated by "this, When thou makest Religion to be a colour of de- "ceit, know, that God casts all thy profession and du-
ties as filth and dung back again in your face. I'll give you this on Scripture in Ezek. 28. 18. Thou hast (laith the text) defiled thy Sanctuaries (how?) by the multitude of thine iniquities, by the iniquity of thy TRAFFICK: By the iniquity of thy Traffick thou hast defiled thy Sanctuaries. You go abroad and there you traffick, and deceive, and put off false Commodities, and have false Reckonings, and the like: now you come into the Sanctuary, Oh but you defile the Sanctuary by the greatness of your iniquity; and among other greatness of your iniquities, the iniquity of your Traffick is that that defiles the Ordinances of God unto you: In Micah, 6. 8. when those Hypocrits had said, What shall we do? shall we come with ten thousand Rams, and Rivers of Oyl? Saith the Prophet, He hath shewed thee, O man, what is good; And what doth the Lord require of thee, but to do justice, &c. As if he should say, Though you come with all these things, it's all to no purpose, whatsoever Offerings you offer to God, it's all nothing, except you do Justice.

Fifthly, There is a curse mingled with every thing thou dost enjoy. Though it may be some things are gotten honestly, yet (I say) there is a curse mingled in all things thou dost, it doth venom and poison every thing thou dost. In Zach. 5. 3. there was a flying Rol of twenty Cubits, and the breadth of it ten Cubits: then said he unto me, This is the curse that goeth over the whole earth, (for whom?) For every one that stealeth shall be cut off &c. Everie bit of meat thou eatest at thy Table thou maist look upon it as dip: in the curse of God, I have gotten this by deceit, thou wouldest be loth to have everie bit of meat rouled up in dirt and so put into thy mouth, but everie bit of meat is rouled up in the Curse of God.

And then Sixthirdlie, surelie thou that art guiltie of this deceit in the way of trading thou canst not pray, if thou comest to prayer, surelie thy conscience is verie blind,
blind, for when thou art conscious of thy self of deceit, how canst thou come into the presence of a righteous God? Canst thou say, Oh Righteous Father? darest thou come into the presence of such a Holy and Righteous God that proffes, to abominate thy ways, surely thy conscience must be very blind, if thou dost not understand the evil of thy sin; It may be there was a time at first of thy trading that thy conscience did trouble thee for a little time, thou hadst mis-giving thoughts, but thou hast worn them out, and so art ready to bless thy self that thou hast gotten over such a difficulty as that is: thy condition is far worse. Or if not, If thy conscience be not fear’d with a hot Iron, then thou wilt be terrified. I verily think that those that have any light left in them that they dare not go to prayers; Oh! dost thou so prize a little gain, as to take away the freedom of thy spirit, and the holy boldness of thy heart in prayer! Oh how shouldst thou say to Gain, Get thee hence as a menstruous cloth.

Seventhly, Know, that if thou shouldst come to make use of thy estate in any good work, God rejects it: Isa. 61.

8. For the Lord love Judgment. I hate robbery for burnt offerings; What will you come and get by deceit an estate, and come and offer it to me, I abhor it faith God.

Chrysostom. 'Tis a speech of Chrysostom, Why dost thou despise, and despight God in this; in bringing unclean things to him? it's a reproach to God: a man that hath gotten an estate by deceit, if he brings his estate to any Service of God, he doth reproach God.

Eighthly, know that God will avenge such things, it may be the poor man that thou oppressed in thy trading he cannot right himself upon thee; because a bargain is a bargain (you will say) yea, but God will come over with the bargain again; it may be you have done with him in your bargain, but God hath not done with you.

You will say to him, You saw what it was, and you bought
bought the thing of me as it was, and I have nothing to say to you; but God hath much to say to you in this, mark those two Scriptures, Micah, 6. 11. the Lord having shewn what he did require, that men should be just in their ways, now faith the text in ver. 11. Shall I account them pure with the wicked balances, and with the bag of deceitful weights? for the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth; therefore also will I make thee sick in limiting thee. Oh!—when God comes to smite thee, he will make thee sick to purpose: sickness to such men as have defiled consciences in their trading is dreadful sickness indeed, as if God should say, You shall have not great content in what you have, I will be avenged on you for what you do, either you, or your heirs shall no enjoy it. But that place concerns Christians very much, a place that it's impossible for you that are exercised in Scripture, but you must needs take notice of it, 1 Thes. 4. 6. That no man go beyond, and defraud his brother. In any matter, you must not go beyond your brother; your brother is weak, you will say, Let the weaker look to it as well as he can: No, you must not take advantage of his weakness, he is your brother, you must not defraud him, no not in any matter, why? because that the Lord is the avenger of all such, as we also have forewarned you and testified.

And know this day, the Lord forewarns you once more by the Ministry of his Word, and the Lord by his applic. of the Word doth testify against you in this one thing, and if you go on in any way of deceit, you go on against the verie strength of the Word, and strength of Conscience this day, and this Word that is preached this day to you shall certainlie testify against you another day.

Yea further, When you come to die, Oh! how terrible will death be to such men! when they shall leave the sweet of all their estates, and carry nothing but the guilt,
of all with them: In Job, 27. 8. What hope shall an hypocrite have, though he hath gained, when God takes away his soul? Sometimes men they seek to deceive, and they are discovered, and so they are rendered base and contemptible to all the world; yea, but sometimes again, they may carry it so cunningly, as they shall never be discovered, perhaps in this world, but they shall gain, as Ephraim faith here, I am become rich and have gotten substance, but what hope hath this hypocrite though he hath gained? what profit shall it be though thou hast gained the whole world and dost lose thy own soul? See also James, 5. 3. The rust (of your Gold and Silver) shall eat your flesh as it were fire.

10. Yea, Know further, That thou must restore, if thou hast any estate now, or if thou ever comest to have any estate, it must be restored or thou cannot not expect to find mercy from God with all the sorrow, cries, and prayers that can be, without restitution, there cannot be expectation of pardon and forgiveness. The ancient speech that all Divines in all Ages of the Church have closed withal was, There must be Restitution of that that is fallie gotten, if it be in thy power to do it, thou must restore it or else thou canst not have any hope of mercy, those sweet morsels that you have swallowed, must be vomited up again; And therefore you that are Apprentices take heed of pleasing your Masters, to be deceitful, for if you have a hand in it you must restore. I'll give you Scripture and Reason for it.

The Reason is this, That it is impossible that any kind of repentance can be accepted of God without restitution, the reason is, because, That if I have power to restore, all the while I do not restore I do continue in the sin, I do not only wrong the man just the very hour I have deceived him, but all the while I keep that which is his in my hand, this is the argument that repentance can never be accepted of God that may stand or doth stand
stand with a wilful continuance in the sin that a man seems to repent of. Do I repent of my sin, and yet wilfully continue in the sin? I say, Wilful, for I have it in my hand to restore: Oh but I shall undo my self; I but that's wilful still, Is it better for thee to keep an estate, or to keep a sin? Now certainly any man that hath any light must needs acknowledge thus much, That if I truly repent me of my sin, I must do what possibly I can to undo my sin; Can I say, I am heartily forrie for a sin, when I do not what I can for to undo that sin again if I can?

And for the Scriptures for Restitution, there are divers, I'll give you two or three, 
Ezek. 33. 14, 15. And Scripture, 
when I say unto the wicked, Thou shalt surely die: If he turn from his sin, and do that which is lawful and right, if the wicked restore the pledge, give again that he hath robbed, &c. he shall surely live, he shall not die. He doth not walk in the Statutes of life except he give again that which he hath robbed. And so in Numb. 5. 6, 7. there you have the Law about restitution, when a man or woman shall commit a sin that men commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, (is this all?) and he shall recompence his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. He must confess his sin, yea, but that's not enough, but he must recompence the partie. This is a most excellent Scripture; Mark, it's said here, 
If a man shall trespass against the Lord, it's not only against Man, but against the Lord, against the rule of Justice that the Lord hath so set for the maintaining of order and humane Societie in the world: And then observe it further, if a man or woman commit a sin, that men commit, and do a trespass, you will say, I do no other than all tradesmen do, mark, faith the text, If a man or woman commit any sin that men commit, as if the holy Ghost should say, I
An Exposition of

Chap. 12

confess it is a sin that is ordinacie, but though it be ordinarie committed by men, though there should be confession of that sin, yet if there be not restitution, it will do you little good. I remember Latimer in one of his Sermons that he preach’d before King Edward, speaking of this very point of Restitution, he faith that the first day that he preached about it there comes one and gives him twenty pounds to restore; the next time he preached there comes in another and brings thirtie pounds, and another time he preached and there comes another and gives him two hundred pounds, ten shillings, and he hath this homelie expression, Restore what you have gotten, else you will cough in Hell, and the Devils will laugh at you; Certainly it is that, that will lie heavie upon conscience; Gravel in the kidnies will not grate so upon you as a little guiltinesse that is upon your consciences. I my self knew one man that had wronged another but of five shillings, and it seems he did not much regard it being but five shillings, yet God awakening his conscience fiftie yeares after he comes and could not be quiet till he had restored that five shillings. And therefore know, that though it be manie yeares since you have gotten anything by deceit and wrong, yet God will (if he hath a love to you) put you to restore it again. Oh! what foolish lus are the lus of covetousnesse, as the Apostle faith, Those that will be rich they fall into many foolish lus; this sin of covetousness, and deceitfulnes it doth bring men into foolish lus, and makes men pierce themselves with manie sorrows; and Oh! that God would pierce them with some sorrow this day, that they might never have one nights rest quiet, till at least they do resolve in their hearts that they will set upon a way to make Restitution.

And even those of you that have made false agreements with your creditors, if God awakens your consciences, I see not how you can satisfie your conscience till you satifie
tisfe them, these things will not be peace another day.

Now the Lord convince those that hearing the Word of God are guilty, and know that God will call for an account of this thing, and of this text that through providence you have come to hear of this day.

Ver. 8.

And Ephraim said, Yet I am become rich, &c.

In the Verse before Ephraim is charged for being a Merchant, for having the Ballances of Deceit in his hand, and Loving to oppress; but yet Ephraim faith, I am become rich.

Yet.

The Particle here is [nevertheless,] as if they should say, Vevomtamen. Let the Prophet say what he will, let him enveigh against me as he pleaseth, I know not what he means by his Deceit, and Oppression, I am sure I gain well by it, Yet I am become rich, I am sure I prosper in this way, and that's enough for me.

I have found me out Substance.

The Hebrew word that is here translated Substance, it signifies sometimes Iniquity, Labor, Violence, Rapine, Affliction, Riches, an Idol, and Substance; all these things this word signifies: for indeed most of them, if not all are usually joyned together with Riches, where men are wicked that do enjoy them.

I have found substance.

The Greeks they have a word, Rest, Refreshing to my soul. They έπανάγω.
They account the great refreshing and rest to their souls to be in the riches that they have gotten, however they get them.

I have found Substance.

Exp. Those things that the Prophet tells us of, they are but Notions, Imaginations; but in what I have found there's Substance, to have an Estate, and Riches, and Comings-in, there's Substance, I have found Substance.

Obl. 1. First from this observe, Wicked men will have something to say for themselves though their ways be never so foul. The Prophet charge them of very foul things, the Balances of Deceit, and loving to oppress, and other sins before were named. Yet Ephraim [faith] He hath somewhat to say: It's a very hard thing to stop the mouths of wicked men, and especially Rich wicked men; wicked men that prosper in their wicked ways, say what you will you cannot stop their mouths: The work of Conversion is not so much as begun till the mouths of sinners be stopped, till they be so convinced of their evil ways as they have nothing to say for themselves.

Obl. 2. Secondly, Men though very wicked and going on in very sinful courses, yet they may prosper for a while. Ephraim said, I am become Rich.

It's true, sometimes God meets with wicked men and curses them in their way, that they have not their desire satisfied, but many times they have, they do become rich, they get their hearts desires: Job 21. Psal. 73. with other places sufficient for this.

Obl. 3. Thirdly, Wicked men in their prosperity and riches, what they get, they attribute to themselves. I am become rich, and I have found Substance, I have got: They do not look up to God, indeed they dare not; those that get by a sinful way, they dare not acknowledge God in it: and this is the evil of getting anything in a way of sin, that a man cannot come to God and say, Lord, I bless thee that thou hast
hast given me this; no, his Conscience would fly in his face; wicked men attribute all to themselves: This is a very wicked and vile thing, Deut. 6. 12. Beware, lest thou forget the Lord thy God, speaking of their having Houses, Deut. 6. 12. and Lands, Beware, lest thou forget the Lord thy God, and only Interpreted look at thy self; & attribute all to thy self, that's the meaning.

Then Fourthly, Carnal hearts they account outward things (Riches) to be the only substantial things. I have found substance; they think there is no substance in other things; you speak of Spiritual things, of Communion with God, of Faith in Jesus Christ, and of the Promises, they are but poor dry things that have no substance in them; but tell me of Gain, and Comings-in, there's some favour there, there's substance there; For indeed there's nothing gives substance unto Spiritual things but Faith, in Heb. 11. 1. Faith is the evidence of things not seen, and the substance of things hoped for, Faith doth give a substance to spiritual things; a Believer looks upon spiritual things as the most substantial, and looks on these outward things as imaginary; Carnal hearts think Spiritual things imaginary, and an outward estate substantial; it's quite contrary in those that are Spiritual, in the 8. of Proverbs, ver. 21. faith Wisdom there, That I might cause them that love me to inherit substance, to inherit that, that is; as if there were nothing had a substance but only that which comes in by Wisdom, by Grace. We call rich men, substantial men, such a man (we say) is a substantial man, for indeed all the substance that the world looks after, it is riches, they make account that's substance.

And then Fifthly, When carnal hearts have got estates, they much glory in what they have got.

I am become rich, and I inherit substance.

They make their boast in what they have got, they bless themselves in their way; in Zeph. 1. ver. 9. it is spoken of the verie servants of rich covetous men, that seek to get an estate but to their Masters, in a way either
of violence, or of deceit. They leap upon the threshold (the
truth) They triumph, and leap, and skip in their
rejoicing that they have circumvented others, that they
have got such and such things to their Masters; much
more then will the Masters themselves leap and rejoice in
the having their hearts desires fill'd: They glorie in it.

And then Sixthly, and that's especially to be obser-
ved here, That carnal hearts that get estates in sinful ways,
they seek to relieve their consciences that are full of guilt, with the
consideration of the outward comforts they do enjoy. The Pro-
phet charges them with their sin, charges the guilt of
their sin upon them. But we are rich say they, and we
inherit substance. Wicked men will seek to relieve their
consciences, their guiltie consciences, in the rejoicing in
their riches, and in their estates, and in what they have
got; in Isa. 57. 10. you have a Scripture somewhat suit-
able to this, Thou hast found the life of thine hand, therefore
though was not grieved: It may be if a man goes on in an e-
vil way and doth not prosper in it, if God crosses him in
it, then he begins to bethink himself, Is not this a sin-
ful way? doth not God oppose me in it? and then he be-
gins to be griev'd; But if he can find the life of his hand
go on, and he prosper and have what he desires, then he
will not be griev'd, then his heart is hardened: Wic-
ked men will set their riches and estates against all their
guiltiness, and think it will countervail it. I beseech
you consider this Note,

"There is no more full and sure sign of a man of the
world, of a worldlie man than this, That he can think to
relieve his conscience in the guilt of the least sin, by the
enjoyment of all the things of the world that he can set
the good of the things of the world against the guilt
of sin, that he can put any thing in the world in the
ballance to downweigh the least guilt of any sins; here
is a worldly heart, here's a man of the world, a wretched
heart, thou dost bless thy self in a great estate thou get-
test,
left, but hath there been no guilt at all that thou hast contracted by that estate which thou hast got, Thou canst not say but some guiltinesse hath been contracted, yea, but this contents thee, there is so much gain comes by it. Oh! thou art a wretched man that canst the gain in the world to the least guilt that thou hast contracted, Oh! it hath been an ill bargain, riches got by guilt, thou hast made (I say) an ill bargain for thy self, thou knowest not God, knowest not with whom thou hast to deal that canst set any gain by sin for to countervail the evil of that guilt that thou hast committed for the getting of that gain of thine.

And further, Wicked men labor to satisfy their consciences with the prosperitie they are in, and what they have got by their sin as they set it against their guilt, so in the Seventh place, They persuaded themselves that God is not, (at least) so much displeased with them as many would bear them in hand. Surely if my condition were so dangerous as you would persuade me to, I should not prosper so much in my way as I do, I should not get riches so as I do; upon this they begin to think that God is of their mind, as in Psal. 50. 21. Thou thoughtest I was like unto thy self: we find it by experience that when men are under affliction, when Gods hand is upon men then they begin to think that God doth not like of their waies; but when they go on and prosper they are readie to think that God approves of their waies, that they walk in. There's a notable storie concerning the Mother of Lum- bard, Gratian, and Cameflor, [The first, the Master of the Sentences (as they call them.) The Second, the compiler of a great part of the Popes Law, the Decretal Epistles; the third, the Author of the Scholastical Historie, the best man and book of the three.] All famous men, and all the three of them were Bastards; Now the Mother of them of Gratian &c. being a Whore, when she came to make her confession to the Priest, she could not acknowledge much evil in it,
and the profest she could not find her heart griev'd or
troubled much about it; (when the Priest urged her
penance and repentance for it) because though it's true,
that the thing was evil that she did, yet that she did pro-
 sper so well, that they were three such eminent men of
such great use as those were. Thus it's ordinarielie, men
think that it may lessen the greatness of their sin if they
get anything by it, if they prosper in their sinful way,
there is no such cause of trouble and grief for it: The
people they may laugh at me (sith a covetous man) but
I applaud myself at home, when I behold the money in
the Cheft, so long as I see comings in, let men talk what
they will, I cannot beleve that things are so bad as they
report, that God is so much against me, but I hope God
loves me. These are the reasonings of a carnal heart,
and all because he prospers in his sin. I remember it's
reported of Dionisius that when he had committed Sa-
criledg, and had a good voyage after it, faith he, See
what a good Navigation the Gods hath granted me;
you tell me of Sacriledg, but I am sure I have had a good
Voyage after it. Oh! these are Heathenish reasonings,
and yet I fear they are not altogether rooted out of such
as profess themselves Christians. You that have good
Voyages abroad (observe it) it may be if you meet with
an ill Voyage, then you begin to recollect your self,
What sin have I been guilty of? but now, if you have a
good Voyage, though you have contracted much guilti-
ness upon your spirits while you were at Land, yet pro-
 spering in your Voyage, you never think of anie danger,
but all is well because you have a good Voyage. Oh no,
a good Voyage is no sign that there is not guiltiness: As
sometimes I have told you, that a painted face is no sign
of a good complexion; it may be it is the Curfe of God
upon thee that doth let thee so to prosper, and if God
had anie love unto thee he would not let thee to prosper
so as he doth, he would cross thee in thy waies that so
thou.
thou mightest bethink thy self, There's another man perhaps that was as wicked as thou, and yet the Lord had a love to him, and he crost him in his waies, so that he hath begun to bethink himself, and not to be at rest till he sees the guilt of his sin done away; but for thee, God's heart it seems is not yet towards thee, he hath no love to thee; and if he lets thee go on and still prosper in a sinful way, this is from the fruit of Reprobation; and certainlie there cannot be scarce a greater note of a Reprobate than for a man to prosper in a sinful way: This is that we should all pray to God to deliver us from. Lord, let us never prosper in a sinful way, if thou feest probation, our way be naught, that we contract guiltinesse upon our spirits in our way, Lord, let us not thrive and prosper; if we do, a thousand to one but we are undone for ever.

He said he was rich, and he had found substance.

So he put off all that the Prophe te spake. I remember in Luke, 12. when Christ was preaching to the Pharifees, the text faith, Those that were rich derided him; rich covetous men they slight any thing that is said against them, for they have where withal, they think to relieve their consciences against all their guilt; Well, though thou maieft think to relieve thy conscience for the present, it will not alwaies be so, there is a time that conscience will speak, and will not be put off with those conceits that now thou puttest it off withall, The Saints they believe the Word against fience, and carnal hearts believe fience against the Word; here's the difference between a Godly man, and a wicked; I say, one that's Godlie, and hath Faith, he believes the Word against fience; let me go on in a way that I know is God's way, though I do not prosper, yet I have peace in it, I do not repent me of it; but a wicked man, he will believe fience against the Word, let the
Word say, my way is never so dangerous, yet if I have experience by fence, that I prosper in it, that shall suffice me, Yet I am rich, and have got substance.

— In all my labors they shall find no iniquity in me, that were sin.

In all my labors] That is, In all that I get by my labors.

They shall not find in me that that is sin] That is, Let them search they shall not find in me that that is; No, as if they should say, I abhor what you say, To oppress, cheat, and cozen, Who can prove it? let any man prove if he can, that I do cheat, or get anything in a false way, let any man dare to come and say it; Is there any Law that can take hold of me? They shall not find iniquity in me; though there be some little matter, yet there's not any great matter, not any thing that the Law of the Land can take hold of me; and if my way be such as no man can take advantage against me by the Law, why should I be thus condemned and cried out of as I am. That's the meaning of these words.

In all my labors.

From thence the First Note is this, That evil things many times have good names. The truth is, That which is meant here, is that which they had got by Oppression and Deceit, and they call it by the name of their Labors: so Covetousness is call'd by the name of good-husbandry, and following their Callings, and the Art and Mystery of their Callings; Many men think to put off their consciences with good words, It's but the Art of my Calling, and good-husbandry, and the like, in all my labors. Further, observe;

It's very hard to convince any covetous men of their iniquity, Rich, covetous men are much conceited in themselves; in Prov. 28.11. The rich man is wise in his own conceit. You shall
shall sometimes see a man that gets riches, and as we say of some when we look upon their wit, we wonder at their wealth; and others when we look upon their wealth, we wonder at their wit to get an estate, they have wit only to get money, but for any thing else they are ignorant, poor, weak men, especially in matters of Religion, as weak as children, and yet they are wise in their own conceits, for they have got that that they see all the world runs after: It's very hard to convince covetous men of their falsehood, that they get any thing in a sinful way.

Again, There is no sin that is more hard to convince a man of, than the sin of Covetousness; and yet the Apostle speaks in 1 Cor. 5.11. That it's a sin for which a man is to be cast out of the Church. When almost did you ever hear of a covetous man convinced? What example can you almost ever bring of one that hath been covetous, and rich, and got his estate in a false way, that shall come and give glory to God, and acknowledge his sin, and cast up his sweet morsels again? Covetousness it is a besetting sin, it is a blinding sin; Who shall find any iniquity in me? What do I do but that I may?

Then Thirdly, That covetous men, as it's hard to convince them, so they do not love to be charged with their sin: For so according to some it is, Who dares charge me? It is a very dangerous thing to charge a rich man of any evil, for he hath his Purse by his side, and can tell how to revenge himself upon you.

Yea, Fourthly, Men notoriously guilty, may yet in words at least profess what they are guilty of, to be an abominable thing. Who shall find iniquity in me, that were sin? If I should be false that were a very horrible and vile thing. Come to all trades-men one after another, and tell them of cheating, and cozening, and deceiving; they will scorn your words, it were a wicked thing, one were unworthy to live: How often Trades-men when they have a mind to cheat,
cheat, will profess, That if they should cozen and cheat, they were unworthy to trade any more? Oh! what cauterized Consciences have many men that give up themselves to gain, that make all their Godliness to consist in gain, that make Mamon their God, that will go so directly against their consciences. Luther renders it, God forbid that I should be found wicked in my actions. Oh! many that have much guiltiness upon them, will clap their hands upon their breasts, and when you charge them, you have cheated and cozened us, Oh! God forbid that I should do so; and yet their consciences will tell them that they have done so, and will be ready to take their oaths, and swear, and use such curses that they never did such a thing, or never had such a thing; and when their Books are false, will swear that they are true.

Again, If wicked men cannot be accused by other men, then they care not. If they can carry it so closely that men shall not see it, then they bless themselves, all is well and fair, if they have cunningly contrived their wickedness that men cannot charge them, Who shall find iniquity in me, that were sin? Well though you think your selves well enough because men cannot accuse you and find out your sin, yet God can find it out, Deut. 32. 33. be sure your iniquity will find you out, God hath his time to find out iniquity, that will be sin to you, and there is much between God and your consciences, though men cannot charge you. Oh! but if so be, that God would but discover unto the world, unto all your neighbors what he is able to charge you of, how loathsom would many of you appear to your neighbors! how unfit would you be to trade with men, or who would meddle with you! if (I say) God should open to the world all that he is able to charge you of. Now certainly your condition is not the better because it is kept so secretly that men cannot charge you, but perhaps it would be better if they could, for it might bring you sooner to be humbled for it;
it; you think now because you have only to deal with God you can do well enough with him: Do you think it such a matter to deal with the infinite, holy, and glorious God! Indeed Servants would be troubled if their Masters should know their deceit and cozening; but if a little child knew it they care not for that; so men think it is no matter for the knowledge of God, but they are loth that men should know it, that will bring shame and disgrace unto them; Oh! carnal, wicked, Atheistical heart that cannot be satisfied if men know the evil, but can be satisfied well enough though God knows it!

A Sixth Note is, A carnal heart lessens his sins that he commits.

Indeed the words may carry it, Who shall find iniquity in me? If they could find it I would acknowledge it to be a great sin. But I rather take it thus; Who shall find iniquity in me that were any great matter? Both these ways I find Interpreters carry it. It is but a little over-reaching, a little craft and cunning, the matter is not great. Well, that which thou accountest little, the Lord will account great another day, the over-reaching thy brother, the defrauding thy brother, though it be but a slight of hand, God will find it to be a great matter one day, if God were but humbling thy heart, and doing good to thy soul, Thou wouldest rather aggravate thy sin, that's in the way of a true Convert, he labors rather to aggravate his sin, to bring all the circumstances he can to make his sin heaviest upon his soul: Oh! I find I cannot get my heart to break for my sin, I cannot apprehend the evil of my sin as I would in the greatness of it, and therefore, Oh! that God would help me to see the greatness of it; he studies all the circumstances that he can to make his sin great in his own eyes: but now a heart that is not wrought upon to a work of Repentance, all that he labors for, it is to lessen his sin, and to have all the reasons
Ill signs.

1. When he can stand out no longer than he falls a lessening: It is no more than others do, and how should I maintain my family? and I hope men may make the best of what they have? Oh! If the Lord once shew thee the evil of sin, all these reasonings will vanish before thee, and thou wilt fall down and humble thyself before God as one worthy for ever to be cast out from the presence of God: for in this that thou dar'st not trust in him, thou seek'st to Hell to provide for thyself and family, rather than thou wilt depend upon God.

And then the last Note is this, That if men can but escape the danger of Law, that they cannot be sued, there's all that they care for. Who shall find iniquity in me, that were sin? That is, by the Law: Oh! how many are there that you may easily convince them that they have been very false, you speak to their consciences, yea, but what's that? can you take your advantage? Take your advantage if you can, say they: Now if it were not for Atheism in mens hearts it would be the greatest advantage of all, that a man is able to charge his conscience: What witness have you for such a thing? I have your conscience, Oh they are glad of that, if they hear that you have no other witness, then they think they can do well enough: Now that's an argument of Atheism in mens hearts, that they think they are well enough whatsoever they do, when Law cannot take hold on them. Well, there is a Court of Conscience to sue thee in, and Justice will sue thee in that Court, and cast thee one day, though mans Law cannot. It follows.

Ver.
And I that am the Lord thy God from the Land of Egypt, will yet make thee to dwell in Tabernacles, as in the days of the solemn feast.

The dependance is this: You say you are grown rich by those sinful ways of yours; I am grown rich, I have found substance: You think now you have no need of me, you have found substance other ways, and I am forgotten by you; but you should remember that I am the Lord your God, and that God that brought you out from the Land of Egypt; there was a time when you had need of me; there was a time when you knew not what to do without my help, when you were in great affliction, then I delivered you with a mighty hand, you should remember those old mercies of mine; Oh! but you are ungrateful, you do not think what I have done for you in bringing you out of the Land of Egypt; If I be the same God still, why might not you live upon me, and receive as much good from me, as others? You will go and seek to shift for your selves by false ways, and forfake me, Am not I the Lord? that God that brought you out of the Land of Egypt, Have not I by what I have done for you shown plainly to you that you might alwely provide for your selves by me, as by any other God, by my ways as by any other ways that you take? Can any God work for you so as I have done? Is there that good to be got in those ways of sin as there is in mine? I am the Lord thy God from the Land of Egypt; not only at that time, delivering of you, but ever since, providing for you, graciously preserving of you, doing you good many ways, from the time that I have been a God to you, and yet you do thus wretchedly forfake me; In all your straits I have helped you, in all your necessities I have supplied you, in all your difficulties I have relieved you, in all
An Exposition of Chap. 12.

your distresses I have delivered you, in all you burdens I have eased you, everie way of my providence hath been gracious to you, from the verie time of your coming out of the Land of Egypt, how did I provide for you in the wilderness after by Judges, raising you up Kings?

And I am the Lord thy God from the Land of Egypt. The Observation is,

First, When men prosper in a sinful way they forget what God hath done for them in former times. As if he should say, You do not remember that I am the Lord thy God from the Land of Egypt; Now you are frolick and merrie, and have your hearts desires; but remember there was a time when you were low enough, and cried and made your moan to me in your affliction, Oh! remember those days. Oh! how ordinarie is it for us in our prosperitie to forget Gods mercies in delivering of us, from Affliction? We have been low enough not long since, but the Lord hath in great measure delivered us from our Egypt, and presently as soon as God hath delivered us, everie man begins to think of enriching themselves and are plotting for estates, presently (I say) we have forgotten our sad condition, the time of our mourning, our praying, Oh what disposition is there in our hearts now contrarie to what seem'd to be a while ago? when we were under sore and sad afflictions, New sins that we commit doth as it were occasion God to remember afresh his mercies that he hath done for us.

The Second Note is this, When you walk unthankfully it doth occasion the fresh remembrance of Gods mercy to you; God looks upon such a people that walk so vilie, What, are these the people that I have done such things for? it's as fresh in Gods memorie; (to speak after the manner of men) what he hath done for us.

And if we could have what God hath done for us afresh in our minds upon the commission of new sins, it would be a mightie means to humble us.

And
And the next is, Old mercies are great engagements to duty, and great aggravations of our sin or neglect of duty: But we have had occasion to speak of these things formerlie. It follows;

And I will yet make thee to dwell in Tabernacles.

By way of Interogation some reade it thus, What shall I the Lord that brought thee out of the Land of Egypt make thee to dwell in Tabernacles? Shall I yet continue my wonted love to you as to make you to keep your Feast of Tabernacles still with joy as you were wont to do yeerly? shall I do thus faith God?

Or as Calvin hath it: (and it's a peculiar interpretation that he hath, different from all) it's as if God should say thus. It is a wonderful thing that you should be so forgetful of my great mercie, in bringing of you out of Egypt, it is so out of your minds that I had need work over that deliverance again; What, shall I cast you out of your houses, and bring you into captivity again, and then deliver you again, and bring you into the wilderness to dwell in Tabernacles again? shall I go over my work again? It is so much gone out of your minds and hearts, as I had need to quicken up your spirits to go all over it again; this is Calvin's Interpretation upon this place; and he commonlie hits as right as any: And this Interpretation may be of verie good use to us thus,

Let us consider our selves, that if all God's merciful dealings towards us were to begin again, if we were to go through all those straits, and fears, and sorrows that we have passed through, our hearts would shake within us: as a Marriner that hath past through dangerous Seas, Oh he thinkes if I were to pass over these again, it would be hard and grievous: Now let us consider of this, if God should but put us into the same condition that
that we were in seven years ago, and say, you shall pass through all those straights that you have been in, and you shall come into the same condition that you have been in, it would be very sad to us to think of, it would make our hearts quake to think of it; I verily believe there's scarce any of you who have been any way observant of the providence of God towards you, but would be very loth to venture all again, would be loth that God should be to go over with you in all those providences; and yet God is the same God still, and may do it, yea, but flesh and blood would shake at it; now do not show your selves so unworthy of God's gracious dealings with you, as to put him to it to bring you into straits again, to renew what he hath done unto you. Thus he.

Many carry the words in a meer threatening way, and no otherwise. I did indeed bring you from the Land of Egypt, but I'le bring you into Tabernacles again, as if God should say, I'le cast you out of your brave stately Pallaces, your City and Country Houses, and you shall come into the wilderness again, and dwell in Tents and Tabernacles. Thus many.

But rather I think the scope and meaning of the words, is a consolatory Promise, whereby the holy Ghost invites them here to Repentance, as if God should say thus, Though you have indeed deserved to be cast out of your dwellings, you have deserved to be brought into Tents and Tabernacles in the Wilderness again, yet I remember my ancient goodness towards you, and my Covenant with your Father Abraham, I am the same God that brought you out of the Land of Egypt, and therefore return and repent, and I'le be with you in as much mercy as ever I was, what ever the breaches have been, for time past, I'le be as gracious to you as ever I was; as you have celebrated the Feast of Tabernacles with abundance of rejoicing, so I'le continue this your prosperous estate,
state, you shall from year to year have cause to rejoice; have cause to rejoice in the Feast of Tabernacles: For this Feast of Tabernacles it was the principal Feast of their rejoicing that they had; and therefore all their Feasts were Feasts of rejoicing, in Lament. 2. 7. They have made a noise in the House of the Lord, as in the day of a solemn Feast. There was Triumph and Joy in their solemn Feasts. But now this Feast of Tabernacles was a special Feast of rejoicing, and that you have in Deut. 23. 40. Feast of Tabernacles was after the gathering in of their Corn, and Wine, in Deut. 16. 13, 14. there you shall see further, and in the end of the 15. verse, Thou shalt surely rejoice, it is not only you may, but a Command, look to it that you do rejoice in this Feast of Tabernacles, so that the Feast of Tabernacles was a very joyful Feast. Now faith God; I am the Lord thy God from the Land of Egypt, and I will yet make thee rejoice, as in the Feast of Tabernacles. From hence we have these Notes.

First, God loves to give hopes of mercy to sinners upon their repentance; God loves to draw the hearts of wretched, vile sinners, by giving them hopes of mercie upon their repentance; so you have it in 1 Sam. 12. 21, 22. there they confess their sin, and their special sin, in asking a King above all; but faith Samuel, Though you have sinned, yet do not depart from the Lord, Yet there is hope in Israel concerning this thing, as in Ezra, 10. God sees that if there be not hope, men will grow desperate in their wickedness; Jer. 2. 25. They said there was no hope, and therefore they would go on still. Oh! it's good for sinners to see there may be hope.

And Gods Ministers when they have to deal with sinners, though very wicked, yet to give them some line of hope to catch at; though they be even drown'd in their Covetousness in the world, and in their guiltiness, yet to cast a line of hope; there is nothing reveal'd to the contrary.
An Exposition of
Chap. 12

contrary but there may yet be possibility for thy soul at length to be saved. Oh! let men take heed of despairing, determining conclusions against themselves.

It's not the greatness of any sin that can be ground enough for a desperate determining conclusion; for any man or woman to say, God will never shew mercy, I say, there's no greatness of sin, there's no circumstances to aggravate, that can be ground enough for thee to say, God will never shew mercy; it is a proud, sullen, desperate spirit of thine to make such conclusions; thou maist indeed, and thou oughtest to say, It were just with God not to shew mercy, the Lord might justly cast me out of his sight, but to say, That he will not shew mercy, it's more than thou, or any Angel in Heaven can say, & therefore, O wretched sinful guilty Consciences, and especially you that have been Apostats, that have forsaken God and his Truths, yet return, return, O return thou Shulamite, thou maist possibly find God as merciful to thee as ever he was, there's hope of mercy for thee still, and if thou dost not perish eternally it will rather be for some sin to come, than for any past; If God let thee live, if God let thee live to night, I say, thou wilt rather perish for the sins committed this moment, than for all the sins committed in all thy lifetime before.

But now for thy continuance in Impenitency, that's a new sin, for thy continuing in rejecting the Grace of God, for thy continuing in thy unbelief, this indeed may cause God to bring over again all thy former sins, and reckon for them. Oh! this Consideration might draw the hearts of the wretchedest wicked sinner to God.

Is it so, that it is not for any sins that have been past that I am like to perish, but if I perish, I shall perish for continuing rather in evil, than for what evil I have committed, Oh! the Lord forbid then that I should continue, let me this day make a stop in evil. The Lord would have hopes of mercie cast to wicked and vile sinners.

And
And let us be merciful, as our Heavenly Father is merciful; that is, let servants and children that have offended you, let them see, that upon their returning they shall find as much favor from you, as ever they did; sometimes Governors when they are provok'd, behave themselves so rigidly towards them that it makes them even desperate: God deals not so with you, do not you deal so with your inferiors.

And as God shews himself not to be changed, but will be the same towards this people as ever he was in goodness; and so it becometh us to be, that if we have shewn respect and any way to others, either in speeches or otherwise, if they appear to be what they were, it becometh us to be towards them as then, let them but appear to be what they were when such respect were shown to them, and according to the example of God it becometh us to shew our selves to them again, and again, to what we then did.

That am the Lord thy God from the Land of Egypt, will yet make thee to dwell in Tabernacles.

That's another Note, The Consideration of what God hath done, should help our faith in believing what yet he will do; he that hath delivered us thus far, may he not deliver us further? I am the Lord that hath delivered you from Egypt; Oh! let us make use of what God hath done for us to help our faith in confidence of him for doing further; The truth is, God hath done so much for England, as there is not more to be done than hath been done, and if there be but as much of the Power, Goodness, and Mercie of God towards us for the next five or six years, as hath been for these last six years, certainly it will be as glorious a Nation as ever was upon the face of the earth, it will be the beginning of the new Jerusalem, if God should continue so as he hath done. And why may not the Lord that hath brought us out of Egypt, bring us to rejoice as in the feast of Tabernacles?

And so Spiritually; God who at first did enlighten thy
thy mind, & brought thee from Egyptian darkness, Certain-
ly that God he is able to do as great things for thee still,
and to finish the work for thee. How many are there
that though they have found Gods mighty hand upon
them in giving a turn to their hearts, and bringing them
out of the gall of bitterness, and the bond of iniquitie,
and yet at any time when they feel but their corruptions
a little stirring, Oh they are readie to think that they
shall perish one day by the hand of those corruptions?
When we were enemies, were we not reconcil'd to him?
God hath struck the deadly wound to it, he hath morti-
fied thee, and the truth is, (consider but of this) I say
there is not more to be done to bring thee to Heaven (thou
that hast the least degree of Grace) than God hath alr-
die done; by giving thee the least measure of grace he
hath made a greater alteration in thy estate, from one
that is in an estate of nature, than the alteration will be
from thy Conversion to the height of glorie, that altera-
tion wil not be so much, neither will it require such a
great Power of God to make thee a glorious Saint in Hea-
ven, as it did require to make thee of one that was a child
of wrath to be a child of God, thou hast the better half,
and the most eminent power of God is put forth alreadie;
for our change from Grace to Glorie will be but gradual,
but our change from Nature to Grace, it is Total; and
therefore let thy faith be helped from what God hath
done, to beleive what he will do.

—I will yet make thee to dwell in Taberna-
cles.

Divers Learned men carrie this, I will yet make thee to
dwell in Tabernacles, to be a Promise of their return from cap-
tivity, that they must again in the Land of Jewry keep
the Feast of Tabernacles.

I confess were this a Promise to Judah I should think it
it to be the meaning of it, but because it is to Israel who never returned, I shall follow those that think it hath reference to the times of the Gospel, and to all the true Israel of God that should be converted to the faith, and I think it hath reference to that, because we find so often in this Prophesie of Hosea things that are so far off to be interpreted to the times of the Gospel.

Therefore I will yet make them to dwell in Tabernacles, Thus to be understood in this Spiritual Sense, That the Lord hath his time, though he seem'd to cast off these ten Tribes, yet to bring the Jews and all the Israel of God, to bring them into his Church, and to build several Tabernacles for them in his Church: And there in several Churches as so many several Tabernacles there they shall have the feast of sweet things, of fat things, of refined Wine upon the Lees, as in Isa. 25. the Promises of the Gospel are set out by a feast of fat things; so faith God, I'll bring thee into several Churches, as several Tabernacles, and there shall they keep a feast, and there shall their hearts rejoice and be satisfied as with marrow, and fatness.

My Brethren, the Lord hath delivered us in great measure from Egypt: all the difficulties now is about building of Tabernacles; for the present there's very little matter to make Tabernacles of amongst us. I remember Mr Ainsworth in Exod. 25. 3. he tells of a Tradition of the Jews, and cites Rabbi Menaschem for it, that observed there was no Iron stuff for the building of the Tabernacle: truly our hearts are most Iron, and hard one towards another, and therefore no fit manner for Tabernacles, in 1 King. 6. 7. There was no Iron tool neither heard in the building of the Temple. Oh! my brethren, Iron tools will not do the work for the building of God's Tabernacle, we must have other manner of tools than these.

There's no Tabernacles almost yet, wherein the Saints either of one judgment, or of another, have much rejoicing. The Congregational and Presbyterian Churches,

A Note for
An Exposition of Chap. 12

The exhibition of God hath not yet filled our Tabernacles that we have built, what God intends towards this Generation, whether ever to bring them into those Tabernacles that here he promises, I know not, but surely that God that hath brought us out of Egypt, he will bring either us, or the posterity after us, he will bring a Generation of his people to keep the feast of Tabernacles with rejoicing. It follows;

Ver. 10.
I have also spoken by the Prophets, and I have multiplied visions, &c.

Exp. This is a further Declaration of God's goodness to this people, and upbraiding them for their wickedness, they have had so much means; as if God should say, They have not wanted the revealing of my Will, I have spoken by my Prophets, and multiplied visions: Heb. 1. 1. seems to have reference to this, That God at sundry times, and in divers manners spake in time past to the Fathers, by the Prophets; several sorts of ways God reveal'd himself in former times.

I have spoken by my Prophets.

There is not much difficulty in the words. The Notes briefly are these,

That it's God that speaks by his Prophets; Though Prophets are mean, and the messengers of God mean, yet so long as they speak to you in his Name, the Authority of what they say it is above any; They may be under their Auditors many ways, but the message they bring it is above them; though they are weak, yet there's the power of God goes along with what they speak, to make it good; and therefore you shall find when Christ sent his Disciples to preach, Go (faith he) and teach all Nations;

Obs. 1.
but first he saith, All power is given to me in Heaven and Earth, then the words that follow are, Go ye therefore, and teach all Nations; as if he should say, All the power observed, that is given to me shall go along with your teaching; it is the Lord that speaks, the Lord Christ that speaks in his Word by his Messengers; He that hears you, hears me; and he that defies you, defies me.

The Word doth little good till men come to apprehend this, That it's God that speaks by his Messengers, 1 Thess. 2. 13. the Apostle saith, That they received the Word, not as the word of Men, but (as it is in truth) the Word of God. That is observable of Samuel, God called to Samuel, and Samuel thought it had been Eli that spoke, and all that time God would not reveal his mind to him, till at length Samuel gives this answer, Lord, speak, for thy servant heareth. Mark, God would reveal his mind to Samuel then, and not before: So 'tis here, You come to the Word, and you come to hear the gifts of such men, and such a man hath excellent gifts, and abilities, and delivery, and such kind of things; God reveals nothing to you, you go away and hear a sound, and there's all, and no more is revealed to you than if you heard an Oration in a School; but when God shall be pleased to dart this thought into your minds, I am now going to hear that which is the Word of God Himself, the Word of that God that is my Judge, and that must be my Judge at the great day; now see whether God will not make himself known to you, that so you shal say, Methinks I never heard Sermon before in all my life, I have come and heard a Man preach, but I never heard God preach before, It was not as the Word of God, but as the word of such a man. God expects that men should tremble at his Word, and therefore look upon it as his Word.

Secondly, It is a great mercy to a People, for God to grant his Prophets among them to reveal his mind to them. What would

Note.

Why men profit no more by the Ministry.

How to profit better.

Ob. 2.
would all the world be but as a dungeon of darkness, were it not for the Prophets and Ministers of God? they are as the Light of the World, and the Salt of the Earth, the World would rot and be unsavorie were it not for the Ministry of the Word in the World; and so we find that when God would make a special Promise to his People, he promises them, that they shall have their Teachers, in Isa. 30. 20. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy Teachers be removed into a corner any more, but thine eyes shall see thy Teachers; Oh! here's a promise to a gracious heart. But to another it's nothing, What, Shall the Ministry of the Word countervail the loss of my estate? God doth not say, I'll take away from you your afflictions, Oh no, but your eyes shall see your Teachers; perhaps your eyes shall never see your Money, and Estates again, but your eyes shall see your Teachers. And we know when Christ was ascended up on high, in his Coronation Day; Kings in their Coronation daies use to give great Gifts to shew their magnificence, then the Conduits will run Wine sometimes. Now when Christ ascended up to be crowned on high, What was the great thing that he gave in the world? He gave gifts to men, Some to be Prophets and Apostles, and some Pastors and Teachers, that's the great gift of Jesus Christ upon his Ascention into Heaven and taking the Crown of Glorie, as if Christ should say, Shall I give a magnificent gift to the world like a Prince, like the King of Heaven? I'll give gifts to men, I'll give them Apostles, Prophets, Pastors, Teachers, that's the great magnificent gift that Jesus Christ hath given to the world, Oh! that we could learn to prize it. I remember I have read in Chrysostom's time, that the godlie men when he was silenced, they were so affected with it, that they had rather the Sun did withdraw his beams and not shine in the world, than that the mouth of Jo. Chrysostom should be stop; They did so prize the Word of God by his
his mouth. Oh that men could learn to prize it more, at a higher rate. And you that are Citizens, shew your prizing of it in this one thing, Many of you here have your City, and your Country Houses, But what little care is there for men to seat themselves in places where they shall have faithful Ministers of God to reveal the mind of God to them? If they come to seat themselves any where, they scarce take it into consideration to give a penny the more, because of a faithful Minister, or a penny the less if it hath none; Oh! this shews the extream neglect of God, and of his Ordinances. How few Country Villages about the City were supplied with faithful Preachers? It's a great blessing of God to the world to have faithful Prophets.

Thirdly, God will take account of what becomes of the Word, Labor and Pains of his Prophets; for so he speaks in a way of upbraiding of them, God will take account of all the Spirits that his Ministers spend, of every drop of their sweat, and of all their watchings in the night, I sent my Prophets rising early, and going to bed late, God will take account of all, and you shall know that there hath been a Prophet among you, the Ministers shall be brought out to say and testify: Lord, I was in such a place, and I reveal'd thy mind thus and thus unto them in these and these waies, that they could not but be convinc'd of, and yet still they continued thus and thus wicked.

Fourthly, It is a great mercy for God to declare his mind to men again and again; I have multiplied visions, faith God: It were a mercie for God but once to tell us of his mind, and if we will not come in at first, for ever to cast us off; but I have multiplied visions, in Jer. 18. At what instant I shall speak &c. God may justly expect that at what instant Christ is preached, that people should come in, for indeed their Commission seems to run very quick, Go, and teach all Nations: he that believes, shall be saved; he that believeth not, shall be damned. As if Christ should say,
There shall be quick work made with men; but yet the
Lord is gracious to men, to multiply visions one after
another, to reveal his mind at one time, and at another
time, the Lord is long-suffering: though our hearts be
not mov'd at one time, yet still he would try, and he
would have his Ministers to do so too, 2 Tim. 2. 25. In-
struct with meekness those that oppose themselves, if God perad-
vventure will give them repentance, to the acknowledging of the
truth. It was a great aggravation of Solomon's sin, that
he departed from God, after the Lord had appeared to
him twice, 1 King. 11.9. Oh! God took this ill, I have
appeared twice to him, and yet he departed from me.

Oh! how may God upbraid us with this thing, that
not twice, but twenty, yea, an hundred times God hath
appeared to us, we have had even the Visions of the
Almighty, some of you at least; May not your Consci-
ences tell you, that at such and such a time you have had
the Visions of the Almighty, and yet you have stood out
against them, yea, and at another time, and another time?
Oh my brethren, the multiplying of Visions is a great
aggravation of our sin in standing out: It was the com-
fort of Paul at his Conversion, in Acts 26. 19. faith he,
O King Agrippa, I was not disobedient to the heavenly Vision.
Oh how happy were it for you if upon the first vision
your hearts would come in! Oh that you could but say
so! Though it's true, I lived at such a time, in such a
place in ignorance and darkness, I knew little of God,
but the first time I came to hear the Word, wherein the
Mysteries of the Gospel were reveal'd, I bless God my
heart came off then; so the Apostle he blesses God for
the effect that the Word had upon the Thessalonians from
the first day, even until that time. I multiplied visions.
And then it follows;
I used Similitudes.

Now for that I will not trouble you with divers readings, or divers interpretations of those words, I used similitudes. It is a very strange expression, (we have it not that I know of in the Book of God, but here) to shew the aggravations of mens sins that they hearkened not to the Word, though the Word was brought to them in way of similitude.

You may see here, That the Lord takes account of the manner of mens preaching, as well as the things they preach; and men may have their sins aggravated, not only for standing out against the Word, but against the Word so and so delivered. The main necessary Truths of God are made known to you all, yea, but some of you, have them made known to you in a more sweet, woing, and winning way, and a more convincing way than others have, and God takes account, not only of the things you hear, but of the manner of it.

And Secondly, The revealing the Word by similitudes is a very useful and profitable way; for it makes much for the feeling of Truth, and the making Truth go to a mans heart before he is aware, the Truth conveyed in a way of similitude takes impression upon the memory; sometimes speak a Truth, and express it in the way of a Simile, and many will go away and remembering the Simile, so come to remember the Truth. I remember it's reported of that Noble Marques, Marque Galescis that had a great Estate, and was of Kin to the Pope, and yet coming upon a time but to hear Peter Martyr preach, and upon a meer Simile that he had, God stroke his heart, and it was the means of his Conversion, the Simile was thus: Peter Martyr was preaching, and he had occasion to speak of this, Men may think very hardly of God, and his People, but this is because they do not know him; as
suppose a man a great way off sees a company of excellent Musitians that are dancing, and there they are playing, and there's exact art in what they do, but he thinks they are a company of mad men, but (faith he) when he comes to draw neerer and neerer to them, and hears the melodious sound, and observes the art that they use, then he is much taken and affected: And so it is with you; you are a great way off, and look upon the Waies of God a great way off, and so you think men mad, but could you but come to observe what excellencie there is in them, it would take your hearts, God blest such a Similitude as this to that great mans heart, so that though his Wife and Children lay sprawling at his feet, yet he came to Geneva and there continued a godly man all his daies.

But now Similies should be brought from things known.

1. And we must not urge Similies too far neither, we must take heed of a Luxuriant, wanton wit in urging of Similitudes.

2. And they must be very natural and plain, and proper; or else there will appear rather men in them than God.

Obs. 3. And because of this expression here, learn you not to slige the Word when it comes by a Simile. You will say, This is but a Simile: but though it be, yet God is speaking to thy heart in it.

Obs. 4. And above all with which I must conclude, Take heed when you come to the Word, and it may be you come to the Word where you hear excellent Similies, Take heed that you do not rest in the pleasantnes of the Simile. As many men, they come to the Word to have their fancies touch'd, and pleas'd, more than any thing else; do not play with Similies, look rather at what you can see of God in a Simile, than of what wit of man you see in them. And thus much for this Tenth Verse.

Ver.
Ver. II.

Is there iniquity in Gilead? Surely they are vanity; they sacrifice Bullocks in Gilgal, yea, their altars are as heaps in the furrows of the fields.

What Gilead was you have formerly heard in the sixth Chapter, and eight Verse. Gilead is a City of them that work iniquitie; it was a City of the Priests, beyond Jordan, where the Priests that were beyond the River liv'd. Sometimes it's taken for the Mount Gilead where Jacob and Laban met and made a Covenant one with another; here neither is excluded. But most I find refer it to the City of the Priests. And what Gilgal was you had opened to you in the Ninth Chap. Fifteen Verse. All their wickedness is in Gilgal. Now Gilgal Gilgal was the place where they were circumcised on this side Jordan, and belong'd to Judah; Gilead belong'd to Israel, and Gilgal to Judah.

Is there iniquity in Gilead? Surely they are vanity, they sacrifice Bullocks in Gilgal.

They sacrifice Bullocks.] The Septuagint read it, The Princes sacrifice.

And indeed the word that is for Bullocks is very neer in the Hebr. to the word that signifies Princes, the difference is only a Title on the right hand, or on the left, and so there might easily be a mistake, but to reade it as it is here, They sacrifice Bullocks in Gilgal, great sacrifices, and they think to put off God with their great sacrifices, sacrificing Bullocks but all in vain.

I may spare a great deal of time in speaking to the Places, having before spoken to them:

Therefore now to see what the scope of the holy Ghost is here, Is there iniquity in Gilead?
Is there? an Interrogation; it is, as if he should say:  
First, Who dare say, there is iniquity in Gilead? Gilead, what, the City of the Priests, iniquity there! who will charge Gilead of iniquity, where the Priests are? what, are you wiser than all our Priests? Just like to the plea that some heretofore have had, What, do not our Ministers do thus? is not this the opinion of our Ministers? shall we not regard what our Ministers do? Is there iniquity in Gilead? is there iniquity among them? do they not joyn in this way? This seems plainly to be even the scope of this Charge, Is there iniquity in Gilead? a wonder that there should be iniquity; what, is the City of the Priest? is there iniquity there? what in such a place where they use to meet, where they dwell! Surely they are vanity, faith the Prophet: Even these Priests of Gilead, even these that you rest so much upon, they are but vanity, you may give up your consciences and your waies to them, because they come and perswade you that such a thing is to be done, and you must do it, and so by giving up your consciences and waies to them you may be led into much evil.

Surely they are vanity; Though they be your Priests, though they be learned men, and should understand the way of God, yet they have their own interests too, they drive their own designs, they keep not the Truth of God, but they follow their own minds, Surely they are vanity; those waies that they perswade you to, God allows not of, they will prove vanity, even wise, learned, understanding men, the Priests who seem'd to be much for God, may yet be vanity.

Whosoever is presented in the Worship of God, if not by Gods appointment, it's meer vanity. Surely they are vanity, even Gilead.

Again, This Gilead being on the other side of Jordan, it was taken by the Assyrians, and those in Gilead were carried captive before the other Cities, they were carried afterwards,
afterwards, as it appears, if you read that story in 1 King. 15.29. 
& also 1 King. 3. 26. those that were on the other side Jordan were carried captive first, and Gilead among the rest; so that it's probable that this Prophesy of this Prophet was after the taking of Gilead, after Gilead had been taken by the enemy, before the rest of the Tribes were taken: And then the force of his argument is this,

There is iniquity in Gilead: yea, and Gilead hath smar-
ted for her iniquity; though they promised themselves peace, yet all proved but vanity, yea, they smarred very dreadfully, for in Amos, 1. 3. it is said there, That Gi-

lead was threatened with Instruments. Now Amos was con-
temporary with Hosea, and speaks of the wonderful mi-
temporary stories that had befallen the City of Gilead; As if the Pro-

phet should say, Do not you know there is iniquity in Gilead? hath not God declared it by his severe wrath upon Gilead? have not they proved vanity? What then can Gilgal expect? they yet sacrifice Bullocks, they are guilty of the same sin of false worship as Gilead was; God had appointed but one place to worship in, but they had abundance of sacrifices, and had their Altars as common as the very heaps of stones that was in the fields.

From whence you may Note,

First, That when God's Judgments have been against any 
for sin, all sinners that are guilty in the same kind they have 
cause to fear, and not promise safety to themselves: though 
they be spared a while.

But further, The Principal Note is this, Gilead had 
smarred thus and thus, yet Gilgal, that belonged to Ju-
dah, and the Prophet now speaks to them, look to your 
selves, If Gilead hath smarred thus, you are like to smart 
as much and much more; for Gilead they did not own 
the Temple; the ten Tribes (you know) had forsaken 
the Temple, and were in a more remote way from God in 
their very profession; but Gilgal did belong to Judah, and
so were in a neerer way to God in their Profession, they profess a greater care of God's Worship; now faith be, What, shall not Gilead escape, who was in a remoter way of profession, and yet shall God be thus avenged of Gilead for false worship? how shall Gilgal escape that professes a greater neereness to God in his Worship, and yet for all that corrupt God's Worship, and sacrifices Bullocks upon the Altars, as heaps of stones in the furrows of the field? that's then our Note from hence,

That such whose principles and professions are neerer to God than others, if they be superstitious, if they mingle any thing of their own in the Worship of God, God will be sorely avenged upon them: Those (I say) whose principles and profession comes most neer in the matters of worship:

We may look at this point as nearly concerning our selves thus, if a Superstitious, Prelatical Ministry, and People had the wrath of God pursuing them, as it hath been heavy upon them, then those who shall profess to come neer in the point of Reformation, whatsoever they be, this side or the other side, any way, whatsoever professes to come neerer, if they mingle their own inventions in Worship, God will be more sorely displeased with them, the more piety and holiness, the more we profess to come close to the Word of God, and yet withal mingle our own inventions, the more is God displeased; Gilgal is rather more than Gilead.

Again, Their Altars (he faith) are as heaps in the furrows of the field, as common, and as ordinary, as husband-men use to gather their stones that kept the Corn from growing, and every furlong almost there was some heap of stones laid, and faith he, Their Altars were as common as those heaps of stones.

Or it may have reference to some Superstitious or Idolatrous way of theirs; In the furrows of the field they had many Altars built to sacrifice, that they might seek God for the fructifying of their field, such a kind of worshiping
shiping of God as afterwards the Heathens had, that is in the bounds of their fields, they there performed some superstitious right and ceremony unto their gods for the blessing of their fields; and following their example, the Papists and those that are superstitious: and heretofore in England you know it was ordinary when men went up and down their Perambulation in the bounds of their field they would set up Crosses, and Crucifixes, and would have Prayers read, and Psalms sung there, which was not meerly to shew what was the bounds of their Parish, but to invocate God for his blessing upon their fruits; and by making and setting up Crosses in the bounds of their fields, they thought there came a blessing upon their Corn that way, and therefore in that time of the yeer rather, they would go to their Crosses and have their Prayers there that they might have their Corn and Pastors more blessed: thus we see old ways in Superstition and Idolatry even since that time, and among the Gentiles is kept, and the same kind among the Papists, and lately was among our selves, they had their Altars in the furrows of the field.

Or in a way of Threat, as some have it, Their Altars shall be broken down, and they shall be as heaps of stones in the furrows of the field; according to that in Jer. 16. 18. Zion shall be a field plowed, and Jerusalem as an heap; As God threatened them, so their Altars are here threatened to be broken down, and to be as heaps in the field; God will regard their Altars no more, (that they built brave, and with a great deal of cost) then rubbish and heaps of stones in the field. And thus much for that Eleventh Verse. It follows,
And Jacob fled into the Country of Syria, and Israel served for a Wife, and for a Wife he kept Sheep.

GOD by the Prophet here brings in Jacob further, he had spoken of him before (you know) about his wrestling with God and prevailing, and still the Prophet cannot get off from this, about Jacob, because he saw that the people of Israel when they were charged with their sins, and threatened with the anger of God, they still had recourse to Jacob their father, and thought because they were the seed of Jacob, therefore God would not deal so severely with them; therefore still the Prophet seeks to take them off from such a kind of Reasoning.

And Jacob fled into the Country of Syria.

As if he should say thus, You pride your selves in your Father Jacob; yea, but consider in what a mean condition Jacob was, and if there hath come any privi- leged to you by being the seed of Jacob, it is the meer free Grace of God, and not from any excellency there was in your Father Jacob. He would take off the conceit of the excellency there was in their Father Jacob, for whose worthiness they thought that God surely would not for-sake his posterity, though they were very wicked: as if he should say, Consider what a poor condition your Fa-

First, He was a poor exile, he was fain to fly for his life, even from his fathers house; And then when he did fly, he fled to his Uncle, and what was he there? a poor Servant, he liv'd in two hard Apprentihips (as it were) he found his Uncle Laban to be a very hard Master to him for seven years, and for seven years after that behav'd himself roughly and ridgedly with him, and changing
changing his wages often, and carrying himself very proudly and haughtily towards him; that he, Do not forget the meanness of Jacob, he fled thus: And there he would have a Wife, and when he had a Wife, He had no dowry, but he was fain to serve, for his condition was so low and mean. That's the first end why the Prophet brings in Jacob here again, to take them off from too high a conceit of Jacob their Father, that they should not rest themselves in him, nor pride themselves in his excellency.

Secondly, It is for this end, That he might shew what Scope, 2. their Father Jacob was, how unlike to him they who were of his posterity were, for he was patient and humble under long and hard affictions, as if he should say, He was content to serve, and be in a low and mean condition, but you are proud and haughty, you can bear nothing, but be high and brave, and must fute yourselves with other Nations; your Father Jacob was content to serve a long time for a Wife, seven years, and seven years again, and went on in a humble and patient way, and kept close to God all that while, it's not so with you who are his posterity.

Thirdly, He brings in the example of Jacob, to shew Scope, 3. how wonderful the providence of God was towards him, in carrying him to his Uncle's house, and providing there for him, in protecting of him against his Uncle Laban, in raising of his estate, for he went over with his staff in his hand, but the Lord raised him to be two Bands; The providence of God was that towards your father Jacob, as if the Prophet should say, You speak of your Father Jacob, Oh that you would but consider of him, to be as he was, to be patient, and humble under God's hand, and wait upon God's providence to work good for you; no, but you will be providing and shifting for your selves, and you dare not trust to God as your father Jacob did, and thus you see the scope why the Prophet brings in Jacob.
A further Expos. of the Text.

But this will not suffice for the opening of this notable Scripture, we must have some reference to the story this Scripture is taken out of. You shall find the story of Jacob's flying into Syria, in Gen. 28. 2. and then there's a second story in Gen. 29. about the 15. For this verse hath two stories in it, the story of his flying into Syria, from the house of his father Isaac to Laban's house; and then the story of his serving for his Wives, those two seven years.

Now for the First, you shall find matter of much instruction.

The First story of his flying into Syria, it was for two ends; That was the First to fly for his life, because Esau did threaten the life of Jacob, and by the counsel of his Mother he fled to his Uncle Laban, until the wrath of Esau should be appeased.

Yea, but there was a Second Reason, God made advantage of that flight of his. As many times God is pleased to turn the flights of his people to abundance of good unto them, they may fly because of the danger of their Enemies, and they may think that if they can but have their lives for a prey, if they can avoid the danger of the Enemy it will do well; yea, but God may have a further end and intend abundance of good to them, that they shall find more mercy in that place where they fly but to get a shelter for their lives, than ever they had in all their lives before; many that have fled from persecution of ungodly men, they have found greater mercy in the place they have fled unto, though they have fled from their Fathers house, and from their own Country, yet they have found greater mercies there than ever they did in all their lives, they can tell great stories of the mercies of God unto them in the places of their flight. So it was here with Jacob; that was one end of God that he should fly, that he might provide a Wife for himself out of his Mothers kindred, for so he was charged, you shall find in

Note,
in the story of Gen. 28. that he was charged there by his Father to get a Wife of the Daughters of Laban. And now observe it in Gen. 28. 3. ver. when as Jacob did thus fly into Syria, because Isaac did see that he was like to endure a great deal of trouble and affliction in this his flight, Isaac doth renew the blessing upon him. And thus God doth use to do when he sees his people to be in such a way wherein they are like to suffer sore and hard afflictions, the Lord prepares them by renewing his blessing upon them, by a fresh manifestation of himself unto them, and the renewing of God’s blessing is enough to carry a man or woman through abundance of afflictions, for that did help much to carry Jacob through all his afflictions.

Further, Observe in the Second place, when Isaac sent Jacob away, he sent him away in a very mean condition, without any such provision as Abrahams servant was sent with when he went to seek a Wife for Isaac, we reade in Gen. 24. 10. where Abraham sent his servant to find out a Wife for his son Isaac, Abraham sent him with a great deal of provision, with ten Camels, and with Earings, and Bracelets, and the like; but Jacob is sent away to seek for a Wife, and sent with a staff in his hand.

If it be said, That this is the reason why he was sent so meanly, that it was for privacie, because he would not be discovered in regard of the rage of Esau.

Though that might be a reason of his first going away in so mean a condition, yet that could not be the reason why Isaac should not send after him afterwards, for we never reade that Isaac sent any servant after him, but sent him away with his staff in his hand, having only the blessing of God upon him; Therefore it is more probable this, That God did mean to train up Jacob in a low condition, in an estate of affliction, to train him up to patience,
patience, and humility, and in dependance upon God.

Well then, he goes to Laban; he flies to Syria: that is, to his Uncle Laban, when he comes there he serves him, yea, he was a Servant to him for twenty yeers together in a low condition, so you find it in Gen. 31. 38. he faith there, he bad served him twenty yeers, and in all this time he found Laban, though his kindman, very rough to him; as many times yong people coming to their kindered find them very rough and hard towards them. Laban was very churlish towards him: and very false to him, yet Jacob goes on and endures all the heat of the day, and the cold of the night, and Isaac his Father was alive all this while, and yet we never reade that Isaac sent to him all this time, a thing much to be wondered at, there was never any intercourse that I read of between his Father Isaac and him all this while, but lives from his Father, though his Father, a rich man and a great man, and yet he goes on in a humble, patient, and quiet way, depending upon God to make an issue out of all his sufferings, and God did at length make a very glorious issue out of all, though Laban used him hardly. Now being Isaac's son and he had the blessing, one would have thought that Laban should have been willing to have bestowed a daughter upon him, nay but he serves for a Wife, and when he had served him, yet he was deceived with a Leah, which was a very great injury to Jacob, Laban urged her upon him; and it's a very great part of roughness, and ridgedness, and cruelty in Guardians, or Parents, or any that have the Government of others, to force Wives upon them for their own private advantage, to force Wives upon their Children or Kindred, those matches seldom come to good; though God turned this to good, yet I say they do seldom come to good, these forced matches, it's that which is the undoing of many men and women, yong women

Parents or Guardians may not force Wives or Husbands upon Children.
to be so used: but Jacob saw no remedy; 

**Gen. 29. 27.**

Fulfil her week, 

that is, the week of the Festivity of her Marriage, that is, confirm this match first; he would have had that Wife that he had served for, nay faith Laban, confirm this match, for Laban knew that except he had willingly afterwards gone into her, he had not been bound to her as a Husband, but Laban would have him make sure and own her for his Wife, and then we will agree together, you shall serve seven years more for Rachel, and you shall have her; but now these seven years that he served for Rachel we must not understand so as if Laban did keep Rachel from Jacob till he had served that other seven years, as if Jacob had not married with Rachel before fourteen years was at an end, no, he did but fulfill the week of Leah, and then Laban gave Rachel unto him, upon condition, yet that he should afterwards serve seven years likewise for Rachel, for so it's plain that which was required of him; and as an evident demonstration that Rachel was given to Jacob before the seven years were out, it appears plainly, if you read the story you shall find that Leah had no children until Rachel was married to Jacob, and yet all the twelve Tribes were born to him within the compass of twenty years that he was with Laban; Now if the first born had been after the fourteen years service, it could not possibly be, that all of them should be born after, for we find in the story that Leah had four children one after another, and then left off bearing, and then she gave Zilpah to Jacob, who bare two sons, there was six of them; and after that Leah had another Son, and a Daughter, and all this before Rachel had any children; so that it must needs be understood that Rachel was given to Jacob at the first seven years, yet he served two seven years for these two Wives.

Now the Lord was pleased to turn this to a great deal of good, though it was hard service and bondage, yet these two Wives that Jacob served so long for, they were made

**Note.**

Marriage founded on consent.
made the two greatest instruments of good that ever had been in the Church before, or ever since, but only the Virgin that brought forth Christ; for by these two was the house of Israel built up, Twelve Tribes came of them, and those that they gave unto Jacob; but the holy Ghost reckons the building up by these two, and the blessing that was won to be upon a married condition, it was taken from these two, in a kind of proverbial way; in Ruth, 4. 11. the Elders said to Boaz, The Lord make the woman that is come into thine house, like Rachel, and like Leah, which two did build the house of Israel: so that this was the common blessing in a married condition, the Lord make this woman like Rachel, and like Leah that built the house of Israel.

Quest. Why like these two, rather than Sarah?

Answ. It is from hence, Because they built up the house of Israel, and all that came from them were of the Church, Oh it is a great blessing in a married condition to build up the house of God, that’s the blessing in a married condition, though thou shouldest serve hardly for a Wife, yet if God makes thy marriage so blessed to thee, as thou comest to build up the Church of God by thy marriage, that’s a blessed marriage; and those that are married, in their prayers, should pray to God for such a blessing, and their friends should pray to God for such a blessing, Oh that the Lord would make this woman, and my Wife, so to be a builder up of the house of Israel.

Ob. 1. But for further Notes upon this, Jacob fled, and served for a Wife. From the scope of the Prophets bringing this in here, we may see, That such as pride themselves in their Ancestors, should look back to the mean condition of their Ancestors; some are very high in their conceits, because they have such and such to be their Ancestors, it may be two or three degrees off they were great, but look but half a dozen degrees off and they were but mean Trades-men, or Yeomen in the Country; here the Prophet would take
take off their pride from priding in their Ancestors; it is a great vanity for any to pride themselves in their Ancestors, because some of them are great and rich by some providence or other they think themselves out beyond the common sort of mankind, they look upon others under them in a mean contemptible way; Look unto the Rock from whence ye are hewn.

But Secondly, Patience and humility, and dependence upon God in times of long continued afflictions, doth much commend the Grace of God in any: I say, when any shall be patient and humble, and depending upon God, in times of long affliction, this much cō needs the Grace of God in them.

Oh! let me commend this Note of Observation to any of you that have hard Services: If I were to speak to a Congregation of Apprentices, that had hard Services, that are, in and rough Masters, and cruel Mistresses, and though it may be a ruin to them, do not fret and vex, do not be desperate, do not fling off and say, Why should I bear such services? Do not grow into any desperate moods, to go and seek your fortunes (as they use to say) many young men have undone themselves through the roughness of their Masters and Mistresses to them in their Apprenticeships, and though the evil will be upon themselves, yet God will require this at their Masters & Mistresses hand; And this is a sign that there is no fear of God, that because they are in hard services, that therefore they should go to take desperate courses; you see it may be your Brother or Sister hath an excellent service, they have liberty, and better wages, and better provision than you have, yet seeing God in his providence hath disposed of you to such a hard service, look up to God, and wait upon God to work good through this service, God may intend good unto you in this service more than you are aware of, and as for any of you that are come out of hard services, look back to the services that you have had, and consider, How did you behave your selves in those hard services? Are you.
you the seed of Jacob? if you be, though your service have been hard, yet you should go on patiently, and humbly, and depending upon God as Jacob did: and God will remember this for good to you afterwards. Yea but now, did not you behave yourselves proudly and stubbornly, and so make your service so much the more hard, by provoking your Governors? Oh! look back to these things, and consider how far you are from being of the disposition of Jacob, that you profess to be your father. Many Apprentices in their hard services have done that they have cause to repent of afterwards.

He served for a Wife.

Ob. 1. First, the Note is, That Love will carry through long service. Love is ashamed to complain of difficulties. Oh! so it would be if we loved God; do not complain of the service of God to be difficult.

Ob. 2. The Second is this, That a good Wife is a great blessing of God, though she hath no portion; though a man serve for her, yet it is a great blessing of God, there is a more special mercy of God there than there is in giving men an Estate: he served long, and long, even for a Wife.

Luther upon the place, speaks much about the blessing in Marriage, and of a good Wife. Saith he, Certainly Jacob did not serve so long that he might have a Companion of his life, with whom there should be nothing but railing, scolding and wrangling; no, but he look’d up on an estate of Marriage as the School of all Vertue, for so should a married estate indeed be.

And then further, another Note that is very observable; He served these two seven years. This may be one ground why Jacob served so long for a Wife, and a special ground why, Because that he had a charge from his father Isaac, to take a Wife in Laban’s family, and therefore he would rather serve seven years, and seven years af-
ter that to have a Wife from him, than to go to seek a Wife any other where, in obedience to the charge of his Father.

Luther in his Comment upon this very Scripture, doth much urge that very Note, That Children should be obedient to their Parents in their matches, and take heed of matching against their Parents consent. If you protest your selves to be of the seed of Jacob (for so the godly are set out in Scripture) be like unto your Father Jacob in this, in being obedient to your parents in your matches; there is no greater disobedience in the world, than the disobedience of a Child in the case of marriage, in the flinging off of the yoke of subjection to your Parents in this kind. Luther urges this exceeding much from hence. Civil Laws require the consent of Parents in all Lawful marriages; and so the Authority of sacred Scripture declares to us that those marriages have been ever happy that have been with the consent of their Parents: And again (faith he) experience doth testify that those marriages have been for the most part unhappy that have been without consent of Parents; certainly the blessing of God is not upon them; you may to satisfy your lusts, think to please your selves for a week or two, but it's just with God that you should live miserably all your days, that make no more conscience of disobedience to your Parents in your matches. And any of you that are here present, if you be guilty this way, know that the Lord rebukes you this day, and you are taught to go alone, and humble your selves, and to bewail that sin of yours, which is certainly a very great sin, and you had need both Husband and Wife together, both fast and pray to get away the guilt of that sin, that so you may have a blessing upon your married estate, and upon your posterity, without which you cannot expect it; therefore did Jacob serve thus that he might be obedient to his Father Isaac, which did charge him to go and take a Wife in D d d that
that place. And thus much for that Twelfth Verse. It follows;

**Ver. 13.**

And by a Prophet the Lord brought Israel out of Egypt; and by a Prophet was he preserved.

**Cohærance**

Still the Prophet goes on in shewing their mean-ness in their Ancestors, your Father Jacob was thus mean; a poor exile, he was fain to serve thus for his Wife: It's true, Joseph was a while in prosperity, but when Joseph was dead, all your Ancestors then they were in Egypt as miserable bondslaves; they were there as bondslaves, and how should they get out? there was no way in the world; Pharaoh a mighty King, they had no friends abroad, not no Armies to help themselves, only a Prophet; God sent them a Prophet, Moses, and what was this Prophet? one that had been a poor Shepheard for forty years together in the Wilderness, and when this Prophet was to go into Egypt to be a deliverer of them, was it ever like that he should be the man? in Exod. 4. 20. the text faith, He took his Wife, and his Sons and set them upon an Ass, we read but of one Beast that he had, and so he went into Egypt in a mean and low condition, and when he came there he was not owned, and we never read that Moses did declare who he was, and the children of Israel would not own him, and Pharaoh begun to busle and would not let Israel go; how should this one Moses deliver them? nay, their bondage did encrease when Moses came unto them, Yet by a Prophet (the text faith) the Lord brought Israel out of Egypt, and by a Prophet was he preserved. This was a mighty work of God to bring Israel out of Egypt by a Prophet, and to preserve them in the Wilderness; and by the way there is on useful Note, you read in Exod. 38. 26. There was six hundred thousand, and three thousand five hundred and fifty males from
from twenty years old and upwards. And in Numb. 1. 46, that was the second year after they went out from Egypt, and there you shall find that there was just so many, besides Levi, after God had taken Levi for himself to be his portion, whereby God would shew that none should lose any thing that they did for him. How often when men have been willing to give anything to God, God hath made it up in one year? (but that by the way.)

This that I bring this for, it is, To shew the great work of God, that by a Prophet he brings such a number out of Egypt, and he preserves them in the Wilderness, uses no means for their preservation, for the guiding of them which way they should go; but a mean Prophet, for the providing water for them, for the providing meat for them, for the providing of cloathes for them, for the defending of them against their Enemies, that they should not come and destroy them; when they were in any danger, to help them; when they were stung by the Serpents, to shew them what they should do to heal them; and to keep them all in peace that they should not mutiny one against another; To compose all their differences, this Prophet had the great stroke in all these things, this was the mighty work of God towards them.

He doth not say, he brought them out of Egypt, but by a Prophet he brought them out of Egypt, and by a Prophet was he preserved.

This was first to shew their very low and mean condition, that they had no succor nor help in the sight of humane reason, humane reason could no way help them, they had none but a poor Prophet.

Secondly, It was to shew this, That God in their deliverance would appear himself, and would work such a glorious work by his own hand.

Thirdly, It was to upbraid this people that Hosea did preach unto at this time, for the abuse of his Prophets, there

Reason of the Text.

1.

2.

3.
there was a time (saith he) a Prophet stood you in stead, now you care not for the Prophets, they may speak what they will, but you care not for them; but there was a time that a Prophet stood you in stead, how ever stout and proud you are now. I find divers Interpreters observe this, and among the Ancients especially Cyril of Alexandria hath it, shewing how Instrumental a Prophet had been after good unto them. Had not God blessed the endeavors of a Prophet for good unto your forefathers, where had you been at this day?

Cyril.

Obst. 1. First note, That the consideration of the shiftless estate of our Ancestors should humble us much: And if the consideration of our Ancestors should humble us thus, how much more when we consider of our own shiftless estate. Ob! lately, how shiftless were we! And the truth is, though there were Armies raised, yet God would not so much look at them, but rather look'd at his Prophets, and his Servants; the praying people were the main and principal means that did help us in that condition, and this should humble us; we should take heed of growing haughty and proud when we are delivered, considering how shiftless we were but a little while ago; and therefore if now we have gotten peace, and prosperity we think is coming in, take heed of pride now, look back to that shiftless, poor condition that you were in a little while ago.

Obst. 2. Secondly, God shews here mercy to his people by a Prophet, that notes this, That when God works great things for his Church, his way is to work it by very small means, little means God uses when he intends the greatest mercies to his Church. Gods deliverance of his people from Egypt it was a type of the deliverance of his Churches to the end of the world from their bondage and afflictions, and God sends them a Prophet, and he must deliver them. Though God did it, yet God puts it upon the Prophet as the great Instrumental means for their help, God takes delight
delight in this, when he doth good to his people, not to make use of such great means, as when he doth work his own ends other ways towards other people; when God intends good towards other people he will do it in a more natural way, by natural means; but when he comes to work good for his own, he will do it in a more supernatural way: For mercies are so much the sweeter by how much the more God is in them; so much the more as we see the finger of God in a mercy, so much the sweeter it is. And above all things the Lord accounts himself glorified in his peoples depending upon him in the want of all means, the Lord accounts this his Glory, that he may be an object of the rest of the souls of his people, that when they are in any straits, in any afflications, that yet they can look upon God as an object for their rest, and can say, My soul, return unto thy rest.

On consider of this you that are the Servants of God, when you are in straits and difficulties, remember this Note, That God accounts it to be the great glory that he rejoices in, the special glory of his Name that his Servants shall make him in their straits to be the rest of their souls, and this is the reason why he hath used to work to much good for his people by such poor and weak means as he hath done.

Thirdly, It is a great aggravation of mens sins, if they grow naught and wicked after God hath in a more than ordinary manner appeared for their good. If then they grow naught and wicked when God hath appeared from Heaven for their good, and wrought beyond all natural means, and set them upon their legs again and delivered them, it much aggravates their sins.

Fourthly, which is a principal thing that I verily believe the holy Ghost aimed at in this place, and that is this, That the Unkindness to, and Abuse of such as have reference, though but in a way of sucession unto such as God hath used to be Instruments of our deliverance, is a very great evil.
(that's the Note) By a Prophet the Lord brought them out of Egypt, and by a Prophet he preserved them; and what, do you abuse them now, and are so much against them?

Divers good things God hath done for his People by Prophets, As by Moses here, so afterwards by Samuel, and Elias, and Elisba; great things in the matters of State God had done for this People by Prophets, and therefore he takes it very ill that they should so abuse and slight the Prophets as they did.

This shews, for people to do thus. 1. A base levity of spirit: 2. An abominable ingratitude of spirit, and vile injustice, and God will avenge these things. We have a notable Scripture in Judg. 8. 34, 35. and in Judg. 9. 16. In the 8. Chapter of Judges, you read there, how God charges the People; And it came to pass after Gideon was dead, that the Children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god; and the Children of Israel remembered not the Lord their God, who had delivered them out of the hands of their enemies on every side: neither shewed they kindness to the house of Jerubbaal, namely Gideon, according to all the goodness which he had shewed unto Israel. Gideon had been a famous Instrument of good to Israel, that they received forty years prosperity by him, but as soon as he was gone, the people went a whoring from God, and then they were unkind towards his posterity; so you find in Chap. 9. Ver. 16. All the men of Shechem gathered themselves together; and all the house of Millo, and went and made Abimelech King. And one of Gideon's Sons goes and expostulates the matter with them, and tells them the Parable of the Trees that did desire a King, but faith Jotham to them afterwards in the 19. Verf. If ye have dealt truly and sincerely with Jerubbaal, and with his house this day, then rejoice in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo;
Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. As if he should have said, God will avenge this: What, did God make my Father an Instrument of so great good to you, and do you so ill require all his kindness and service that he did for you? The Lord judge, and if it be so indeed as now I charge you, let this be a manifestation of God's displeasure, That fire come from Abimelech, &c. As if he should say, Do not think that you can have peace and quiet in such kind of ways as you are in, you think you have provided well for your selves in setting up of Abimelech, and now you bless your selves; We shall have peace, and go on and be quiet; Oh no, the displeasure of God will go on and pursue you, and there will be a fire among your selves, and it's just with God that it should be so, for this ingratitude of yours towards those that have been instrumental for your good. The Scripture holds out this, that this is one way for God to avenge himself upon a People that shall be ungrateful to such as have been instrumental for good to them; that they shall have a perverse spirit mingled among themselves; that when they think to provide for their own ease and peace, they shall have a fire mingled among themselves, so as in the conclusion to devour themselves. These people were very zealous for Gideon in Judg. 8.22. when God had delivered them, they came to Gideon and said unto him, Rule thou over us, both thou, and thy son, and thy son's son also: they made great promises, Oh how were the people affected! Come, Rule over us, thou, and thy son, and thy son's son, &c.

Oh! we were in a dangerous condition, and were like to have been in a perpetual bondage under our enemies, but God hath stirred up thee, and blessed thee, and therefore thou, and thy son, and thy son's son shall rule over us; they were mightily affected with this mercy of God when it was fresh, but presently after you shall find they were...
were off, and forgot what an Instrument of God Gideon had been unto them, and requited the posterity of Gideon as ill as if he had been one of their greatest enemies.

Oh my brethren, this is a sore and grievous evil, the Lord cannot endure ingratitude. And thus much for the 13. Verse: It follows;

**VER. 14.**

Ephraim provoked him to anger most bitterly.

Coherence.

I T's true, (faith God by the Prophet,) I loved your Father Jacob, and I have magnified my self towards his posterity in great and wonderful things which I have done for them. But you have been a wretched people, and provoked me most bitterly: as if he should say, I have a Spirit of gentleness, sweetness and love, as indeed there is nothing else in God, if he be not provoked, If there be any anger, it is from men provoking him.

You have provoked me bitterly, [in bitterness:] You have provoked, you have imbittered my Spirit against you, by your sins that are bitter; you make my Spirit that is so sweet of itself, you have made it to be bitter.

The word signifies sometimes to Exalt and make high.

And I find Tremelius, Vatablus, Calvin and others, translate it, High places.

You have provoked me with the High Places, so it's true; And indeed that was a special sin, the sin of Idolatry that did provoke God most bitterly against them, and he will come to one in the main, if we take it so.

But it is more full to translate it according to that that the word doth signify more properly, You have provoked me in bitternesses, you have been very bitter against my Saints that would go from Samaria to worship at Jerusalem. I have shewn in this story of the Prophet how bitter the ten Tribes were against any that would separate
rate from them and go worship at the Temple; you have provok'd me in that kind of bitterness, you have provok'd me in that bitter sin of abusing my Prophets, you have provok'd me in that ingratitude of yours towards those that I have made Instrumental for your good, you have provok'd me in sinning against such great mercies. Oh! you have provok'd me bitterly, you have forsaken the living God, the fountain of all good, and have turned your selves to vanity, you have provok'd me to anger most bitterly. From whence the Notes are,

First, That God is not angry but when he is provok'd, neither should we be; let us be as our Heavenly Father is; faith God, You have provok'd me to anger.

And then Secondly, It is sin that provokes God, it puts God to stir up his anger, it puts it to tryal, to see whether there be any anger in God or no; in Heb. 3. 9. Your Fathers provok'd me, they tryed me, they would put it to tryal whether there was such anger in me yea, or no. Wicked men indeed do so, they hear much of the anger of God against sin, and they put it to tryal, they will see whether it be so or no; they dare not say so in words, but their actions do so: Oh! it's a dreadful evil to provoke God, 1 Cor. 10. 22. Do ye provoke the Lord to jealousy? are you stronger than he? Can you stand it out with God? Is it not folly to provoke a man that is a Superior, that hath power over you, and can crush you? Oh wretched, bold heart that dares it out to provoke the eyes of his Glory, to provoke the holy one of Israel! What, to provoke him that can stamp you into Hell presently! to provoke him that hath the point of the Sword of Justice at your hearts! but yet this is the boldness of ungodly men; a man that dares not provoke his Landlord, yet will dare to provoke God.

My brethren, it's a great evil to provoke one another to wrath, but a greater evil to provoke God to wrath; king God, in Ephes. 6. 4. Parents are charged not so much as to pro-voke
voke their Children to wrath; And wilt thou provoke God then? If we will be provoking one another, let us be provoking to love, and to good works: (as in Hebr. 10. 24.) unto a kind of Acrimony of love. If there be a kind of sharpsn ill, let it be that which puts us on with an eagerness of spirit to love, and provoke one another as much as you will, provoke one another to love, and to good works. In Gal. 5. 26. Be not desirous of vain glory, provoking one another; Calling forth one another's corruptions, that's the meaning of it. Let there not be a desire of vain glory, provoking one another, calling forth one another's corruptions. Oh! 'tis an evil thing that we do call forth the corruptions of one another so. Was there ever times of provoking so as there are now? every man provoking one another, and stiring up one another to envy, wrath, and malice, Oh take heed of provoking one another; wonderful mischiefs have come of provoking one another: What mischief do you think will come then of provoking God to anger? Consider this, especially you that are of passionate spirits, if a Wife, a Servant, a Child doth any thing amiss, you are presently all on fire, Oh that you would have this meditation, What, shall I a poor worm be so soon provok'd with a fellow creature if he doth displease me? O Lord, what a wretch am I then that dare provoke the infinite God! What, can I think my anger to be so terrible to a Child, a Neighbor, a Servant? Oh! how terrible is the anger and wrath of an infinite God against a Creature when he is provok'd! I cannot bear it whoever provokes me, why should I think that the infinite God should bear with me when I provoke him? Oh! that passionate men and women would have these considerations. But further;
They provoke me bitterly.

Bitterly. [I remember Gualter hath a very good expression about this; and I specially speaking of the way of Idolatry, provoking of God: Just as if a Wife that had plaid the whore, and had used many dalliances with the Whoremaster, and this Wife should come to manifest respect to her own Husband in the same way of dalliance as she did with the Whoremaster before; and he knew what love tricks and sports she had with him, and she makes use of the same wiles when she comes home to her Husband. Oh what a bitter provocation would this be! a Husband would not bear that. Just so did this people do in the way of Idolatry; in Idolatry they go a whoring to idols, and they will tender up to God himself that kind of worship that they give to their idols: Oh this is a bitter provocation.

The Note from whence is this, That though sin of its own nature doth provoke God, yet there are some sins provoke him bitterly. In Heb. 3. 8. Harden not your hearts, as in the day of provocation, in the time of bitterness, so the words; do not harden you hearts as in the provocation, as in the bitterness of my Spirit. Oh! some things doth imbitter God's Spirit; as Hardness of heart doth imbitter God's Spirit, and False worship; yea, many times even those things wherein we think we do God a great deal of service doth imbitter God's Spirit. Oh! there's many men that think they serve God in doing that which provokes him bitterly; we know what the Scripture speaks of men, that when they shall deal thus and thus with the Saints they shall think that they do God good service, They may have a good intention in what they do, and yet they shall provoke God bitterly: Oh let us not rest in good intentions: I make no question but this people did say so to the Prophet. Wel, whatsoever their intenti-
An Exposition of
Chap. 12.

And as there are some sins that are as bitter clusters, (as the holy Ghost speaks in Deut. 32.) so God will be as bitter against those that do provoke him bitterly, in Deut. 32. 24. he threatens bitter destruction. Oh! for the creature to forsake God is an evil and a bitter thing, in Jer. 2. 19, and it will be bitterness in the end. As Abner said to Joab, in 2 Sam. 2. 26. Will it not be bitterness in the end? Oh! those dalliances of thine will be bitterness in the end: those sins of thine that are the most pleasing to thee, as they are bitter to God, so God will make them bitter to thee one day: in Prov. 5. 4. Her end is bitter as Wormwood: though the beginning is as pleasant as Sugar to you; yet the holy Ghost saith that her end is as bitter as Wormwood. In Jer. 4. 20. Thy psalms and thy doings have procured these things unto thee; and this is thy wickedness, because it is bitter. My Brethren, we are charged in Scripture to take heed of being bitter one against another, the Husband (in Col. 3. 19.) is charged not to be bitter against his Wife. It is an evil thing when in a family there is bitterness. Oh! but when the Spirit of the eternal God is bitter against a people: You Wives, who have such a bondage upon you, and you find it evil to have such bitterness from your Husbands: Oh but then look up to God, is Gods Spirit sweet to you? Oh! it is a blessing to have the Spirit of God sweet. There is a Generation of men that hath Gods Spirit bitter towards them, it's one way whereby we provoke God bitterly, by being bitter one against another: in Ephes. 4. 31. Let all bitterness, wrath, and evil speaking be put away: there's a charge of God: As we would obey him in any thing, we are charged to put away all bitterness, anger, and evil speaking. Oh! what a spirit of bitterness prevails among us! what bitter words and speeches are there among us! in Psal. 64. 3. there the tongues of wicked men are said to be as Arrows, They shoot their Arrows, even
even bitter words; if ever bitter words did fly like Arrows about our ears, then they do at this day: I verily believe that England never understood what bitter words meant as lately it hath known: we read in Rev. 8. 11. it's said, That the third part of the waters became wormwood, and men died of them, because they were bitter. My Brethren, sometimes the third part of Sermons are Wormwood, are bitter: Oh! I would to God that sometimes we could not say that the third part of prayer were not bitter; bitterness in prayer, in writing, in speaking, in conferring one with another; Do not you think that this provokes God bitterly? yea, even those men that were wont to sweeten one another's spirits, and there was a sweetness came upon one another's spirits in their prayers, and yet now what do they do but imbitter one another's spirits, so that they cannot meet together now, but they come with bitter spirits, one imbittering the other, as if there were nothing but Gall and Wormwood among us? Let me apply that Scripture in Jam. 3. 11. Doth a Fountain send forth, at the same place, sweet water, and bitter? What, those that were of such sweet natures and dispositions, and by grace much more sweet, and now nothing but bitterness come out of such Fountains! one would wonder to see men's natures so changed, besides the work of grace: Oh! shall out of the same Fountain come forth sweet water, and bitter? It follows,

Therefore shall be leave his blood upon him.

That is, he shall bring his sin upon his own head, Those that will be wilful in sin, the blood be upon their own heads; that's the meaning. Neverstand excusing any more, you have warning enough, if you will go on in your way, the blood be upon your own head, you will undo your selves and there is no help:

Mark the phrase; He shall leave his blood upon him.
When God comes to bring the guilt of sin, and the punishment of sin on a man's own head and there leaves it upon him, that's sad indeed. We read in 2 Sam. 12. 13, there it is said, when Nathan came and rebuk'd David for his sin, David confest his sin, and faith Nathan to him, 'The Lord hath put away thy sin;' the word is translated by some thus, 'The Lord hath made thy sin to pass away;' Oh that's a happiness indeed, when it may be said of God, he doth make the sin and the guilt to pass away from the sinner, that's a happiness. But on the other side, when God shall leave the sin upon the sinner, leave the guilt of the sin upon him, as if God said, 'here's the guilt of sin, upon the head of such a man, and let it abide and lie, he shall leave his blood upon him, as in Ezek. 22. 20, the Lord faith, He will bring them into the fire, and leave them there; the Lord many times brings his Saints into the fire of afflictions, Oh but he will not leave them there: but when he brings the wicked into the fire, he leaves them there.

And his reproach shall his Lord return unto him.

Expos. His reproach. That's thus, They do what lies in them to bring a reproach upon me the living God, as if there were not an Almsufficiency in me, but I'd make the reproach to turn upon their own heads; yea they reproach my Saints too, but I'd make this to return upon their own heads, Oh take heed of doing any thing to bring a reproach upon God.

Quest. You will say, Can the Creature bring a reproach upon God?

Answ. I might shew you divers ways: I'd instance but in this one thing.

Apostacy brings a reproach upon God's ways, Apolcalizing from God, when professors of Religion that have been very forward and seem'd to rejoice in the ways of God and to relieve upon God, and they shall for-
bring a reproach upon God himself, in Heb. 10. 29. they did *despite to the Spirit of Grace, they wrong, and bring *evilsions, a reproach upon the Spirit of Grace. And then Heb. 6. 6. They put the Son of God to an *open shame (as in the text) they make him a reproach before all. As when you care people up and down the City you hold them out as a scorn; so they put the Son of God to open shame, they do (as it were) hold forth the Son of God to open shame: so what thou professest, There is more good to be had in a Whore than in Jesus Christ, and God, and the blessed Spirit, that's the language of a Whoremonger.

Well, you that are Apostates and think to bring a reproach upon Religion and upon the Saints, and they all suffer for you; from whence is it that the people of God are reproached, but because of Apostates? Well, do you bring a reproach upon God, upon his Name, upon Profession, upon his Saints? the Lord hath wares to turn the reproach upon your selves; and usually such men as these before they die, God doth put to open shame; he leaves them to such vile courses as they come to be a shame, a by-word, a scorn, and cast out as dung and filth, not only to the Churches, but from such as have any kind of civility or morality at all, Oh! take heed of bringing a reproach upon God, and so by bringing reproaches upon his Saints, Oh! let the Saints go on in a constant way of holiness and faithfulness, God will wipe away their reproach, the Lord will return the reproach upon the heads of such as seek to reproach them. And when there comes a reproach upon the wicked, it shall be another manner of reproach than upon the Saints, it's call'd a perpetual reproach; the reproach of the Saints is not a perpetual reproach, but when it's upon the ungodly, it shall be a perpetual reproach, and in Jer. 41. 18, those two things are joyned together, a

The reproach of the wicked

Curse,
Curse, and a Reproach, Nehem. 4. 4. 
Hear O God, for we are despised, and turn their reproach upon their own heads, saith Nehemiah. Sanballat, and Tobiah did reproach the Servants of God, that did seek in the uprightness of their hearts to honor God; but Lord, return their reproach upon themselves, saith Nehemiah.

And truly this is the best way, when the Servants of God are reproached, though they may by lawful means seek to vindicate their names, yet their chief way is, to pray, Lord, turn the reproach upon the heads, or bottoms of our adversaries.

And then the last Note is this:

—And his reproach shall His LORD return unto him.

Expof. His Lord] What is God the Lord of this people? his Lord shall turn it, yes saith he, tis as if the Prophet should say thus, you reject God and will not be in subjection to him, you will not own him to be your Lord: but he will be your Lord in spite of your heart, God will be God, and he will be Lord, let wicked men do what they can, and what they will he will be their Lord; Christ hath purchased to be Lord over the world, and he will be Lord over all, over all Apostates, Hypocrites, wicked men, let them do what they can against Jesus Christ, Jesus Christ will be Lord over them in spite of their hearts.

Obs. Oh its a blessed thing to give up our selves willingly to the subjection of Jesus Christ. If we say we will not have this man to rule over us, Christ will say, but I will rule over you, the Lord hath sworn by Himself, and the word hath proceeded out of his mouth in righteousness, that every knee shall bow unto him, and every tongue confess his Name; be still saith God and know that I am the Lord: So I say to the most troublesome and tumultuous spirit
spirits that would cast off the yoke of God; Oh! be still thou wretched, thou proud spirit, and know that God is the Lord, he will prevail against you. God made Julian to know this, that when a dart was struck into him, Julian the Ailean, thou hast overcome me! And so all wicked men shall be forced to say one day, Well, though I would cast off the Commands of God behind my back, and break his Gords, yet the Lord hath overcome me, and though I perish to all eternity, yet God will be God blessed for ever, and Lord of the whole Earth.

And thus through God's mercy we have gone through this Twelfth Chapter.
CHAP. XIII.

VER. 1. "When Ephraim spake, trembling, he exalted himself in Israel; but when he offended in Baal, he died."

His Chapter is partly Legal and partly Evangelical. Legal, charging this people with their sin of Idolatry, and of Ingratitude, shewing them God's wrath, partly already inflicted, and further threatened them to the 14. Verse; and again in the 15. and 16. Verses, there returning to further threats: but in the 14. Verse, there is something mixt of the Gospel in the midst of these charges and threats. Ephraim would have put off all the evil that came on him, upon God; but God charges Ephraim himself with it, all the change of Ephraim's condition from what it had been, comes from his own sin; and the evil that is like further to come upon him, will be for their own sin.

When Ephraim spake, Trembling; not when Ephraim spake tremblingly; but when Ephraim spake, (there's a stop) Trembling: as much as if it were said, There was trembling when Ephraim spake, those that heard him did tremble. When Ephraim spake, there was trembling: There
There was a time when Ephraim was very honorable among the Tribes, when the very speaking of Ephraim had great power, and took great impression upon whomsoever he spake to. Yea, though Ephraim was the younger brother, that came of Joseph, yet by the guidance of the hand of God upon Jacob's hand, the blessing came upon him more especially; and so from time to time God put much honor upon this Tribe of Ephraim, according to the blessing he had from Jacob, when his right hand did lay hold upon the head of Ephraim. Joshua, he was of the Tribe of Ephraim, and when Joshua spake, what trembling was there among all the people? what mighty power and authority had he? And you read in Judges, 8. in their speaking to Gideon, what trembling they caused, and what yeelding presently when they spake, in Judges, 8. the beginning, And the men of Ephraim spake unto him, Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Medianites? and they did chide with him sharply. And he said unto them, What have I done now in comparison of you? Is not the gleaning of the Grapes of Ephraim better than the vintage of Abiezer? And so in Judges, 12. when Ephraim came to fight with Jephthah they had thought to have done the same, they spake great and swelling words, Ephraim took much upon him, and made account that all should tremble and shake when he spake.

And Jeroboam he was of the Tribe of Ephraim, and so it hath reference in a more especial manner to him, and his house, when Jeroboam spake, the Princely Power being put upon that Tribe of Ephraim in Jeroboam, and they having power in their hands they did prevail very much at the first, and caused trembling to all those they spake to. But as if the holy Ghost should say, There's a great change now in Ephraim, he is not now as he was, nor is not like to continue so. Ephraim presuming upon his excellency, and upon his strength, and worth, he
he presum'd to sin, he sin'd in Baal, that is, in a way of Idolatry, for so Baal sometimes is a general word for an Idol, Jer. 9. 14. They have walked after the imagination of their own hearts, and after Baalim, after their Idols. And the Chalde Paraphrase, they seem to allow of this, say they, They did sin, in that they did worship Idols.

When he sin'd in Baal: But though it's meant of Jeroboam presently, including his Calf, yet especially is it meant of that special sin that was afterwards in this Princely Tribe, in the successors of Jeroboam, and that was in Ahab in a more special manner, 1 Kings, 16. 31. there he did not satisfy himself in worshipping of the Calves, but added this, to worship Baal, the God of the Sidonians.

When he sin'd, then he died.

Expos. 1. He died.] His spirit even died; he was of a stout spirit, but afterwards came to be of a low, base, and for-did spirit, and died. They were under the sentence of death, Jeroboam's house was cut off, and Ahab's house cut off, and the people died at last: They came to be vile and contemptible at last, so that every body could insult over them. When a Lyon is alive and roars, he is terrible to all the Beasts; but a Lyon that is dead, the most timorous thing that is will run over, or trample upon him; So Ephraim was terrible to all about him, but when he had sinned in Baal, his honor was taken from him, and every one would insult over him, and then he was fain to crouch to every one, and the wrath of God did pursue him till it never left him, nor his family, nor the people, but they died and came to nothing; Oh the poor spirit that there was in this Tribe afterwards, When they sinned in Baal! In 1 Kings, 20. you shall see what a low and mean spirit they had, whereas before when they spake, men trembled, none could make
make them tremble, but they made others tremble; but now in 1 Kings 20. it is said of Benhadad the King of Syria, That he gathered all his host together; and he sent messengers to Ahab King of Israel into the City, and said unto him, Thus saith Benhadad, Thy silver and thy gold is mine, thy Wives also and thy Children, even the goodliest are mine. And the King of Israel answered and said, My Lord, O King, according to thy saying, I am thine, and all that I have. They had a low and a mean spirit yielding to anything, and yet of a mighty furious spirit to be cruel over those that were under him; The Lord was departed from him, and so their spirits were gone, and they were as a dead carcase, and every one then could insult over them. Thus you have the meaning of this Scripture in general; yet we shall see more particularly when we examine it in reference to Jeroboam. But from what hath been said, these are these Observations.

First, It is an honor to have respect from others, when we speak, to have what we say to be received with reverence and respect, that it takes impression upon the hearts of others, when we speak to them, that it is not cast out as a vain and worthless thing; thus Job describes his honor, in chap. 29. 9. The Princes refrained talking and laid their hands on their mouth, the Nobles held their peace, and their tongue cleaved to the roof of their mouth; and in the 21. ver. Unto Me men gave ear, and waited, and kept silence at my counsel. A great honor it was to Job, that when he spake, his speech was regarded.

Let Children, and Servants, and all inferiors learn to give due honor unto those that God hath set above them, not to be scorner at their speeches, not to slight their speeches, when they speak to them, to go away & smile & jeer, but it is fit when a Father speaks to his Child, that the Child shew reverence and respect, there should be an awful reverence manifested in the very countenance and carriage of the child, and so when Governors speak to their Servants, and
We are with reverence to hear the Lord speak.

and Superiors to their Inferiors. But especially let us give God that honor when God speaks. Oh let there be trembling. Is this an honor that inferiors should give to their Superiors to shew reverence when they speak? Oh let us give this to God, Psal. 103. 20. Bless the Lord, ye his Angels that excel in strength and do his Commandments, hearkening to the voice of his Word. The Angels they excel in strength, the most excellent Creatures, and what, do they flight and disregard the Word of God? Oh no, they hearken to the voice of His Word, they give a reverent respect to the voice of God's Word, and it infinitely beseems us when God speaks to give respect to him, that's the first.

Obs. 2. Secondly, Those who are in place of power over others they account it their honor, not only that those under them regard what they say, but that they should tremble at what they say. It is a great delight that man hath to lift up himself above others, and to be imperious above others, we might give divers examples of men that have had great power in their hands, and when any thing hath displeased them, they would speak so as to make others to shake and tremble; Nay, not only men in great place will do it, but you shall find this disposition in men that are very mean and of a very low rank, yet if they have any under them, they will be imperious over them; as now in Families, how many when they do but speak to their Wives, though she be collateral, and not directly under him, yet how imperiously do they speak, speak so as to make the house shake almost when they speak, and so Servants and Children; and this they account their Glory. My Brethren, though this be often through much distemper, and pride, and vanity in men to delight to make all that are under them to tremble when they speak, yet this is an honor due to God, and God expects it from us, for the Lord is infinitely above us, and we are all of us under the feet of God, and at his dispose, both for our present and eternal estate.

And
And it is fit for us, therefore to give regard and some reverence to God when he speaks, to have an heart to tremble at his Word, that's that God looks for. In Isa. 66. 2. The Lord that is on high, yet he looks to him that is of a poor and contrite spirit, and trembles at his Word; the Word that God speaks is that that hath the dreadful Authority of God in it, It is that that binds Conscience, it's that Word that if thou obeyest not, will bind thee over to eternal death: It becomes the greatest Monarchs in the world to have shaking and trembling hearts when God speaks: Oh! who art thou that canst stand against the Voice of God when he speaks? Oh bold and hard heart (I say) that canst stand out against God's Voice. In Psal. 29. 4. The Voice of the Lord is powerful, the Voice of the Lord is full of Majesty. And in Hab. 3. 16. When I heard, my belly trembled, and my lips quivered at the Voice, and I trembled in myself again. This is the honor that is due to God, Oh! it is a comely thing to see a Congregation sit even trembling under the Word of God, manifesting their hearts to be affected with the Authority and Majesty of what it is that God speaks; for there's much Majesty in the Voice of God, Oh! it is full of Majesty.

Again, When he spake, there was trembling.

This the Prophet mentions as a means to aggravate his sin and misery afterwards, As if the Prophet should say, There was a time that God did subdue the hearts of people under Ephraim, so that Ephraim had a great deal of Authority over those that were under him, When Ephraim spake, there was trembling.

From whence the Note is this, which Pareus hath upon the place, faith he, The subjection of the hearts of men unto those in Authority, it is a work of God, God is to have the glory of it: It is from God that the hearts of multitudes shall be brought under some few so as to fear them, and to receive what they speak with trembling, it is from God. In Josh. 4. 14. On that day the Lord magnified Joshua
in the sight of all Israel, and they feared him, as they feared Moses. Joshua before Moses dyed, was but a servant to Moses; and we do not read that he was so magnified among the People, they did not fear him so much; No, the fear was then upon Moses, because Moses was in place of Authority; but when Moses was taken away, and Joshua was to succeed him in Authority, then the Lord magnified him, the Lord put a luster upon him, and the Lord caused the People to fear him, as they had feared Moses: It is a work of God to cause People to fear Magistrates. So in Dan. 5. 19. For the Majestie he gave him, (that God gave the King) all People, and Nations, and Languages trembled and feared before him. It's God that puts majestie upon Governors, to make those that are under to fear. It's a very observable Scripture we have in Psal. 77. 14. there it's spoken of God, that he did wonders and marvellous things; What are those wonders and marvellous things? If you read, you shall find among others, Thou leadest thy People like a flock of Sheep by the hand of Moses and Aaron; that's reckoned among the wonders and marvellous things that God doth, That he did lead his People like a flock of Sheep, by the hand of Moses and Aaron; that so great a multitude should be led like a flock of Sheep by the bands of two, it is a wonderful work of God, God is to have the glory of it, it is for the maintaining of Government and Order in the World, that God doth so subdue the hearts of many under few.

Then Fourthly. When Ephraim spoke, trembling. Though Ephraim the younger, yet when he got Authority in his hand, how imperious was he? And observe, The meaner the beginings of men are, the more imperious oftentimes they are when they come in place of Power, none more imperious and insulting over men than such as have meaner beginings: this was the younger Brother, and had power by a special providence of God, not according to the
the ordinary common course, and very often we find it, that men of mean quality, and that were inferior to others, if any providences raise them above others, they grow more imperious than others.

And then a Fifth is this, (which is a principal thing to be observed here, a Note from the change of the condition of Ephraim, when Ephraim spake, trembling, but after he sinned, he died.) That men which heretofore have been of very high repute, and of reverend respect, so as they had much power to prevail with people that they had to do with, yet by their sin they fall off from their dignity: Sin will bring mens honors down; though there was a time that every one reverenced him, had high esteem of him, and did much regard what they spake, yet they falling to sin and wickedness, it's just with God to bring their honor and esteem down, to bring it into the dust, and to make them vile and contemptible in the eyes of those that ere while did reverence them, we find this threatened both to those in the place of Magistracy, and in the place of Ministry. For Magistracy in Job, 12. 21. He powreth contempt upon Princes, God powers contempt, though they had very great honor and esteem, yet through their sin contempt is thrown upon them. And then for those in the Ministry, in Mal. 2. 9. Therefore also have I made you contemptible, and base before all the people. The Priest's lips should preserve knowledge, and they were very honorable those that were faithful, but when they come to be partial in the Law, that is, when they come to turn the Word of God to their own ends; it's a remarkable Scripture, that the Lord made them vile in the eyes of the people. It was, that they were partial in the Law, that was a main thing, that is, they would handle the Word of God partially, what they could get to drive on their own waiies by, they would improve that to the uttermost, and turn the Word which way they pleased, upon this, though they thought to prevail that way, and
to get esteem of the people by this means, yet this was the thing that God threatens, to make them to be vile and contemptible in the eyes of the people because of this. When people come to discover this, that men do indeed drive on their own designs, and their own ends in the ways of God, there's nothing will take away their repute and their honor more. Oh the great change that there is, in the honors and esteem of men, God for their sin calls them out, and their names as vile men and women who have out-lived their honors, even in the very hearts of the Saints: Indeed when there is a change in an outward condition from prosperity to afflictions, then wicked and carnal men will not regard those that they did honor before. As in Job's case, in Job, 29. Job tells us how he was honored, and regarded, and revered where he lived in prosperity, but when he was in affliction, in Job, 30. 1. Now those who are younger than I, have me in derision, that's a wickedness to change our minds of the esteem of men, because of their prosperity, or adversity; it shews a great vanity of spirit, and where the heart is right, if one that hath been godly and in publick place heretofore, and now God by his providence hath brought him down in regard of his outward estate, yet he is to be honored still continuing in his integrity and holiness. But now this is that which I speak of as a Judgment of God upon men, when God casts out their names from the very hearts of the Saints, and that worthily too, when they shall be worthy to be look'd upon as dead carcasses, though heretofore much honored and respected, heretofore they were as Gardens that had many sweet Flowers, excellent common gifts they had for which they were respected; but now like Gardens over-grown with Weeds that nobody doth regard; As Houses that were hung with costly Hangings, but afterwards pull'd down and nothing left but the bare walls: so their gifts were very precious, but now as those Houses.
fees having their Lord and Prince gone away there's nothing but bare walls, and it may be mice and vermine run up and down in those rooms that were hung so bravely: So it is with many that had excellent gifts which were highly honored and esteemed of by people that knew them, but now the hangings are gone, now there's nothing but vermine running up and down in their spirits; Oh! what a mighty havock sin will make in the honor and esteem of men!

Let men therefore take heed of trusting in their former repute, for let them have done what they will hereofore, yet if they depart from God their honor will be gone; Men that are in place of Authority, or in place of Ministry, had need consider this point well, for it's a matter of great moment for men in place of Authority to keep up their repute and esteem that they may be the more useful and do service, not only for themselves, but that they may be of the greater use to do service for God. And it is one of the great designs of the Devil to seek to cast dirt upon those that God doth use as Instruments for good: Oh! it concerns them to look to it that there be nothing unjustly cast upon them.

It's very observable how God remembers Ephraim a long time after to put dishonor upon him. You shall reade in the Book of the Revelations where the Tribes are reckoned up, in chap. 7. there's only two Tribes left out, Dan & Ephraim. Ephraim is not mentioned there by his own name, but by the name of Joseph, and the reason that is given is, because those two Tribes were Ring-leaders in wars of Idolatry; as Dan, if you reade Judg. 18. you shall find him there a Ring-leader; and you know the great change of things that Ephraim made in the Worship of God, by Jeroboam's setting up of Calves, and so afterwards sinning in Baal, and so the great dishonor that God put upon him afterwards.
Expof. 

in partick.

When Ephraim Spake.

Spake, what? What did Ephraim speak when he caus'd trembling? All this hath been only from the general, but what did he speak referring it to Jeroboam that was of Ephraim, and so to the Courtiers that were with him? these spake these two things, and so caused trembling in the hearts of the people.

First, When Jeroboam spake about the altering of the way of Government, about the taking off of the ten Tribes from the house of David, What portion have we in David, and in the house of Jesse? When this was mentioned, then there was trembling; it did certainly at first cause the people's hearts to shake, they thought it was a very great matter, they knew not what would come of it, What, for to forsake the house of David and to have a change of Government in another way! this caused many thoughts of heart, and much trembling, fearing that there might come very ill consequence of it: When he spake there was trembling. But, he exalted himself. Notwithstanding such concussions of spirit as there was, yet Jeroboam went on in his way, and would venture the worst, let come of it what would, he would on, He exalted himself. But then afterwards he sins in the way of his Idolatry, (and so his successors sin in Baal) and then he died, God struck him, and his Famili, and so the ten Tribes. From whence our Notes of Observations are,

Obf. 1. First, That alteration in the matter of Government, is a matter of very great hazard and difficulty; men that have to deal in any kind of alteration in matter of Government, had need be very wise in their carriage in it, in respect of the people, for much depends upon them. When there was any alteration in Government, there was trembling then, mighty fears and troubles in the hearts of the people.

Secondly,
Secondly, Men of Spirit they will break through difficulties, if once they be resolved upon a business. And when God doth intend to have a work accomplished, he will raise up men of Spirit to go through with it, notwithstanding any difficulties there is in it.

He exalted Himself. Though the People's spirits were very much troubled, and a great deal of shaking there was throughout the Land, yet he lifts up Himself, he had some encouragement from the Prophet and otherwise so that he would go through. When God (I say) hath an intent to bring a business about; for this was, that he might fulfil what was threatened to Solomon for his former sin.

And then Thirdly, If men when they have been helped to go on through difficulties, yet if they shall afterwards rest in their parts, rest in their strength so as to forsake God, and sin against him, it's just with God to leave them that they shall vanish and come to nothing: He did exalt himself and prevailed in what he spake, notwithstanding the trembling of the People, for having got himself warm in the nest, and strong in his Kingdom, then he lifts up himself in another manner, and forsakes God, and trusts in his own strength. And now he dies, now God casts him off.

Men had need take heed, though they be carried thro' many and great difficulties, and by a Spirit more than ordinary, they had need take heed (I say) that afterwards they do not walk in their own strength, but walk humbly before God; If they forsake God, they will die and perish. That's the First thing that Jeroboam spake.

Secondly, When he spake, when he first mentioned the business in the Alteration of Religion, this it's like caused more trembling than the other: What is that Jeroboam spake? That now they were not to go up to worship at Jerusalem, God did not stand upon such things, No, they might save that long journey; and so there was a Calfe
set up at Dan and Bethel, and they must go and worship there: This was a mighty alteration in the matters of Religion. And surely when this was mentioned first to the People there could not but be great trembling, the spirits of the godly to be sure they would tremble at such a motion, they would look upon it as a most dreadful Curse of God upon the Kingdom, that there should be such a change in the matters of Religion, from the Truth to that which is False; and even others too, there was a general trembling, for men have some kind of conscience of Religion and of worshiping God, this was so flat against the Word, that where there was but any Conscience of God they could not but have some fear, they could not tell what might come of it, and therefore there could not but be a very great concussion of spirits in the People of the Land, to tremble at such a strange kind of thing as this was: at first it was so; But yet afterwards they had dead spirits, that he might do with them what he would, and so joined with Jeroboam, and joined with Abab, and sinned more and more. From this speaking and trembling, you have these Notes.

**Obs. I.**

First, *That the Alteration in Religion is a very difficult business,* it cannot be expected but the hearts of People will stir much upon the Alteration of Religion, though it be from worse to better, yet the hearts of People will stir very much at first. When the Reformation was first from Popery here, what a stir was there? they were presently ready to take up Arms in Cornwall; What ado was there for the Book of Common Prayer, so that the King was fain to write to them, That it was no other than the sum of what they had before, only translated into English, with some Amendments. And certainly the casting out of Episcopacy Prelatie hath caused a great deal of trembling, a great ado there is, How hard it is to get but any rotten tooth out of a mans head, it costs a great deal of pain and trouble. Though the Warre were undertaken for the maintainance
maintainance of our Liberties, as we are Subjects, and Men, and for the Civil Right we have to our Religion also; but yet we see that the very thoughts of any kind of change in matters of Religion whatsoever it be, it causes the hearts of men to be up, and shake, and to be unsettled, it's a matter of great moment the change in matters of Religion, and therefore requires much Prayer where it is changed, though from the worse to the better. If it cause trembling when it's changed from the better to the worse, it will likewise cause trembling where it is changed from the worse to the better; and therefore it requires, that all the Godly should joyn all their Strength together, against those that would oppose their Strength against it.

The Second is this, That men of resolute spirits will go on, even in the matters of Religion, though it be from the better to the worse, yet you shall have some men whose spirits are resolute that they will go on. Oh! but you will say, The People will not bear nor endure it. Yea, but they will venture to go on with their way and design, though it be from the better to the worse; but now, if the change be from the worse to the better, than it's a special gift of God to give men hearts to go on, notwithstanding difficulties.

And then in the Third place, He exalted himself, though there were trembling: That is, He did prevail in this his way, in this change of Religion, Jeroboam did not carry things by open violence presently, it was a great while first, but he carried things on by fair shews, one thing after another, and so he prevailed with the People. This is the way to get a design, and not by open violence at present.

And then Fourthly, Then be died, when be sinned in Baal. Though God may suffer men to make some alteration in Religion, though it be to the worse, and let them prosper, yet if they will grow from one degree to another in forsaking
forsaking God, then God comes upon them with his wrath, then they die; if they know not where to hold, then God will not continue patient towards such a people any longer.

**Ob. 5.** And then the Fifth thing is this, *That a Family or People from whence God hath withdrawn his protection and blessing, is a dead carcass.*

Then, *He is dead, that I take to be the meaning of that* in Mat. 24. 28. *For wheresoever the carcass is, there will the Eagles be gathered together;* though it's true; it's spoken about the coming of Christ, yet I do not think that the Carcass is Christ, and the Saints like Eagles, and to will be where Christ is, yet it hath been carried to by divers: now though it's spoken there of Christ's coming, yet it's meant of his coming against Jerusalem, there's a great part of that Chapter of the coming of Christ in his judgments against the people of the Jews, and now they were as a dead carcass, God having forsaken them; And the Eagles, Bird of prey, would come upon them: And it might have reference to the Romans coming upon them, whose Ensign is the Spread Eagle, those Eagles would come. The body of the Jews that had forsaken God, and his Truth, and so was but as a dead carcass, the Eagles would make prey of them. A people, or family that forsakes God and his Worship is as a dead carcass.

**Ob. 6.** And then Sixthly, *This corruption of Worship that causes God thus to withdraw from a people, and make them to be as a dead carcass.*

*When they sinned in Baal.* As it was said of Troy so long as they kept the Palladium [*the Image of Minerva*] it was safe, and could not be overcome, but when that was gone then they were overcome and spoiled. So when God's Worship which is the life and safety of a place when that's gone, and Worship is corrupted, then there doth come death: Though I do not think that God
God always observes the strict rule for matters of worship, as towards the Jews; for the Jews certainly though they had a Covenant of Grace that God dealt with them in, yet they had a special Covenant that God made with them for their being in the Land of Canaan; now special Coven-anted God goes by general rules, that is, to punish the disobedient, and to reward those that are godly, the Jews. A Caution. His way with them.

One of Gods ways of God now towards Nations and People for his outward punishments, and mercies, are but according to general rules, but Gods administration towards the Jews, besides general rules, were according to a special Covenant that God made with them about their living in the Land of Canaan, either prosperously, or in adversity.

But then further, When wicked men are most active in their evil way and violence, yet then they may be under the sentence of death, when they seem to have the greatest power to do what they list (I say) then they may be as a dead people. Obs. 7.

When he sinned in Baal, then he died. If you will but observe the story, for these Prophets cannot possibly be understood without reference to the story of Kings, and Chronicles: observe but the story of the Kings, When was it that Ephraim did sin in Baal? It was in Ahab's time, you shall find that they were never more active for their way of Idolatry than then, nor never more violence, never more cruelty to the Prophets of the Lord, than there was at that time. For then Jezebel she had her 100 Prophets sit at her table, but the Prophets of God were fain to be hid in a cave, and Elijah to shift for his life; And yet when he sinned in Baal, he died. Died! why he seem'd to be full of life and activity and vigor, and thought to do what he list, and to trample all under feet that would stand against that way of worship, but for all this their bravery and pride they were dead, faith the holy Ghost, they were under the sentence of death, and a base people, God was gone from them, and they were
were decaying, and so should deny more and more till he did perish; *When he sinned in Baal, he died.*

**Ver. 2.**

And now they sin more and more, and have made them molten images of their silver, and Idols, according to their own understanding, all of it the work of the Craftsmen; they say of them, Let the men that sacrifice, kiss the Calves.

**HE** Family of Ephraim and the ten Tribes, for so Ephraim is taken for Jeroboam sometimes, and sometimes for the whole Tribe, and sometimes for the Governor, and sometimes for all the ten Tribes as distinct from Judah.

Now they sin more and more.

From whence I beseech you observe the taking in the people now together with Ephraim, now the number is changed; at first it was, When he sinned in Baal, then he died: But now 'tis said, *THEY sin more and more,* all the people joyn with him in way of sin.

At first, when he began to speak about the alteration of Religion, the people trembled to think of it; but it seems afterwards they could swallow it down well enough, they could joyn with Jeroboam, yea, and Ahab too, more and more, let them impose what they would upon them, they could yield to it.

**Expos.**

From whence the Note is, That men at the first apprehension of things they are much affected, and it may be think that they will never yield to them, yet within a while when they have been a little used to them, then there's a mighty alteration in mens spirits both to yield to this, and indeed to yield to any thing. How many mens hearts and waies are so different from what they seem'd to be? If one had mentioned here-
heretofore such things as now they do, they would have trembled at them. If about six years since one could but have presented in a Map all our speeches and ways one against another, and told us how things should be, our hearts would have shaken, and we would have trembled at the thought of it: but now more and more we go on, and God knows whither we shall go; Oh! the alteration that a little time makes in men's spirits! now (faith he) they are a dead, heartless people, now you may do what you will with them, now they will do things so disagreeing to their former principles, as nothing can be more; a man would wonder, What, that this people that were so astonished at the very thought of the change of Religion, now that they should be swallowed up in Idolatry.

My Brethren, Let us never regard much the sudden affections and sudden expressions of people, though people may seem to be up and very forward in their affections and expressions, yet (I say) never rest too much upon them; There is nothing more uncertain than the spirits of the multitude, and therefore it is the most irrational thing for any of wisdom to think to carry things that way, if he thinks to carry it constant; you may get them in a hurry in one way at one time, but they will be quickly off again, and that which one time they will cry up, at another time they will cry down; and such a kind of alteration of spirits these times will be a witness to, I believe as great as ever times were, from the beginning of the world, Now they sin more and more.

And now.

There's a great emphasis in this Particle, [Now] They sin more and more, that is, even now, when the very sentence of death was out against them, even now, they do it. Thus did Ahab in 1 Kings, 16. 30. And Ahab did evil.

Note.

Mobile vulgus.

And now.

Expol.
evil in the sight of the Lord; above all, that were before him, he added evil. From whence observe this, That when destruction is nearest, then evil men are wickedest. Now their sin ripens apace, when the scum grows highest, then it's nearest the fire; and so the nearer it is to the fire the higher it will grow. It's a great sign of the nearing of men's times, that they are not long, when they grow notoriously wicked. See a man that hath been forward in that which is good heretofore, he may have failings and yet the Lord may pity him; but now let this man grow to be very wicked, not only to abate of his profession, but grow to be very wicked, expect the ruin of that man suddenly, it will not be long.

And then Secondly, It is a great aggravation of men's wickedness to sin after God's threats, and in the time of Judgment, when they are under God's hand; Oh! when God appears against us we should presently submit, at the least holding up of his finger. But this is the pride of men, not to stoop even when the hand of God is against them, and the rather because they would justify their sin; if they should stoop and yield upon the hand of God coming out against them, this would debase them, but they rather will stand out the more that they might justify their sin, that they are not thus and thus as men would take them to be.

And then a Third Note is this, That when men have lost their credit, honor, and esteem through the just Judgment of God, then they grow more base and vile in their sinful ways than ever. Ephraim had a great deal of esteem and honor, but he lost it through God's just Judgment, and now he, and the people together sin more and more. We find this usual, that men's esteem and credit though they have very base hearts within all the while, yet it will keep them in a very fair way; but now you shall have many men that though they liv'd very fair so long as they had esteem and credit, yet if their credit be but crack'd, and
their esteem be but gone, they will prove very for did in their wails; As it is in a Garden, you know, if a man have but a few weeds grows up in it, he will have them pull'd up, but if it be over grown with weeds, then he doth not much care for it, but lets it run more and more; so it is in men's hearts, indeed though there be something amiss in them; and their names kept up, they will reform, but if once they have fallen so as their honor, credit, and esteem is gone, then they go on more and more, and fall still more and more to further and further wickedness; or as it is with a man when he hath a new Garment. Oh he is afraid at first of every little spot, and much more afraid of a rent, but if afterwards the garment become to be soiled much, or be dirtied a little, he is careless of it then, then he never stands brushing of it so as before: It is thus for all the world with men in respect of their hearts, and in respect of their lives, and therefore it is good for men to look to it betimes, when their names begin but a little to be lost, when they may see the just hand of God beginning to come, then to reform; for if they let themselves go upon liberty, they will grow vile and abominable. They sin more and more.

And then a Fourth Note is this, That there is no stop in Apostasy; let men Apostatize once from God, and there is no stop then, they cannot tell whither to go. Then, if once they be rowling down, a man may not think thus, I will but roul thus far, and there I'll stop; no, if you be once roulng, you will roul, and roul down to the bottom, and you know not whither you may roul or fall: If a man should leap into the water and say, I will but sink thus far, to the middle and no further, this were but folly, you will sink more and more: so it is with Apostates, I verily believe those that did make flight at first, they did not think that they should go so far, Oh! God forbid that they should do such things as were so vile and abominable, yea, but when once they are row-
ling, when once they are sinking, they roll and sink more and more, till they roll into the bottomless pit of Hell, they sink more and more till they sink into the very bottomless gulf, into such things as they would abhor before. There’s a Curse upon the wicked in Psalm 35. That God would set them in slippery places, and that the Angel of God should persecute them; when men will go out of the ways of God into the slippery paths of their own, it’s just with God that an evil spirit should drive them on in those ways. It is in going from the ways of God, just as you shall find it in your traveling in Champion Countries, there’s a High-way goes to such a Town, and there’s another way that lies close by it, and you (it may be) are got out of the right way, and so go on and think it will bring you to the place where you are traveling, but it winds you out of your right way, and so you go further and further, out of the right Road, perhaps some miles before you are aware of it. And so it is in Apostacy, it may be at first when they are got out of the way of God they think it not so much, but then these evil ways wind them out by degrees so that they grow further and further; They sin more and more.

The steps of Apostacy.

1. I will give you the steps of an Apostat, going more and more from God.

   First, When one doth apostatise and sin against God, if it be any sin against knowledge, though never so little, For sin of meer infirmity I cannot call Apostasie, but if it be ever so little against knowledge, this breaks the bond of obedience; when I will venture to do that which I know is against God, this bond of obedience being broken, no marvel though you fall, and sin more and more.

   Secondly, Every act of sin hath such a nature in it, as to increase the habits: Corruption doth grow by acting. As it is with Grace, every act of Grace doth extend Grace in the heart of a man; the way to grow in Grace is, to act Grace
Grace much; so that when you are acting of your Grace, you do not only that that is your duty, but you are growing in Grace, for when you are acting of Corruption, you are not only doing that that is evil, but you are encreasing it; and therefore every sin that causes us to decline from God, makes us to go more and more from God.

Thirdly, Every sin that is against Conscience, it weakens the work of Conscience; the Authority of Conscience will quickly be weakened when it is once broken; break but off the yoke of Conscience, and Conscience will be weaker than it was before: At the first time when a man sins against Conscience, his Conscience hath a great deal of strength in it, and mightily troubles him at the very first, but having had a flaw (as it were) it grows weaker. I remember a notable story which that reverend and famous Divine, Doctor Preston hath, of one in Cambridge that had committed a great sin, and he had this temptation upon him; Do the act again, and your Conscience will trouble you no more: and this temptation did prevail upon him; he did it again, and then he grew a very lot indeed, and went on in his wickedness: Every sin doth somewhat to weaken Conscience, and therefore one that fails off from God, will sin more and more.

Fourthly, When a man hath once fallen off from God in any degree, according to the degree he doth lose his comfort that he had in God; for some kind of comforts Hypocrites may have; as there may be Common gifts of the Spirit to enable them to do service, so there may be Common Gifts of the Spirit to comfort them; they may taste of the Powers of the world to come, many have some flashes of joy; but when they are departed from God then they cannot have so much comfort as they were wont to have, and when they have not the comfort they were wont to have, they must have it some way, and they are fain to go staking up and down to get it some where else; I
cannot have that comfort in God as I was wont to have,  
I was wont when I was troubled, to go & read the Word,  
I could find comfort there, let me go into good Company  
I could find comfort there, let me go into the presence of  
God I could find comfort there, but now I cannot, and  
so the heart must have comfort some way or other, and  
therefore goes more and more from God.

Fifthly, When one hath sinned against God, then his spirit  
and holy duties come to be very unsuitable, they are harder  
than they were before, it's a more difficult thing to get  
his heart to any holy duty than before, and so comes to  
eglect Duties, and by neglecting them his Corruption  
grows, they were a means to restrain Corruption verie  
much; for when a man is abroad and takes liberty, yet  
when he thinks thus, yea, but I must pray before I go to  
bed, I must go to prayer, and how shall I beg Grace from  
God another time, when as I wilfully sin against him?  
this curbs a man: so long as he can keep any kind of su-
tableness between his heart and holy duties, though  
he should fail in some kind of things, he would quickly  
recover; but when he begins to have holy duties so vail'd  
as he leaves off holy duties, then he will sin more and  
more, for the curb is taken off.

Yea Sixthly, The presence of God is terrible to an Apostate,  
he cannot think of God without some terror; before he  
would often think of God, and speak of God, but now  
he puts off the thoughts of God because they are terrible  
to him, and having put off the thoughts of God, and  
God's presence being terrible, it must needs be that he  
must wander up and down even more and more, be as a  
Cain wandering away from the presence of God.

Yea further, The thoughts of whatsoever might turn an A-
postate's heart to God, are grievous to him. If he hath gone a-
way, if he thinks of turning to God, Oh presently will  
be presented to him some difficulty that will make him  
even put off all those thoughts, and rather give himself li-

ternity to his own ways.
Ye further, there's this in it. That when a man hath
sinned against God, one sin cannot be maintain'd without anot-
her, one sin calls to another to help it, and maintain it. As
now, you find it ordinarily when a man hath done
wrong to another man, he knows not how to carry it
out, but by doing him more wrong, to crush him if he
can: And so there's divers other sins that have many sins
depending upon them, if a man be engaged in a business
that is sinful, that he might carry out his business, a great
many other sins he must commit, and so comes to fall off
more and more.

Ye further, The pride of men's hearts is such, as when they
are once got into an evil way, it's a mighty difficult thing to keep
them from not justifying their evil: men love to justify what
they have done; when they have sinn'd, they will grow
more resolute and violent, that all people might think
that they have not the least kind of recoil in their hearts,
you think many times when you see men mighty strong
and violent in an evil way, you think surely they are
fully satisfied in it: Oh! you are mightily mistaken in
that, they may be very violent, and very strong in their
way, only that they might persuade other folk, though
their own consciences tells them, that they are not satis-
fied; and thus the pride of men's hearts makes them sin
more and more.

And besides, If they have grown far in their sinful way,
then they grow desperate, they grow into desperation, they
little hope ever to recover themselves so as before, and
therefore go on more and more.

Ye, And God in his just Judgment withdraws himself
from them, God withdraws those gifts and common gra-
ces that they had, and faith God, Let them go on, He that
is filthy, let him be filthy still.

Ye, and besides God's withdrawing, there's a judi-
cial Act of God upon them, To give them up to their Corrup-
tions, and give them up to the Devil; It's a dreadful thing
when
Difference between the Churches excommunication and Gods.

when the Church doth it, but that's for the salvation of the soul, and for the destruction of the flesh; but when God delivers up one to his corruptions, that's for the destruction of the soul: Do you rule him (faith God) because he would not be ruled. No marvel then though an Apostate sin more and more.

Note.

Oh! stand against the beginning of sin what you can, keep a trembling frame at the beginning. Oh! had this people done so! at the first they trembled; Oh! had they but kept that trembling heart continually, it would have kept them from abundance of evil: And so, do not some of you remember that there hath been a heart-trembling at the very thought of those things that it may become of you now practice? Oh! happy had it been for you that you had kept your trembling frame.

Young beginners.

And you that are young beginners, in whose heart there is a trembling frame, you tremble at temptations, you tremble at the thoughts of sin, at the first rising of corruption in your hearts. Oh keep this trembling frame, and do not regard that boldness of spirit that there is in some; some are always so frolick, and so bold in their way; Oh but that's a dangerous condition for you to be in; but rather keep a trembling heart, fearing sin, for if you lose that and begin but to tamper with some sin, if the Devil tamper thus with you, 100. to one but when you are once gone, you will go more and more, and never leave tumbling till you come into the pit.

And let us learn, my Brethren, to be more and more in the ways of God, as Apostates are more and more in the ways of sin. Oh that it were so with us in the ways of God, let's not content ourselves to do a little for God, but still more and more, as David in Psal. 71. 14. I will yet praise thee more and more, I will add to thy praise, so the words are in the Hebrew: Lord, some praise thou hast had in the world, Oh that I could live to add any thing to it, I will praise thee more and more.
And then a further Note is this, That Idolatry (for so it is spoken of their Apostacy more generally, but particularly it aims at their Apostacy in the matters of worship) is a very growing sin. They have sinned in Baal, and died, and now they sin more and more. Gross Idolatry hath grown upon men by fair pretences, upon plausible Principles.

My Brethren, do but break this one bond in the matters of Worship, and that's this, That all worship must be by institution. I say, all the Worship of God must be either that which is written in mans heart; or otherwise what is in the Word by institution. If so be that men will venture to raise any creature, beyond what God either in a work of Nature hath raised it, or by an Institution hath raised it, then begins Superstition, then begins false Worship, I say, here's the beginning of all false Worship, to raise any creature higher than ever Nature hath raised it, or then it is raised by Institution, do but venture upon one Ceremony to put any thing in it more than Nature, or Divine Institution hath put into it, then you know not where you shall stop. You know what a height of Idolatry Popery is grown to, but it began fair at first. And so we were going to most vile and abominable Idolatry, but by what steps? We had broken the bond of binding up the Worship of God unto the Word, and bringing in mens own reason and inventions, and for to put a Religious respect upon that which God had never done, now do but grant that thing in the least matters, and then you do not know whither you will run in way of Idolatry, you will run more and more.

Oh let Reformation be to us as Idolatry is to wicked men, let not us rest in any degrees, but still reform more and more: Idolaters they will not stand at a stay, Oh why should they then that seek to reform stand at a stay! It follows;

The General rule of Worship.

1. The beginning of Superstition. 2.

Ceremonies.

Popery.

Use to Reformers.
And have made them molten Images of their silver.

Expos. They were at great charge in making of them, and so went on strongly in their way; though it would cost them much, yet still they would go on strongly in their way.

They made themselves Images

Tertullian in his Book of Idolatry, in the 4, 6, and 7. Chapters, enveighs much against the maker of any Images in way of Religion, and faith he, 'Tis not enough for you to say, we will not worship them, but you must not make them.

Of their silver.

Silver is put for their money. Silver is used in divers Languages for their money in general: the Calves were of Gold, but it's said they were of Silver, because the people did contribute their money; and other Images they added to them that they made by their money; their Idolatry was chargeable to them, to avoid trouble in going to Jerusalem, and charge there in their journey. Oh they would not go to Jerusalem to worship; but they were willing to be at charge in their way of Idolatry.

Note. Though Men will not have God's service to be chargeable to them, yet their own ways are chargeable to them. They made them molten Images, and Idols. The word that is translated [Idols] it signifies griefs, and those things that do terrifie; and indeed Idolatry will bring grief, and men that are of Superstitious, Idolatrous spirits they are fill'd with fears many times. But this is all according to their own understanding, that is as they thought fit themselves, such as should be suitable to their own ends, they took the liberty to tender up their respects to God according to their own inventions; and herein indeed comes Superstition, as I told you. Hence comes the
the Worship of God to be so much corrupted: When men will interpose their own understandings, when men will leave the simplicity of the Rule, and go their own way, when men think that the Worship of God is not pompous enough of its self, They which do not worship God in a Spiritual way, they will labor to make up the want of the Spiritual part by addition of many outward things, by their own understanding; and because they think those things in the service of God are rational to them, they think they must be acceptable to God, and therefore wonder that any body should be against them.

Calvin upon this very text hath most notable expressions against men bringing in their own understandings in the Worship of God, faith he. Here is spoken of the Worship of God, in which whatsoever is of man's Prudence, whatsoever is of Reason must give way, Prudence and Reason must give way to it; yea, whatsoever counsels of men, that they in a Prudential way shall think this and the other fit, they must not judge by Sense, by Reason, by Prudence in the matters of Worship; If they do give way to themselves in the least degree, they do nothing but defile the Worship of God. And another notable expression he hath about it, This is the very Principle whereby men must be taught to worship God aright, that they must be made Fools first themselves. If men will come to worship God, they must deny their understandings, they must lay down their understandings, they must not so much as permit to themselves to be wise, and thus he heaps one upon another, these expressions, Only (faith he) let them listen to the Word of God, for this (faith he) doth condemn whatsoever is pleasing to the judgment and reason of men.

Oh! God is little beholding to mens understandings in the matters of Worship, and in the matters of Faith, those two things; the respect it may be to the man may be somewhat the more to make such an expression to go down, that it's the very Principle of right worshiping of God.
God for men to be fools; and here’s the reason that you have many of the Learned men of the world accounted them fools and simple men; as heretofore the Non-conformists, were not they accounted simple men and fools, because they would not yeeld to those things that were imposed upon them? yea, we must be fools; It’s true, there is use of mens prudence and reason when once I have an Institution to help me further to manage an institution; but for to raise up any thing in the Worship of God beyond what I have warrant for in the Word, there it’s not enough for men to say, This is good, and what hurt is there in it? and without this there will come a great deal of flir, and can any man in Reason but think that this is good? I say, when we come to matters of Worship that we must expect a presence of God in them for a Spiritual Work upon the soul of a man, all these arguments, we must lay them aside, and there is no use of them. Here I cannot argue for a thing that it is good, and I have need of it, and therefore I must have it; but I may argue it’s good, and I have need of it, because there is an Institution. And there’s another speech of Luther, faith he, In matters of Worship we must not regard so much what the thing is, but who it is that commands it; do not lean to our own understandings. This for their sin of Idolatry.

But further, They thought to carry themselves in a prudential way, but the Lord condemns it as sottish, they thought they were very understanding in it, yea, but it was but sottish. For it follows;

All of it is the work of the Craftsmen, they say of them, Let the men that sacrifice, kiss the Calves.

Expos.  As if he should say, What a sottish thing is this, That when themselves put all the excellency that the Creature hath put upon it, and yet they will worship it, and say
Ver. 2. the Prophecies of Hosea.

441

to the men that sacrifice, Kifs the Calves? But God challenges Worship upon this ground, Because He is the Cause, the Supreme, the only Cause of all Excellency Himself. From hence note,

That those that venture most upon their own understandings in the matters of Worship, God gives most up to fottishness; I say if men will venture to go according to their own understandings in Worship, God may justly give them up to fottishness, and none are given up more than those that think to be most prudential and wise, in the matters of Worship: Isa. 29. 13. saith he, Their fear towards me is taught by the precepts of men: What then? Therefore I will Isa. 29. 13. do a marvellous work among the People, even a marvellous work and a wonder; (What's the marvellous work, what's the wonder?) The wisdom of their wise men shall perish, and the understanding of the prudent shall be hid. What they will venture upon their own understandings in the matters of my Worship, and they will prescribe what I should have, and they think they are very wise in what they do; I will do a marvellous work and a wonder: (what's this?) I will cause the wisdom of their wise men to perish, and the understanding of the prudent shall be hid, they shall be left to fottish ways, to aburd ways, that all that are about them shall see that they are blinded in their courses and ways.

Oh my brethren, we do see this fulfilled at this day, those that will venture upon their own understandings in Worship, how hath the Lord left them in blindness? though they were men of excellent parts in former times, yet their parts begin to be blasted.

And observe it, you will find that more and more such men as bring in their own understandings into Gods Worship, I say, the Lord will blast them at one time or other, so as others shall see, and take notice of it, and stand and wonder at it.

All of it the work of the Craftsmen, &c.

Expos. All of it.] As if he should say, If there were any thing of God in it, possibly it might be accepted; but when it is all of man—

Applic. This may be said of many of our services; they are all of man, there is nothing of God, nothing of the Spirit of Christ in them; no marvel though they vanish, and we vanish in them.

Text. They say of them, Let the men that sacrifice, kiss the Calves.

Expos. The old Latin hath it: Sacrifice men, in the Imparative: so the Greek. In zeal to their Idols they sacrificed men. [According to which reading the sense would be] Those are worthy to kiss the Calves that sacrifice men. This was forbidden, Lev. 18. 21. and Chap. 20. 2. But it was done in a perverse imitation of Abraham, who would have offered up Isaac. It prevailed much among the Heathen. The King of Moab as we reade in 2 King. 3. 27. sacrificed his eldest Son, that should have reigned in his stead. Tertullian saies (Apolog. Cap. 9.) That it continued till the time of Tiberius. Laetanius hath a story of the Carthaginians, who being vanquished by Agathocles King of Sicily, they thought the gods to be displeased with them, and that they might appease them, they sacrificed two hundred of the Noblemens sons.

Tertull. The place where the Jews sacrificed men, was in Tophet, in the valley of the Son of Hinnom. The name Hinnom is drawn from a word signifying to lament, and roar. [Bene of Nahom, cause of the noise of those that were sacrificed] whence Ge-nom, Rugit Gehenna.

Ge-Hinnom. Tophet, of a word signifying to beat on a Drum. Which they
they used not only to drown the noise; but all the kindred of the sacrificed person did rejoice with Tymbrels and Dances in great mirth, till the sacrifice was fully consumed. The Hebrews are quoted by Selden de diis spirit. Cognati omnes Tympanis & Chordis summa cum latitia exultant quoad omnino combustus fuerit.

But (to pass by that Interpretation and to) take it as it is read in our Books: by these words they call upon the sacrificers and encourages them in their Idolatrous ways.

Kiss.] The kiss is a Ceremony of Worship. Psal. 2. 12. Kiss the Son; but withal it expressed their Love and Delight as well as their Homage. Herculius his Chin, in Sicily, was worn bare with kissing, faith Cicero. And if they could not reach the Chin, then they kissed the hand in token of their Worship of the thing: Hence Job, 31. 26, 27. If my hand hath kissed my mouth. See Pliny, Lib. * Adorare ad os

28. Chap. 2. of the Ceremony of Worship. How foolish were they, to forsake the blessed God, to worship Calves?

How should we be forward and cheerful in the Worship of the blessed God, in coming to kiss the Son.

It is false Worship, to give Religious respect to any creature, whatever the Creature be, by kissing, as well as by bowing to it.

I know no reason why a Book may not be set up to be bowed to as well as to be kissed in taking an Oath. The lifting up the hand to the High God in an Oath, we find in Scripture, therefore that is safe.

Applic.  
Obs.

Use. Against kissing the Book in swearing.
HERE are four Elegant similitudes to set forth Ephraims weak vanishing condition, Gods power over them, the swiftness of the punishment, the violence of it, and his utter desolation, so that his place shall not be found.

1. A cloud.] Ephraim was risen, seemed to threaten great things, overcast the leaves [like a cloud] but upon the brightness of Gods justice appearing, all was dispersed. Their righteousness (chap. 6.) was as a cloud and dew [now they shall be so themselves.]

2. Dew ] The dew it seems to bespangle the grass; but the Sun rising, it is soon dried up. Ephraims estate was beautiful, but the heat of Gods wrath consumes all presently.

3. The Chaff.] The word signifies the smallest of the chaff, the dust of the chaff-heap, and that abroad where their floors were, and a whirlwind coming upon it,Psal. 35. 5. Let them be as chaff before the wind, and let the Angel of the Lord chase them.

Oh! Many when they begin to be unsettled, to be going the Angel of God as a messenger of wrath drives them on space to misery.

4. Smoke.] The smoke out of the chimney, it seems to darken the Heavens but presently, it is scattered. The words signifies a chink or hole: Because in Judea there were not such chimneyes as we now adaiies use, but as it were windows, or open places in the upper part of the house, or in the wall, as it is this day in Norway, and Sweethland, safeth a Learned Interpreter upon the *place. We may note hence.
Ver. 4. 

The vanity of proud men. Here God compares them to such mean vile things, persons that heretofore were so lofty. So 1 King. 14. 10. Jeroboam’s house is threatened to be destroyed, as a man takes away dung till it be gone.

Why should wicked men be feared who are thus before the Lord. Do not bless yourselves in any prosperity, never think your selves settled; for when you are in the most prosperous settled way, yet are ye but as the cloud, yea, as the dew, the chaff, the smoke.

Ver. 4.

Yet I am the Lord thy God from the Land of Egypt, and thou shalt have no gods but Me, there is no other Savior besides me.

This is spoken first by way of aggravation of their sin; as if he should say: you have thus provoked me, notwithstanding I am the Lord thy God. I have done very great things for you and for your forefathers: Yet,

It’s very evil to sin against great works of mercy, wherein the hand of God hath appeared plainly. When we do any thing for another wherein we think we might gain him to our selves for ever, and he yet—this is very grievous.

2. It is spoken by way of encouragement. Yet I continue to be the Lord thy God, I am ready to shew thee the like mercy still. This is to break their hearts, and to provoke them to come in to the Lord. He speaks to an Apostate people; as if he should say; Were you yet what you sometimes seemed to be, Oh how gracious should I be to you! I am yet what ever I seemed to be to you, why are you so perverse and untoward towards me? Jer. 2. 2. I remember the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a Land that was not sown

K k k 2 I am
446

Expos. 3

I am the Lord thy God. This should have been a strong argument to obedience. When the will of God is once known (faith Luther) we are no further to dispose of Rights, because neither Parents, neither Lords and Masters have this Title, I am the Lord thy God.

See Luke in Gen. 27.

Expos. 4.

From the Land of Egypt.] As if he should have said, what a case had you been in, if I had not delivered you out of Egypt from the Iron furnace, a low, base employment? ye had been bond-slaves, there you might have spent your days in sorrow and trouble. Consider first your low estate. 2. How your strength might have been spent. 3. When this anguish was upon you what crying to me [and my delivering of you.] Hence note, that,

Deliverance from Egypt is a great note of God's being our God.

2. But how doth this concern us?

A. Yes, There is a spiritual Egypt from which we have been delivered, as the Apostle makes use (1 Cor. 57 &c.) of the paschal Lamb in a spiritual sense: The power, severity, and holiness of God appears in the delivery of his people from Egypt; so also of us from Antichrist, as Rev. 15.2,3. the Church is brought in singing the song of Moses (which the children of Israel sung for their deliverance from Pharaoh) for its deliverance from Antichrist. Pharaoh was the Dragon in the waters, Psal. 74.13,14. so is Antichrist. The City of Zurich engraved the year of their deliverance from Antichrist, upon Pillars in letters of Gold.

Text

—Thou shalt know no God but me.

Expos. That is, Effectually acknowledge, worship, serve, love God as a God, and no other. Hence note,

Obs. That the end of God's great work is, That he may be known to be a God, A sincere, gracious, holy One. The knowing God
God to be a God is a special part of that Worship that is due to God.

To acknowledge God to be God, is to know him in his Excellency, Majesty, & Glory, above what is known of him by the light of Nature.

This cannot but have a mighty operation upon the heart. For,

To know God to be a God is, 1. To know him to be the First being of all. 2. The Infinite, All-sufficient God. 3. The Fountain of all good to his Saints.

1. This must needs gain the heart to him. 2. There is no worship of God where this is not. 3. Where this is all follows. 4. The right knowledge of God keeps from false worship. Gal. 4:9. Since you know God, or rather are known of God, how turn ye to the weak and beggarly elements of the world? [See the Jewish way of Ceremonial worship] — Thou shalt know no God but me.

This is the first Commandment, of which Luther faith, All flows from that great Ocean of the first Commandment, and again return thither. We see the Prophets to be most exercised in the use of the first Commandment. Hence note,

It is not good to know Idolaters worship at all: [for this is spoken in the Text by way of opposition: Thou shalt know no God but me, that is, Thou shalt be acquainted with no other worship, according to that in Deut. 12. 30. Thou shalt not enquire how these Nations worshiped their gods]

Therefore for those that are not grounded (And who is so grounded if it be against the precept of God?) not to go to see it.

Again, Nothing should be known or acknowledged to have any good in it, but with an infinite distance between it and God, for so the words also imply, Thou shalt know no God but me, i.e. Nothing but with infinite difference from me, as much as between God and the Creature, There is none like to thee, faith the Psalmist (Psal. 89. 6, 8. and other places) there is an infinite distance between God and every Creature. We may know Creatures as Creatures,
Creatures, but nothing as God, but God.

We should know God and acknowledge God when we are in misery and straits. So the Church, Isa. 45. 15. Verily thou art a God that hidest thyself; O God of Israel, the Savior. Many in time of prosperity will know God, and acknowledge him; but when troubles come, they change their thoughts.

There is no Savior besides me.

Hence note, That God delights to manifest himself a God in the way of salvation. Jer. 14. 8. O hope of Israel, the SAVIOR thereof in the time of trouble. Isa. 60. 16. Thousalt suck the milk of the Gentiles, and shalt suck the breast of Kings, and thou shalt know that I the Lord am thy SAVIOR, and thy Redeemer, the Mighty One of Jacob. Chap. 63. 1. Who is this, that cometh from Edom?——I that speake in righteousness, mighty to SAVE. And Act. 5. 31. Speaking of Christ, Him hath God exalted with his right hand, to be a Prince and a SAVIOR, for to give repentance to Israel and remission of sins. There is his Glory, and there should ours be also. He might manifest himself a God in our ruin.

Again note, That saving mercies, are great mercies.

Thirdly, Though God does more for us than any, yet he hath not so much from us.

Fourthly, No Creature can do us any good further than God gives a saving power unto it.

Fifthly, Our faith should be exercised on God as a Savior, as such a Savior as none but he. Be strong in the Lord (faith the Apostle Ephes. 6. 10.) and in the power of his might; if our dangers are more than any; yet, our Savior is more than any also, 2 Sam. 22. 4. I will call upon the Lord who is worthy to be praised, so shall I be saved from mine Enemies.

Sixthly, God must be acknowledged in all salvation. Psal. 106.
They forget God their Savior, who had done great things in Egypt.

We should make use of all his saving mercies, to engage our hearts to him. For, 1. God saves from such evils as none else can. 2. He saves some from as great or greater than the enemies of God ever he hath. 3. God saves from all evil. 4. Without saving. 5. Above means. 6. Contrary to means. 7. None saves but by him. There is no God else besides me, a just God and a Savior, there is none beside me. 8. God saves in all kind of ways of saving. See 2 Sam. 22. and Psal. 18.

But will he be such a Savior to me, in my condition?

Yes, He expresses himself thus in the midst of threats, in that place of Isaiah now cited, and adds ver. 22, Look unto me and be ye saved, all the ends of the earth; even then when he threatens, look up to him as a Savior above all. God magnifies this his Title every day to some in one kind, to some in another: Time is coming when he will magnify this to all together saving them from all evil.

Though God does us more good than any, yet for our hearts not to be with him as with other things, this is vile.

Happy are they who have an interest in this God; if we have interest but in one man that is able to do us good we bless our selves in it.

We are never safe but when our peace is made with God.

Unless you pray to God as a God, having all power to save, you pray to an Idol, Is. 45. 20. They have no knowledge that set up the wood of their graven Images, and pray unto a God that cannot save.

Then is God acknowledged as God, and worshiped as a God, when he is acknowledged and trusted in as a Savior. It is not to say God is our God; but to rely on him as a Savior.
Verse 5.

I knew thee in the wilderness, in a place of great drought.

Exp. THE Wilderness, where there grew not one grain of Corn. And you who were so poor in the wilderness, depending on me for every bit of bread; yet after when you were fed, how proud and wanton grew you? Deut. 32. 15. But Jesurun waxed fat and kicked—then he forsook God &c. Ezek. 16. 49. the Sodomites are condemned for behaving themselves contemnuously against the poor. But these do it against God.

God evidenceth this his knowledge and acknowledgment of them as his People, in leading them through the wilderness, by several instances and expressions; he takes notice of this wilderness. Deut. 8. 15. Who led them through that great and terrible wilderness; Lucus ubique pavor, et plurima mortis imago. He knew them as peculiar treasure above all people, A Kingdom of Priests, an holy Nation. Exod. 19. 5, 6. He kept them as the apple of his eye. Deut. 32. 10. As an Eagle beareth her yong ones on or wings, Ver. 11. They lacked nothing, Deut. 2. 7. He led them with a glorious Arm Isa. 63. 12.

Now God knew them in the wilderness, 1 In respect of their sin, which he visited. 2 In regard of their wants, which he provided for.

First, They went Three daies and found no water, Exod. 15. 22. Then when they found it, it was so bitter they could not drink of it, Ver. 23. Then he sweetned it by a miracle, Chap. 16. Then in the wilderness of Sin they complained that the whol Assembly would be slain with Hunger. Then Manna, a rain of Manna. Then Quails, Numb. 11. Exod. 17. 2. They pitched in Rephidim, and there was no water, so that (Ver. 4.) they were ready to stone Moses. Then water out of the Rock is given them. But Ver. 8. Then came Amalek to fight against them.
As an even-lay they were, when Moses hands hung down, Amalek prevailed, but at last Josue discomfited them Cap. 18. Jethro was sent to refresh them, with Moses his Wife, and two sons. Chap. 19 and Chap. 20. God gave them his Law. Miriam and Aaron contend with Moses, Numb. 12. [that God appeases] Numb. 13. Spies being sent they discourage the People, yet God leads them on, Numb. 16. Corah, Dathan and Abiram conspire, upon which the earth opened and swallowed up the Rebels. On the morrow (Ver. 41.) all the Congregation (an hundred forty and seven thousand) murmured against Moses and Aaron for it; upon which the Plague came. They were Idolaters, Amos 5. 25. Act. 7. 43. besides the Calf, Num. 21. King Arad the Cananite fought against them, and took some of them prisoners. Ver. 5. They loathing Manna, had fiery Serpents sent, Ver. 22. Sion King of the Amorites coms out against them and fights. Ver. 33. Og King of Bashan fights against them. Chap. 22. Then Balac sends to curse them. Numb. 25. The People committed whoredom with the Daughters of Moab (upon which a plague) and went to the sacrifice of their gods at Baal-Peor, upon which all the Heads of the People, which joined to Baal-Peor, were hung up before the Lord. Numb. 31. They war with Midian, slay their five Kings, destroy their Cities, Women, Children, Flocks, Thirty two thousand Women that had not known Man, they take captive. And in this war they had not lost one man, Ver. 29. Now,

1. From their sin that God knew, and yet destroyed them not for it. Observe, mens wickedness, and Gods goodness.

2. From the provision God made for them. Observe First, Its a great mercy for God to know a man in time of distress. This is Gods way.

Men know in prosperity; but let us make God our friend, he will be a friend otherwise than men will be.

Let not us be dejected in times of trouble; that's the time for God to know thee; be willing to follow God in any estate.
Obl. 3. God's knowing of us in distress, is a mighty engagement. Let us look back to the times when we were in trouble.

Obl. 4. Let us know God's cause when it suffers, and know our brethren when they suffer.

Obl. 5. God's knowledge is operative and working: It does us good. Our knowledge of God should be so too. To sin against our knowledge of God is evil, but to sin against God's knowing of us is worse.

Ver. 6. According to their pasture, so were they filled: they were filled, and their heart was exalted; therefore have they forgotten me.

You have formerly heard the gracious providence of God towards his people while they were in the wilderness, I knew them in the wilderness, in the Land of great drought. God glories much and mentions often, the care over, and goodness to his people in the wilderness; when they had got out of the wilderness into the Land of Canaan where there were much pastures, they thought themselves to be well, now they could live of themselves, they could provide for themselves, and so they liv'd to themselves, and in a little time destroyed themselves, the truth is they were in a worse condition then, than when they were in the wilderness; for faith he, According to your pastures, so you were filled, and then you forgot me, and therefore I'll be as a Lyon to you, and as a Leopard and a Bear.

We do not hear such terrible things against them when they were in the wilderness.

I knew them in the wilderness, but now it's otherwise.

From the connexion note first.

Obl. 1. It's better to want the comforts of the creature, and to have God's care and protection, than to have abundance of the creature, and
the Prophefie of H O S E A.

Ver.6.  

so live of our selves. We do not love a depending life, but it's safest; many have more of God's presence with them, and protection over them when they are in the wilderness, when they are in adversity, than they have when they come into prosperity, when they come to enjoy abundance of the creatures; God knows them when they are in afflictions, and they knew God, but when they came into prosperity, God doth neither know them so much, nor they know God so much.

Examin I beseech you, when you were low any of you, say, had you not more of God's presence with you then, than you have now? did not God know you more then? did not you know God more then? had not you more sweet communion in those times than now you have? Oh! God made you know him by gracious visitations of his Spirit, and there were gracious workings of your spirit towards him. Are not you grown flat, dead, and drossie, and carnal now more than before? do not you seek greedily after the world to fill your selves? and do not you begin to be exalted in your own hearts? do not you begin to be puffed up? have you none of your friends so? If you know but any of your friends that when they were lower than now they are, knew God better than now they do, and God knew them, and there was more sweet converse between God and them than now there is, put them in mind of this text, I knew them in the wilderness, in the Land of great drought, but now according to their Pastures they are filled, and their hearts are exalted, and they have forgotten me: God deliver them from the remaining part of the text, I lea a Lyon, and a Leopard, and Bear to them to tear them. You seldom find in Scripture any of God's Saints worse for afflictions; give me any one example, for my part I know not one in all the Book of God that came worse out of an affliction than when they went in; But I can tell you of many, even of God's dear people that came worse out of prosperity than when
when they came in; therefore it's observable in 2 Chron. 17. 3. it's spoken in commendation of Jebozaphat, it's said that Jebozaphat walked in the first ways of David his Father; David his Father at first was in an afflicted estate, afterwards in a more prosperous estate; he was hunted like a Partridge at first, but when he came to prosperity, his ways were not so good, therefore the holy Ghost doth put a commendation upon his first ways rather than upon his after ways. I fear it may be said to of some, that their first ways when they were low were a great deal better than their after ways. This for the connexion.

Text. According to their Pastures, so were they filled.

Expos. According to the fames and riches of the Land when they came into it they were filled; they fell upon whatsoever sensual content they could enjoy to the uttermost, according to what means they had for to satisfy the flesh.

According to their Pastures.

They would improve all the means and opportunities they had for to give content to the flesh, so that they were filled. Thus you see men that love to live in the satisfaction of the flesh up to the height of their means, according to all means that they have to satisfy the flesh, this way, or the other way, they will be sure to have satisfaction if it be to be had; therefore you shall see men that have estates, they please the flesh to the uttermost they can think of; if they go abroad and see anything that may give content to the flesh, they resolve to have it if they can when they come home. According to all the means that they have so they will have the flesh satisfied. Oh! how happy were men if they were so wise for their souls, if according to the means of grace we sought to fill our souls: Oh how doth the Lord lead
lead us in green Pastures, and yet what empty souls have we!

According to their Pastures, so were they filled.

But can we say, that according to our green Pastures that God leads us in, so are we filled? Oh! we live in green Pastures, and yet are empty. Here we see that men regard their bodies, regard the sensual pleasures of the flesh abundantly more than spiritual, as if there were a greater good in sensual delights, than there is in all spiritual comforts.

According to their Pastures, they were filled, they were filled; twice we have filled, filled.

A little will serve the turn in Spiritual things for men, but they will fill, and fill up again themselves in sensual things.

It note, the greediness of their spirits in falling upon those Contentments they had to the flesh. When they came into a fertile Land they were filled, they were filled; such is the nature of men that are carnal, to fall with greediness upon contentments to the flesh, and to think on nothing but filling themselves, filling, filling, in Psal. 78. 29. you may see what their disposition was, even before they came into their fat Pastures, when God but in the wilderness granted them flesh, so they did eat (faith the text) and were well filled: so it is in your book: but it is, They were filled very much, they were filled exceedingly, Valæ, they were filled, that's the propriety of the Hebrew phrase there; Oh! they filled themselves to the uttermost they could. And you may see a description of the greediness of mens hearts to carnal contentments, when they have any opportunity to enjoy them, in Prov. 23. 5. Wilt thou set thine eyes upon that which is not? you have it thus in your book, Wilt thou set thine eyes upon that which is not? (speaking of riches) Now it is according to the Hebrew, Will ye make your eyes to fly upon that which is not? A carnal heart when he sees any
any way of enjoyment of carnal contentments, he makes his eyes to fly upon them, to fly upon them with eagerness, there was a mighty greediness.

According to their Pastures they were filled.

They thought of nothing but filling themselves, whereas there should have been the mixture of other thoughts, when God brought them into their fat pastures, there should have been such thoughts as these mixed with the enjoyment of the comforts that God gave them. It's true, that we may enjoy what God gives us, comforts, yea, but we must not only seek to fill our selves, but we are to labor to mix these kind of thoughts with the good things that we do enjoy: As thus now;

Here I come to enjoy abundance of good in the creature. Whence have I all this? is it not from God? They did not think of this, so be it that they may fill themselves, like the Swine under the Acorn Tree seeks to fill the belly, but never looks from whence the Acorns come; so carnal hearts, they fill themselves, but never look from whence they come; whereas a gracious heart may take the comforts of the creature that God affords, but while it's a receiving of them, it looks up to God the Principal of all.

Secondly, What do I think God aims at? God gives me abundance of the creature, but what is God's end? is it only to satisfy my flesh? hath God no further end than this?

Thirdly, I come now to fit myself with these contentments, but what opportunities have I by these to do good more than before? Surely these are not given me meerly to pamper the flesh, these are given me as large opportunities of service for God.

Fourthly, Now I come to enjoy abundance, What's the rule that God hath set in the Word for the ordering of my heart in what I do enjoy?

Again, I come to have much now in the world more than
than before; but O my unworthiness! how unworthy am I of these comforts I have? unworthy of the least bit of bread, and yet my Table is furnished, and I am filled: Oh! but carnal hearts they fall upon their dishes, and pour down their full cups, and never think of their unworthiness; how unworthy they are of the least drop of water.

Sixthly, God gives me abundance of the Creature: but what is it that makes the difference between me and others? others there are that are empty enough, their bellies are empty, their houses empty, their cupboards empty; but I am filled. Why should God deal thus with me rather than with others?

Again, I come to enjoy abundance here in the Creature: But is there not danger, is there not a snare in what I do enjoy? have not I a naughty, vile heart? How if these should prove to be temptations to me to draw my heart from God; were I not better be without them? It's made (in the Epistle of Jude, 12. ver.) an argument of one that is carnal and wicked, that he doth feast without fear, he falls upon what is before him and fills himself, but without fear; whereas we should never enjoy fulness in the world, but we should mix fear with it: these thoughts should make us fear the snare that there may be in abundance.

Further, I have abundance; but what uncertainty is there in all these things? I have it now, but how quickly may it be gone? these things taken from me, or I from them.

Again, I have much, and therefore I have a great ac-
compt to give to God of these Pastures that now I have, this Fulness that now I enjoy will make my ac-
compt to be so much the greater.

I have much, Oh but considering how little service I do for God, may not I fear that this I have it is to be my portion?

I have
I have much, but have I not much engagements with what I do enjoy? that fulness that I have, doth not more fully engage me unto God than others? Carnal hearts are void of these thoughts in the enjoyment of their fulness, they care not, fobeit they can but fill themselves, how they get what they have, or use it.

Oh my brethren, our hearts should be filled with these thoughts in our fulness; But it is with most as we read in Isa. 56.12. Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink; and to morrow shall be as this day, and much more abundant: there’s all that they care.

And especially those fall most greedily upon carnal contentments that have been kept short a long time. So it was here.

I knew thee in the wilderness: But according to their Pastures they were filled; they were filled, they minded nothing but filling themselves, now they gormundize, now they fill themselves; As it’s usual with them that have lived very sparingly and meanly before, if they come to a full dyet they fill themselves greedily more than others, so as to distemper themselves, and occasion Plagues and grievous diseases by filling themselves greedily when they come to fuller dyet than formerly they did enjoy; when a man hath fasted to starving almost, he had need be very careful what he doth when he comes to a full Table: Physitians will not suffer men that have fasted long to eat much; It’s that which brings many diseases in Souldiers and others, because sometimes they want much, and sometimes they have abundance, and so they spoil themselves: As we read of Saul’s men that they fell upon the Castell so as they did eat the blood they were so greedy of it. Oh let us take heed of this, this should be a seasonable Lesson to those that have known what emptines hath meant in these times, and now they are going into their Countries again, and to enjoy their Possessions, Oh let them take heed how they fall upon the comforts of the Creature.
Creature greedily, Oh they should rather prepare themselves beforehand, and season their hearts with those thoughts, that may keep them from the danger that there is in fatness; and when they come to their Houses and Lands, and begin to stock them again, they should think, Oh! what were those sins of mine when I was here before in my house, and enjoyed fulness? how little honor had God by my fulness before! Oh! let me now remember all my murmurings and repinings when God took away my estate, and let me seek to make peace with God even for them; In the time of my distress, I cried to God then, and I was afraid that I should never come to enjoy my estate again, and hath God given it to me again? Oh let me improve it better for his Service than ever I have done. Such kind of thoughts men should have when they come to their estates again, and not to fall upon them, and only seek to make up all again, and think of nothing else. There's a great deal of danger here, God hath waies to make men cast out their sweet morsels when they regard nothing but the filling of themselves. It follows;

And their hearts were exalted.

This their fulness puff them up; Pride is an ordinary disease that follows fulness. Saith an Ancient, It's hard to be in honor without swelling; Pride is the disease of prosperity, in Psal. 73. 3. I saw the prosperity of the wise in Honore fine ked, and so on, he describes their prosperity, and in the 6. ver. Therefore pride compasses them about as a chain, violence covereth them as a garment: and hence that caveat of the Apostle, 1 Tim. 6. 17. Charge them that are rich in this world, that they be not high minded. Charge them faith the Apostle, for it's usual for men that are rich, that are full, to be high minded. Charge them.

First, Because that these things in the world, they are great
great things in their eyes, yea, they are the only good things to a carnal heart, they are his happiness, and therefore he blesses himself in them, and that puffs him up.

2. Secondly, When they enjoy fulness in the world, then their lusts are satisfied, then they have fewell for their lusts, and their lusts grows mighty high.

Thirdly, They can live of themselves and depend upon none, and this it is that puffs them up, in Psal. 10.5. (Speaking of proud men in prosperity) They puff at their Enemies, they care for no body in the world, they can live of themselves; others depend upon them, and they depend upon none, and this puffs them up.

Fourthly, They conceive some excellency in themselves, why they have more than others, as if it were because they had more excellency in themselves, and were more worthy than others; and they are not every body, but are culd out among others as the prime and chief, as if there were more worth in them: this puffs them up.

Fifthly, They see all others desire what they have, they see a great distance between them and others, and those that are under them do highly esteem of them, They call the proud, happy, they have many flatterers. They were fill'd, and their hearts were exalted, not only above men, but above God. Psal. 73. 9. They set their mouths against Heaven, and their tongue walketh through the Earth. (Speaking of wicked men in prosperity) They will speak against every one when they are high themselves, scorning at the waies of God, and at his Saints; When is the time wherein wicked men that are of scornful spirits, do scorn and speak most roughly against the people of God and the waies of God, but when they are fill'd, when they are at Taverns and have fill'd themselves with Wine and good Cheer, then they scorn, and blaspheme, and set their mouths against Heaven, and their tongues walk throughout the City and Country, against Parliament
and all; their tongues are free at that time, it is when they are filled. Hence that Scripture in Psal. 35. 16. Psal. 35. 16, With hypocritical mockers in feasts, they gnashed upon me with Noted, their teeth: in the time of their feasts when they were filled, then they were mockers, and then they gnashed upon me. Oh abundance of evil is done by scorning and contemning at Feasts, and in that respect their Wine that then they fill-themselves withal may be called by the name of that in Deut. 32. 33. Their Wine is the poison of Dragons, and the cruel venem of Asps; for as it fills their bodies with heat, so then their spirits are fill’d with rage, and malice; and especially those who were heretofore low, if They come to be fill’d, Their hearts are most exalted: Oh! the sad examples, we have of this at this day, many that were not long since we know in a low and mean condition, and they have gotten places, they have got estates and power in their hands, Oh how are their hearts exalted! Would you ever have thought to have liv’d to the time to have seen such a change in their spirits as at this day? how do they discover their pride now they are got up?

First, in their estrangement towards those that they were familiar with heretofore, they go aloof off from you, they are fill’d, and now their hearts are exalted.

And then Secondly, their carriage is very high and lofty, you must wait now if you would but speak to them.

Thirdly, now they need no advice or counsel; they were wont to communicate themselves to you, and to be willing to hearken to advice and counsel, yea, but they are fill’d now and their hearts are exalted, as if the exaltation of their estates put more wit into their heads.

Fourthly, Now they are harsh; to those that are under them they speak harshly and ruggedly, and care not for any under them; when they lived formerly among their neighbors then they would complain of harshness.
and rigidity of others, but since they are filled they
are as harsh as any; and so before, when they were low
they cried out of oppression, but when they come once
to be in place themselves and be filled, then they go the
same ways that others go; hence that in Psal.73.8. Con-
cerning oppression, they speak loftily. If you complain of op-
pression, you have lofty expressions from them; It's spo-
ken of wicked men in prosperity.

Fifthly, They shew their pride; when they are filled
they cannot bear contradiction now as they were wont
to do, they cannot endure reproof now.

Again, Those mercies that not long since they would
have highly prized, now they slight them, now they are
mean things.

And lastly, All the use they make of what they do en-
joy now more than before, it is to get higher and higher,
there's all the use they make of all. Those that have bin
low and mean in their estates heretofore, now they be-
gin to be filled, their hearts are exalted, and thus do they
discover the exaltation of their hearts. Oh! but this is
a great and a sore evil, for so 'tis rebuk'd by the Prophet.
Oh thou that hast thy heart exalted, being fill'd it is a
sign thou hast a poor, low spirit of thine own, to be lift-
ted up with those things that thou dost enjoy.

For First, What low and mean things are they? What
are they but crumbs that the Master of the Famille casts to
Dogs? They are such things as make thee never a whit
the better, nor the more excellent; Indeed it's said, that
knowledge puffs up the heart, for that puts an excellency
upon the man: The heart of the wicked is little worth, let him
have never so much prosperity. Those things that thou pri-
dest thy self in, they are no other than may be the portion
of a Reprobate, and have been, they are no other than
may stand with Gods eternal hatred of thee, and Gods
eternal wrath against thee: Yea, they are such things as
may come from Gods wrath, and like enough they do,
and it's a sign they do when thou art filled with them, and thereby puffed up by them, it's a sign that there's a curr mixed with what thou hast filled thyself withal. If a man comes to a Table and eats, and then he swells presently upon it, God be merciful to me, am I poisoned, faith he? If thou fillest thyself, and art puffed up, it is an argument thy prosperity is poisoned, there's the curse of God in it: Had not you rather have the coarsest dyet that is wholesome, than the daintiest dish with poison in it? Is it not better to have the Rustic Coat that is not dangerous, than a Velvet Coat that hath the Plague in it? Thy condition, if thou knewest it, it may be was a great deal better before. Oh that any Considerations might prick the bladders of mens spirits that are so puffed up with outward prosperity; Thou art less filled with spiritual good than before, that that is substance thou hast lost, and thou art filled with wind. Ere long what thou hast must be taken away; And perhaps the right to what thou diest enjoy, it is but the right that a Malefactor hath to his supper, before the day of his execution; The evil of any one sin is a greater evil than all thy prosperity is a good; If it doth but occasion any one sin to thee, it doth bring more evil upon thee than all the filling thou hast is good unto thee: Thou art filled, but often-times it falls out so, that the very time for God to let out his wrath upon wicked men, it is when they are most filled. We have a notable Scripture for that in the 20. of Job, 22, and 23. Verses:

In the fulness of his sufficiency he shall be in straitests: Job, 20. 22.

It is an excellent phrase, they think they have suffici-

23. noted ent now to live of themselves, but in the fulness of their sufficiency they shall be in straitests, and in vers. 23. When he is about to fill his belly God shall cast the fury of his wrath upon him. And in Psal. 78. 29, 30. So they did eat and were filled, for he gave them their hearts desire, they were not estranged from their lusts, but while the meat was yet in their mouths, the wrath of God came upon them and slew the fatest of
of them, faith the text. Oh there's no cause of lifting
up thy heart because of thy fulness that thou haft for
when thou art fullest then is the time of God's hottest
wrath to be let out upon thee, it doth but prepare thee
for slaughter: How much better is it for the Beast to feed
upon the Common and live, then to be brought into fat
Pasture and prepared for the Butcher? When thou wert
feeding upon the Common, thou wert in a way of pre-
servation, but now thou art come into the fat pasture it
is to prepare thee for slaughter, be not exalted in thine
own heart because of thy fulness. And it may be God
hath respect to others in thy fulness, it's not in regard to
thee. And hereafter thou mayest perhaps curse the time
that ever such an estate befell thee, curse the time for
thy fulness: Perhaps upon thy sick bed thou mayest lie
and wish, Oh that I had kept my shop still, and been in
my low condition still, I had gone out of the world
with a great deal less guiltiness than now I am like to go
out of the world whichal, Oh be not exalted because thou
art full.

Text

—Therefore have they forgotten me.

Expos. Proud men forget God, Psal. 10. 4. the wicked
through the pride of his countenance will not seek after
God, They have forgotten what need they had once of
of me, They have forgotten what cries they sent up to
me, what moans they made before me, They have for-
gotten how gloriously I wrought for the helping of them;
They have forgotten all their Engagements to me, They
have forgotten to acknowledge me, or sanctifie my Name
in all the good they do enjoy; Oh this is a sore and a
great evil, and yet an ordinary evil, as soon as we have
our turnas served, God is minded no more, Psal. 78. 42.
They remembered not his hand, nor the day when he delivered
them from the Enemy; they remembered it not: Oh! it
should
should have been in their memory, to have Sanctified the Name of God in their great deliverance; but when they were delivered they remembred it not. *Call upon me in the time of trouble, and I will hear you, and you shall glorifie me faith God.* We call upon God in the time of trouble, and God hears us, and delivers us, but the latter part is forgotten; And they do it soon too, in Psalm 106. 13. *They soon forgot his works, faith the text, sometimes before the work is quite accomplisht,' Oh! the Lord deliver us from this great evil, shall I say, Deliver us? I may say, Not deliver us from this evil only, but out of it, for it is upon us alreadie; Oh! the great things that God hath don for this Land within this six years, never since Joshua's time, or Moses's time was there a story of God's wonderful working for a people, so as the story of this last six yeers will be if it be faithfully recorded, and yet though the Lord be going on in his ways and hath not yet finish'd it, we have forgotten, Oh doth it not appear so? what do men look after? everie man his own advantage, and own ends, and secks to fill themselves, minding nothing else. And what mighty haughtiness of spirit there is in many men within this six yeers, Oh how have we forgotten the Lord, and forgotten those Instruments that God hath made use of for good unto us! God had more honor from us when there was not the hundredth part done for us as now there is, now we (as it were) shake our ears, and let God do as he will, we hope we can do prettie well to shift for our selves; Oh! the Lord deliver this Citie out of this, and from this evil of forgetting the Lord when we are fill'd: You begin to have more full trading now than formerlie, now the Countrie begins to be open, and they repare to the Citie for all: Oh the Lord deliver this Citie from surfeiting by their fulness, and from this of forgetting the Lord: Oh that we could but say, that the Lord having restored the trading to the City, having such ful trading as
as now they are like to have, Oh to sanctifie the Name of God more than ever they did; Oh how do you remembre God everie time you see Customers come into your Shops, everie time you see the Waggon come out of the Countrie into your Streets, how do you bless God, and how is God honored among you? Oh that it were so, it's a fore and grievous evil to forget the Lord, after the Lord hath granted us fulness, it's a horrible ingratitude, as if there were nothing to be regarded but our selves.

First, It's against many charges that God gives beforehand to forwarn us of it. If you reade the 6th of Deuteronomy, 11. Vers. and the 8. Chap. 12. Vers. you shall find there how the Lord charges this people; When you come into the Land, and your houses are full of good things, and you eat of the good of the Land, beware you forget not the Lord; beware, and forget not; beware, and forget not, again and again this is inculcated, shewing how prone we are to forget the Lord in our fulness. Oh! that those of you that providence hath brought this morning, would consider of these Scriptures, now God is beginning to come in with more fulness than before, Oh beware that you forget not the Lord God in the midst of your fulness, Oh! let there be as much, or more prayer in your familie than there was in former times, that you may have a sanctified use of the fulness that now you enjoy; yea, it's worse than beastlie, The Ox knows his Owner, and the Ass his Masters crib, but Israel hath forgotten me. If the Ox be but fed, he knows his Owner: Who is it that feeds you? is it not the Lord? and will you forget him? Oh! this will lose the blessing of all you do enjoy, and your hearts will grow very wicked beyond what you can imagine, you cannot imagine the evil that your hearts will grow to, if you forget God in the enjoyment of that estate that God sets you in.

And it is a sin that God knows not how to pardon: for so he
he expresses himself, Jer. 5. 7. How shall I pardon thee for this? Why is it that God should say so? as if he should say, Though I be a God of infinite mercy, yet here's a sin I know not how to pardon, why faith he, when I had fed them to the full, they committed adultery, and they abused that fulness, Oh! how shall I pardon thee!

And if ever you have need of God again, how will conscience be stop'd? With what face can you go to God again to seek for help, if God should bring you low, Conscience will presently say, You were once empty and God fill'd you, and what honor had God from you? no, your hearts were exalted, and you forgot God.

And 'tis a most foolish thing for you to do so, you depend upon God in the midst of all your fulness as much as before, everie moment you lie at Gods mercie; though perhaps you are not sensible of it, yet certainly it is so.

A foolish thing it is then to forget the Lord. Your forgetting God will make you forget your selves, and just it may be with God to forget you and to change the waies of his administration towards you; Oh take heed then of being exalted, and of forgetting the Lord in your fulness.

Truly Brethren, God had rather have his people fall into any sin almost than into the sin of pride and forgetting of him, and specially that of pride, Therefore you find in Scripture, That God will rather set the Devil upon his people than to have their hearts exalted; as Paul, left he should be lifted up above measure he had a prick in the flesh, the buffeting of Satan, God had rather see the Devil buffeting of his people than to see the hearts of them to be exalted.

Yes, he had rather suffer them to fall into any other sin. Note.

Charge your souls then against this, as David in Psal. 103. 103. at the beginning, Bless the Lord, O my soul, and all that are within me; bless his holy Name; bless the Lord, O my soul; and forget
forget not all his benefits: See what a charge he puts upon his soul, Oh my soul thou hast received many benefits from the Lord, and there is this deadness in thee, if thou bestest but left to thyself, thou wilt forget the Lord, and this will be a sore evil in thee, Oh my soul, forget not all his benefits. Oh that you would go home and charge your souls not to forget the Lord and all his benefits; let Husband put Wife in mind with this charge, and Wife the Husband, but especially yourselves in secret, between God and your selves, to charge your souls, not to forget his benefits.

6. The more we remember God in the blessings we have, the more sweet will our blessings be to us. You have a great many mercies, but when you forget God, you lose the verie sweetness of all your mercies; Oh! when you can see a mercie, and see the God of that mercie, then it’s sweet; when I can see a mercie, and the Fountain from whence it comes, and whither it tends, then the mercie is sweet; Oh! therefore you deal foolishlie in forgetting the Lord.

7. And the more safe you will be;
8. And the more eminent you will be in grace, Oh what a lovely object is it to behold a man or woman in the midst of all outward enjoyments to be Heavenlie and Spiritual; I say, the Graces of such, Oh! they glisten like Diamonds, like most precious Pearls indeed; and therefore remember the Lord in all the good things that you do enjoy. It follows;

Ver. 7.
Therefore I will be unto them as a Lyon, as a Leopard, by the way will I observe them.

Here’s most dreadful expressions that here follows: God is exceedingly provok’d with the exaltation of mens hearts, and their forgetfulness of him in time of their prosperitie.
Is this the same God that spake so of Ephraim heretofore? Is Ephraim my dear Son? Ephraim my pleasant Child. How shall I give thee up, Ephraim? my bowels are turned within me; ever since I spake against him, I do earnestly remember him, and my bowels are troubled within me; Is this the Lord that now will be a Lyon, a Leopard, a Bear, a tearing Lyon, a wild beast unto Ephraim? What, is this the God that heretofore carried them as Eagles do their young upon their wings, and nourished them as the Eagle nourisheth her young ones? Is this the God that was as a Hen to the Chickkin, that was as a gracious Father unto them, to whom this people were as the dearly beloved of God's soul, and now God a Lyon, a Leopard, a Bear, a wild Beast to come and tear them? Is this the merciful God? is this that God that is love and mercie it self thus to appear? Oh my Brethren, how dreadful doth sin render God unto his creature! But all this while there's no change in God's heart, God is the same in himself as before; the change is in the Creature. The Sun that softens the Wax, the same Sun hardens the Clay: the same Infinite blessed Being that doth good to his Creature in one condition, the same Blessed, Infinite, Glorious Being is dreadful to the Creature in another condition. With the forward, he will shew himself forward; and with the upright, upright. Therefore above all doth God see himself out in a most terrible manner here against those men that were in prosperity whose hearts were exalted and forgot him.

My Brethren, The Lord pities men, yea, sinful men in the time of their adversity, but when they are at the height and forget him, Oh the anger of God is against them now above any men. Ple give you one Scripture to shew how God hath regard to men in low conditions; but to those that are fatted up in prosperity Gods anger is most against them.

Ezek. 34. 16. 20. I will seek that which was lost, I will bring Ezek. 34. 16. again that which was driven away, and will bind up that which &c.
was broken, and will strengthen that which was sick; but I will destroy the fat and the strong, I will feed them with judgment, saith he. Those that are lost, I'll seek them; those that are broken, I'll bind them up; those that are sick, I'll heal; but I'll destroy the fat, and the strong, I will feed them with Judgment. Oh here's an excellent Scripture for the comforting of the hearts of those that are in an afflicted condition. See how God regards such: but God hath not such regard to fat ones, and strong ones, he will feed them with judgment, and destroy them. The care and protection of God is more over the lost ones, and the broken ones, and the sick ones, than the fat ones, and the strong ones, they are to be fed with Judgment, I'll be to them as a Lyon; and the reason of this is,

First, Because their hearts are very much hardened in their sin, their sin is grown to a height.

Secondly, Because there are so many creatures that they have use of more than others that do cry against them, Poor people have not so many creatures to cry against them as the rich have.

Further, They can make friends to avoid the stroke of Justice from men; but the poor people they are more punished, therefore God takes them into his hands and deals with them more severely.

And when Judgment comes upon them it's more observed, and therefore God to them will be as a Lyon.

As a Lyon. You have a parallel Scripture in Psal. 50, 22. I held my tongue, and ye thought I was like unto you; but consider this ye that forget God, lest I tear you in pieces, and there be none to deliver: their hearts were exalted, they forgot God, therefore will I be to them as a Lyon.

First, A Lyon, is the most terrible creature, Amos, 3. If the Lyon roar, the Beasts tremble. Oh my Brethren, the threats of God should be to us as the roaring of a Lyon, and our hearts should tremble at them.

Secondly, None can take away the prey from a Lyon,
on, Mich. 5. 8, as a yong Lyon among the flocks of Sheep, who if he go through, both treadeth down, and teareth in pieces, and none can deliver; none can deliver out of God's hand.

Thirdly, A Lyon is strong and crushes the whole company of a man's bones at one crush; Alas man, what is he? In Job, 4. 19. he is crushed before the Moth, much more before a Lyon then; Oh then much more before the Lord God when he comes to be as a Lyon.

Fourthly, It is observed of the Lyon, that she will narrowly mark any one that wounds her, if there were hundreds of men together, and one did but wound it, or shot at it, or do any thing to it, she will be sure to mark that man. Oh! the Lord mark out those that sin against him, and that wounds his Name, they must not think to escape among others. The Lord's eye is upon them particularly.

And it is observed of the Lyon, that she sleeps but little, and with her eyes open; so the Lord: As he that keeps Israel neither slumbereth nor sleepeth, so he that destroys his enemies doth not slumber nor sleep.

Further, The Lyon will fall upon no creature except it be in hunger, or be provok'd: the Lord though his wrath be terrible as a Lyon, yet he is not so ready to fall upon his creature, it must be from some special end that he hath, or some provocation that he hath, but then he falls terribly indeed.

Again, It is observed of the Lyon, that if you do but fall down on the ground, and submit and yeeld, the Lyon doth use to pass by, and will not tear and rend where, straffe Leoni, there is an humble submission to him, whereas other creatures will. Oh thus God is a Lyon terrible, but yet only to those that stand out against him.

And the Naturalists observe of the Lyon, that it cannot endure to be look'd at or seen by any; thus it is with the Lord, the Lord loves no squint-eyed Christian.
ans, I mean none that have by-ends of their own, the Lord loves uprightness in our ways and dealings.

And lastly, They say of the Lyon, that it is a great enemy to Apes, and Wolves; so is God to Flatterers, and Tyrants. Thus God is compared a Lyon.

Secondly, To a Leopard. And as a Leopard by the way will I observe them.

The Seventy reade the words otherwise, By the way of the Assyrian, say they. And indeed the Hebrew word Sicut pardus in that is here translated observing, is very near to that which via Assyriam is Assyrian.

The the Leopard is all one with that they call Panther;

And,

First, They say, it is so fierce, that presently it flies in the eyes of a man. P'le be a Leopard, I'le fly in the very faces of such; Oh ! such manifest much pride in their faces, and I'le fly in their very faces, faith God.

Secondly, The Leopard is a very swift creature, Hab. 2. 1. 8. so the Lord will swiftly come against wicked and Scalig. Exerc. ungodly men, as a Leopard, swiftly, and overtake them.

Thirdly, A Leopard to watch his prey, is very subtil to observe his fit times and opportunities to fall upon the prey; so you have it in the text, As a Leopard will I watch them; Oh this sets out much of the fearful wrath of God against wicked men: you have the discription in Jer. 5. 6. A Leopard shall watch over their Cities. I say there's much of God's wrath in this, it's very terrible, the Lord sets his infinite wisdom on work to watch fit times and opportunities for to let out his wrath upon ungodly men. I'le watch over them for evil, that we have in another Scripture threatened; Oh; those are in a sad condition that the Lord watches over them to do them evil: God watches over his people for good; But such as when they are fled, exalt themselves, and forget the Lord, God watches over them for evil; they should be destroyed
destroyed soon, but faith God, I have a fitter time than
now wherein I may get myself a greater Name, wherein it
shall be worse for them; In due time shall their feet slide;
this is the reason why men live so long in their prosperi-
ty, and go on and satisfy their wills, Because God is
watching over them, and his time is not yet come.

Further, It is observed of the Leopard, that when it
comes upon its prey, it leaps upon it suddenly: and so
doeth the Lord to ungodly men, he comes in a sudden
way and leaps upon them: and therefore you must not
think that you are as safe because you are in as safe a con-
dition as you were a year since, or seven years since: It is
as well with me (faith one) as it hath been with me in all
my life-time; what then? you may be never a whit the
further off from dangers, for the way of God in bring-
ing his wrath, it is sudden many times.

Lastly, It is observed of the Leopard, that sometimes it
will sleep a very long time together, it is said to sleep three
days together: but after it awakes it is more fierce than
before: And so the Lord, though sometimes he may be
patient towards sinners, yet when he comes to awake out
of his sleep (as he speaks of himself, Psal. 78. 65.) he is more
terrible.

Ver. 8.
I will meet with them as a Bear bereaved of her whelps, and
will rent the caul of their heart, and there will I devour
them like a Lyon: the wild beast shall tear them.

The Third Creature is the Bear: I will meet with them
as a Bear bereaved of her whelps, &c.

This Creature (you know) is very fierce and terrible
too; therefore we reade in the 2d of Kings, that there
were two the Bears came out of the wood and tore in
pieces forty two Children. Prov. 17. 12. Let a Bear robbed
of her whelps meet a man, rather than a fool in his folly: She
is fierce at all times, but above all if she be robbed of her
whelps

Ælian, lib. 5.
cap. 14.
Plin. 1. 8. c. 36
whelps: As it is observed that there's no Creature loves her young ones more than the Bear, and yet the most deformed of any; and an emblem it may be of a man that loves his own deformed fancies, it's a Note that one Interpreter hath upon it: *Oh how will the Lord be in an holy rage, if his Children be wronged! if you do any hurt to his own Children, that hath his Image in them, when the instinct of Nature is so in this Creature, the Bear, to be in such a rage when she is robbed of such ugly things as her whelps are.* 2 Sam. 17.8. *faith Huskai to Absalom, Thou knowest thy father and his men, that they be mighty men, and they be chafed in their fury, as a Bear robbed of her whelps in the field. Thus the Scripture often descries exceeding fierceness, and rage, to the fierceness of a Bear bereaved of her whelps, therefore faith he here, I will rend the very caul of their hearts, and there will I devour them like a Lyon.* Here he mentions the Lyon the second time: The word in your Books is the same, but in the Original it is somewhat different.

It is observed of the Lyon when he comes upon the prey (because it's named here the second time) that it rends the body asunder, and loves to suck the blood and the fat that is about the heart, and as for other parts of the body, except it be in very great hunger, it leaves them for other beasts to prey upon, but the heart and the blood and the fat that is about the heart that the Lyon loves to suck: and therefore faith God here, *I will rend the caul of their heart, and there will I devour like a Lyon.*

*Luther hath an excellent Note upon this, faith he, The Lord here will do as a Lyon doth, he more immediately will strike out their hearts, and punish them with Spiritual Plagues and Judgments, and as for their estates and bodies he will leave them to other beasts and they shall plague them and punish them that way: they had a film upon their hearts (faith he) and instructions could not get to their hearts; but God will tear that caul, will tear...*
tear that film from off their hearts that kept off instructions. Oh! let us take heed of this film of our hearts that keeps out the Word of God, take heed of that for ever, for God hath waies to tear this film from off thy heart.

As I remember Bernard faith concerning his Brother, when he gave him many good instructions and admonitions, and his brother was a Soldier and did not mind them; he puts his fingers to his sides, and faith he, Oh! let us take heed of this film of our hearts that keeps out the Word of God, take heed of that for ever, for God hath waies to tear this film from off thy heart.

And the wild Beasts shall tear them.

Why? Did he not name wild beasts enough before? There was the Lyon, and the Leopard, and the Bear, and the Lyon again, and yet he comes over again with wild Beasts; as if he should say, if there be any terror, any dreadfulness in any wild Beasts whatsoever, there is that in my wrath, if you escape one wild beast another shall tear you, and that's the reason that the Bear is added to the Lyon and the Leopard, because the Bear runs up a tree so much, which the others do not; and now he comes to all wild Beasts, put them all together and my wrath is as fierce as them. And this is one excellent meditation from hence, That put all the dreadfulness of all creatures in the world together, and all that, it is in the wrath of God. As put all the good things that are in all creatures together, all this is in the Love and Mercy of God; so put all things that any way may bring any torments or
or tortor to us, and the quintessence of all this is in God's wrath, *The wild Beasts shall tear them*.

Lyra thinks that this Prophesie was fulfill'd when they were carried captive, and in their journey many died, and so they were cast into fields and devoured by wild Beasts: and it's likely it may be fulfill'd in part so: as usually when Soldiers carry an Enemy captive, why if they be sick, let them die, and if they die, throw them into a ditch, there's all they care for them: and so it was with this people, that the Lord though he knew them in the wilderness, and his protection was over them, yet now to forget them, and let them be carried into captivity and cast to wild beasts, and so their carcases was torn.

And some think that the expression of God's wrath by these Beasts, hath reference to the four Monarchies, which God would make use of to be very terrible to his Saints. In *Dan. 7* you shall find the four Monarchies of the world, the Babylonian, the Persian, the Grecian, and Roman Monarchies set forth in the same manner, as here the holy Ghost lets out the wrath of God against Israel: for the truth is, Those things that we have here in Hosea were to set forth God's ways to his people in after-times, not only when they were to be carried captive. In *Dan. 7* there appeared four great Beasts, the first like a Lyon, by which was signified the Babylonish Empire, the second like a Bear, by that the Persian, the third like a Leopard, and that's the Grecian, for Alexander was as a Leopard, exceeding swift, all his exploits he did in twelve years: he was but thirty three years old when he died.

And moreover, they observe of the Leopard (which hath the name from a Panther). that it smells exceeding-ly, the very body of it smells sweet above all Beasts, and so it doth invite the Beasts to it; and so it was said of Alexander's body, that it had a sweet smell with it: And
then the fourth being the Roman Empire, mark how that's set out, just as God's set out his wrath, be not name any particular Beast, but the wild Beast, this is dreadful, terrible, and strong, exceedingly, and it had great iron teeth, it devoured and broke in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that was before it, and it had ten horns: you know now that that was divided into ten *Kingdoms, or ten forts of Civil Governments at several times.

This is the Roman Empire, the power of whom Antichrist was to have, by both whom the Lord would exercise his people, and be very terrible to his people, especially those people of his that were Apostatizing people, that would worship him according to their own waies, God would be thus terrible to them where ever they lived, under any of the former Empires, they should have God either as a Lyon, a Leopard, a Bear, or like this dreadful Creature at the last unto them.

Oh but you will say, Why do you speak thus? Or it may be people would speak thus to the Prophet, Oh why do you speak of God in this terrible manner? Is not our God a gracious God, and a merciful God? why then will you render God thus terrible?

Why faith the Prophet, then comes in,

**VER. 9.**

O Israel, thou hast destroyed thy self, but in me is thy help.

Oh! do not find fault with the dreadfulness of God, that God appears thus dreadful to you, and do not you blame the Ministers of God that they do render God in this dreadful manner before you; though it's true, that God appears in a way ready to destroy you, but the Lord yet is infinite holy, and blessed, and a God of mercy and goodness in himself. O Israel, thou hast destroyed thy self, thou maiest thank thy self for all this:

**Note.**

*Sleid. de 4.

*Impeirijs lib. 3.*

**Object.**

**Answ.**

**Expos.**
many of you when you hear the terrors of God set before you, perhaps your hearts rise against them, and your spirits do exceedingly distaste such things as those are, and why do Ministers make God appear to be so terrible to people, when as he is such a merciful and gracious God? Oh! rather lay thine hand upon thine own heart and say, God indeed is thus gracious and merciful, but it's through my wickedness that make God appear so terrible, the judgments of God are call'd strange things, it's because that God hath not such delight in the execution of wrath, in appearing like a Lyon, a Leopard, and a Bear; it's that that pleases the heart of God to appear as a Father to do good to his people, Ob! but thou hast destroyed thyself.

And this is a main point indeed, that sinful people should charge themselves with all the evil that doth befall them, they destroy themselves, Oh! this it is that will be the aggravation of mens judgments another day, that they are the cause of all the evils they suffer. You may think to put it off to God and say, Oh how dreadful is God's Justice! but God knows how to put off all upon your selves, and the destruction of sinners will appear to be from themselves, and God will clear it up to all the World, before Men and Angels, and will clear it up unto their Consciences: The damn'd in Hell shall not be able to speak against God's Justice at all, but they shall be forced to charge themselves with all the evil that is upon them: Oh! it was through this wretched, and vile, wicked heart of mine, God was not wanting to me in any means of good, but I had a rebellious heart, and I have brought all this evil upon my self, I have destroyed myself.

O Israel, thou hast destroyed thyself.

Destroyed himself! did not God in the words immediately before say, that he would meet him as a Bear that
is bereaved of her Whelps, and would rend the Caul of their hearts, and would be as a Lyon to them, and a Leopard? and yet O Israel, thou hast destroyed thy self!

Though God execute severe wrath, and makes use of instruments of wrath against a people, yet their destruction is to be attributed to themselves. Oh Israel thou hast destroyed thy self, thou mayest thank thy self for all this.

The reading of the words I find to be somewhat different from what you have them in your books, Calvin Perdidi te Is-rael. Calv.

And in the old English Translation, wherein Beza's [the Geneva] Notes are, there it is, One hath destroyed them, so the word may be read, so as it must be made up with somewhat else;

Either One hath destroyed them, or It hath destroyed them, or Somewhat hath destroyed them; as if God should say, 'tis not I that have destroyed them, but as if somewhat else had done it.

Tremelius makes it up thus, Thy King hath destroyed thee. Perdidi te Rex. For so the words will bear, to read it to be made up with what the text and the dependance of other passages in the Prophet may help us to, hath destroyed us (so are the words) bath; what hath? why your King hath de-destroyed you, faith Tremelius? Saith the Hebrews, (most Vitulus tum, of them) your Calf hath destroyed you, your Idols have de-Rabb. stroyed you. Aben Ezra, your fained comforts hath destroy-Consolatio fitti-ed you. And Drusius he reads it Interrogatively, Who sia. Ab.Ezr. hath destroyed thee? Your fulness, of which verl. 6. or Corrupt te., your own heart and wickedness hath destroyed you. The Greek thus, ἔστιν ἡ σκληρότερα το ἐσοπαλ νὰ ἔστιν οἰνημα; Who shall give help to the corruption of Israel? so that though the words be read so diversly, yet that wherein most agree, it comes to the same effect as you have them in your books, Your own wickedness hath destroyed you, your sinful, ungodly, Idolatrous living, forsaking God and his maies, and putting
putting confidence in an arm of flesh, that hath destroyed thee.

_in me is thine help._

Those words are somewhat different in the Original from what you have in your Books; for there are two Inns, In me, In thy help, so _tis in the Hebrew._ And you shall observe it, that in your Books [Is] hath another character, which notes that it is not directly according to the Original, In me, in thy help.

_now (in me) faith Learned Drusius upon the text, I am in thy help, and thy help is in me, therefore there is two Inn's, In me, In thy help, that is, I am in thine help, and thine help is in me; so in a way of elegancie he expresses it: And it seems to be according to the intention of the holy Ghost, Whosoever help thou hast, I am in it, and thy help it is in me, In me is thy help._

And Pareus he read it, Against thy help, and so supplies the word, Thou hast rebelled against thy help, Oh thou hast destroyed thy help; Why? Because thou hast rebelled against thy help: And the words in the Original will bear this, to be read, against thy help.

But the other more full, according to the general stream of Interpreters, and according to the words, Thy help is wholly in me, and I am wholly in thy help.

Thou hast destroyed thy self, but thy help is wholly in me. That shall suffice for the reading of the words.

Now for the several Truths that are to be here held forth to us out of the words.

_First this, Men would fain put off from themselves to God what evil is upon them._ Men naturally are loth to charge themselves with the evil that comes upon them, It's their ill-hap, their ill-fortune, their ill-luck, or they could not help it, they did what they could, and so think to put it off all to God, 'tis for want of means, for want of
of this or that thing that God did deny to them, it's because God put them into such and such a condition, but never come to charge themselves: but the Prophet speaks here in a compassionate way, Oh Israel (faith he) never stand charging it upon God, thou hast destroyed thy self.

Secondly, God knows how to turn all the evil upon ourselves, God knows how to right himself: Though we may think to lessen our evil by putting it upon God, God will turn it all upon our own heads, and make it out to all the world that we were the cause of all the evils that were upon us, both temporal evils, and all the evil that shall come upon those that shall perish eternally, it will be one of the great works at the day of Judgment, To make it out to men and Angels, that all the misery that comes upon the damned it is from themselves, and their Consciences will acknowledge it, and God will be cleared before all; it will be found that the cause of mans perdition it is not the Decree of God, Gods Decree it dams none, It is their Sin that dams them, not the Decree. The Decree of Reprobation it is but the leaving of men to be dealt withal in a way of Justice: whereas faith God, here's a company I am resolved to magnifie my Grace upon to all eternity, Whatsoever comes between to hinder it, I am resolved that these shall be the subject for me to exercise my Grace on to al eternity, that's Election: But there are others that I will leave to a way and course of Justice, they shall have what they earn, and no otherwise; so that the Decree is not the cause of mens damnation, their Sin comes in between that and their damnation, so that they destroy themselves.

Secondly, It's not the infusion of any evil into them. You will say, Sin comes in between Decree and Damnation: But how comes Sin in? Certainly not by any Infusion from God, but comes in by man himself, man himself is the author of it.

Thirdly,
Thirdly, *It is not by any coaction.* You will say, Though sin is in men for the cause of it, yet men cannot help it, man cannot but sin. Now to that; First, God made man in such a condition, that he might not have sinned, and though there be a necessity, that man fallen cannot but sin, yet it excuses nor this necessity, *He sins as freely as if he could do otherwise.* Men, though it's true, through their fall they cannot do that that is good, they cannot but sin, *Eyes full of Adultery that cannot cease from sin,* as the Apostle faith of some, yet they sin as freely as it they had power to keep from sin, *It's that that pleases their wills,* it's that that is suitable unto them, It's true, that the Saints in Heaven they cannot but glorifie God, but yet they glorifie God with freedom too, they are so set in an estate of glory, as they cannot sin, but yet they honor God freely, that is, *They do that that's suitable to their own spirits in the honoring of God,* if so be that there be a necessity of sinning from man's fall. Yea, 2. *From a judicial act of God in giving men over to sin,* yet that's but in a way of punishment for former sins, and they bring this upon themselves, so still they destroy themselves. *Every sinner that perishes, murders himself.* And all that are damn'd eternally, they all of them are *Self murderers,* this is a grievous thing, *O Israel, thou hast destroyed thy self.* *The more there is of Self in men's destruction,* the more grievous is their condition; It would make our hearts to pity any Fowl that should be shot with an Arrow that was feathered from her own body: all the Judgments of God, all the Arrows of the Almighty that come against sinners, they are as it were feathered by that that comes from sinners themselves, they are the cause of their own evils: *The more self in sinners destruction the more hard is our condition.*

As First, When men do so bring miserie upon themselves without any temptation, the less temptation, the more self in any thing, and some destroy themselves so, it comes meerly from themselves without any temptation. Secondly
Secondly, When men's sins are plotted sins, contriv'd sins, the more plotting and contriving about sin, the more art thou the Author of thine own evil or destruction.

Thirdly, When men sin, and yet are warn'd beforehand of their sin, they are told beforehand of the evil yet still are wilful in it, and will go on in it, they may thank themselves for their destruction.

Fourthly, When men notwithstanding they are often stop'd in the way of their sin, and though God doth many times come in the way of his providence, and in his Word to stop them in their way of sin, and yet still they will go on, thank thy self if thou beest undone.

Fifthly, The more means they have to the contrary, the more enlightenings they have, the more drawings of the holy Ghost they have to draw them from their sin, and yet still will go on.

Sixthly, When mens sins are of that nature, that they do not only deserve their destruction, but they do work their destruction; all sins deserves it, but some sins works it: as drunkenness works diseases in mens bodies, brings them to Poxes, and Feavers, and so they destroy them, their very sin destroies them: and so some others might be named.

Seventhly, When men shall presume to venture further in any danger than they can help themselves out of, they think they will go but so far, and so far, and so they venture further than they can help themselves out of; they destroy themselves.

Now this evil of Self destruction is so much the more grievous, when men destroy themselves in things that they most bless themselves in, in things that they do most seek themselves in, they most glorifie themselves in, I mean, in which they do most glory, and in which they do promise to themselves greater good, if this proves to be their destruction, it is so much the more grievous.
Oh! it is a sad thing to be a self-destroyer, for what pity can there be? Who will pity a man or woman that is the cause of all their own evil, wilfully brings it upon themselves? You will say, Thank yourselves, who will pity you? Oh! this will be the condition of all that perish; Neither God, nor Angels, nor Saints shall pity them: neither the Father out of whose loins they came shall pity them, nor the Mother out of whose bodie, for they shall see that they have undone themselves.

And besides, Oh! the extreme vexation that there will be in mens spirits, when they shall be convinced of this, when the Lord shall present to them all the means they have had, and all the mercies they have enjoyed, so that their consciences shall fly in their faces, and tell them, Oh you may thank your selves for this, it was that wretched heart of thine that thou hast so talk'd of, I told you of this before, Oh! that pride, and that hypocrisy, and that Self-seeking, and that falseness of thine hath brought thee to all this. Oh! this will be an eternal vexation, it will be the matter for the worm to gnaw upon in Hell hereafter, Oh! that we have destroyed ourselves!

And besides, God will revenge this upon men: for no man hath the power over himself; thou destroyest one of Gods creatures in being a self-murderer; thou shalt be punished for destroying thy self. Because they have not the dispose of themselves, they are Gods Creatures; And here is a greater sin for a man to murder Himself, than his Father or Mother. It was a Speech of Austin that way, It's a greater sin than paricide, to be a self-murderer. And the reason he gives is this, For faith he, the nearer any one is to one, the greater is the sin of murdering that one; As it's a greater sin for me to murder a kinsman than a stranger, It's a greater sin to murder a brother than a kinsman more remote, than yet higher, a greater sin for me to murder a father then a brother, but then it's a greater sin for me to murder my self than my father. Why?
Why? For I am nearer myself than my father: and so the sin is greater for any one to lay violent hands upon oneself, than upon another: You think it a horrid thing if the Devil should come with a temptation, Go and take a halter and hang up your mother that bore you, or take a knife and cut your fathers throat; but when you are tempted to murder your selves it is a greater sin. Self-murder it is a great evil, and yet all people in the world that perish are self-murderers, when we do but hear of a man that hangs or drowns himself, we think it's a very sad thing; now when you look upon wicked men going on in the waies of sin and destruction, look upon them as so many men running to drown themselves, and plunge themselves into the bottomless gulf, and as so many men cutting their own throats, and hanging themselves, for certainly so they do.

Then learn we to charge our selves of all the evil that is upon us, do not put it off, neither to God nor the Devil so much, but charge our selves still, for certainly we cause more evil to our selves than all the Devils in Hell can do, All the Devils in Hell could not undo us, if we did not undo our selves; we are ready to charge it upon wicked men, or temptations of the Devil, and if not so, then upon God; for so you do, when any man or woman thinks to excuse his sin thus, God knows I do what I can; that's as much as if you should say, for my part I am free of any evil that comes upon me, if I perish I am free, I do what I can, and it's because God doth not give me grace, thus you put it from your selves to God: No, learn to charge your selves of evil; a tender heart will take even that which is the Devils to himself, and a carnal heart will put off that which is from himself to the Devil: Observe the difference between one that hath a tender spirit, and another; when any temptation of the Devil comes, that are indeed the Devils rather than his own, he presently charges his own heart, Oh! what
a wretched vile heart have I! when as it may not be it, but mere suggestions and temptations of the Devil, and not the steam and filth of his heart, but he doth judge his heart from those temptations, and thinks it is nothing but the uncleanliness and filthiness of his heart: but you shall have another man that hath a most filthy wicked heart, and there comes most abominable streams which break forth into filthy diseases, and though it comes altogether from himself, yet faith he, Oh the temptations of the Devil doth lead me aside, and I cannot tell how to resist him, it's from temptations, it's from thy self, from that wicked unclean heart of thine, and were there no Devils in Hell at all, thou hast the seeds of all sin in thy heart, it's from thy uncleanness.

2. Oh! Let's learn to be afraid of ourselves, and to pray to God to be delivered from our selves, Better to be given up to the Devil than to ones self. You know the incestuous person was delivered up to Satan, but it was for the destruction of the flesh, and the saving of his soul; but when one is given up to himself, it is for the damning of his soul: then, that's no way for to leave oneself to be given up to himself: Thou hast destroyed thy self.

And my Brethren, we have cause to think of this point very seriously, in another notion, in respect of the Kingdom and Nation; certainly if ever this Kingdom be destroyed, it must needs be written for the Generations to come, Here's a Kingdom, a Nation that hath destroyed its self. Certainly we cannot say 'tis from God, if we perish, what God will do with us we know not, but truly, this we may plainly see, That if God leaves us but a little more to our selves, we are in a very fair way to destroy our selves, and that after God hath wrought so for us, God hath wrought like a God for us, but we, how do we deal for our selves! like men shall we say? Oh no, like brute-beasts, if men, mad men, men that are appointed to destruction. If we be destroyed, it will be the saddest story
rie that ever was in the world against a people, if so be that at length we should perish after God hath done so much for us, truly now God hath wrought like a God to deliver us from our common Enemies, God had need to work as much for us like a God to deliver us from our selves: great hath the works of God been in delivering of us from the rage of those that we thought intended to destroy us, and surely did: Well, now God hath done such works, if God should say, Well, I have done my work, I have delivered you from those you were afraid of, and now I will leave you to your selves, Oh! we had cause to fall upon our faces, and say, O Lord, do not so, for it had been better that they had destroyed us: For if thou shouldest leave us to our selves, our destruction would be a more bitter destruction. Do not we see how fast we run towards destruction, being but a little left to our selves, what a perverse spirit is there now among our selves? We say sometimes of the Prelates, Oh the hand of God is against them; how they brought themselves into a snare? Now they may stand and look upon us, and even laugh almost at us, and say, Well, let them alone, as we speak of some, Give them line enough and they will quickly hang themselves, Let them alone and they will fall out one with another, and destroy one another, they will quickly ruin themselves if they be let alone. Oh we have as much experience of the vanity of mens hearts, and the folly, and pride, and hypocrisy, and roundness, and forwardness of mens hearts, as ever there was experience since the world began. Who could ever have thought this five or six years ago? if this could have been presented as it were in a Map unto us, Oh you shall be in great dangers, you shall have mighty enemies rise and ready to swallow you up, but I will appear and work for you, I will put forth my glorie, the right hand of my power and excellencie shall appear for you, and when all this is done, You shall under your selves, and out of your own selves
A Prophecy.

Note.

shall be your ruin, even from those that you trusted in much, and
those that you much applauded, they shall be cause of the
evil, yea, And even you that now think your hearts are so
right, and have said, Oh! If God would but deliver us, how
we would magnifie his Name! you shall be the cause of the evil
of the Kingdom. Had any said so of some, that we have
cause to have our hearts shake within us when we think
(as the Prophet did of Hazael) you shall do thus and
thus, they would have been readie to answer you, What,
are we dogs? are we dead dogs that we should do such
things? Well, the Lord deliver us from our selves.

In Me is Thy Help.

We can easily destroy our selves, but can we save our
selves? A Child can break a Glass that all the men in
the Country cannot make it up again. Everie fool may
do mischief to himself, yea, and to others, but can he
help? 'tis God onlie that is the help of his People, 'tis
not means that help, but God; yea, 'tis that that God
doeth much glorie in, To be accounted the cause of all
good; he would have all evil cast upon men, but al good
from Himself, even present good, and eternal good he
would have attributed to himself.

In the reading of this Scripture, I find a very strange
Expression of one Commenting upon it, that one would
think had some knowledg of the freeness of Gods Grace
and Goodness, and yet a Jesuit. [In me is thy help] Hence
it follows (faith he) That Predestination, Vocation, and
Grace, do not come from the foresight of the Merits of those that
are Predestinated, but from Gods Predestinating, Calling, Pre-
venting with his Grace: These things are the help of God:
even from the mouth of a Jesuit we have this, acknowledg-
sometimes in their Writings, and when they are
serious, that neither Predestination, nor Vocation, nor
Grace comes from any foresight of what man would do,
but only from God's Predistining, Calling, Preventing with his Grace, and this is the help of God, all good it is, in God, both for the present, and our eternal good.

It was a speech of Augustin, God doth many good things Multabona facit homo; nunc, que non he him, and man doth them, yet it is God that doth them. This point we must not speak at large to, but pale it presently, for we met with that before in the Prophesie, where it was said, God was the only Savior.

In Me is thy help.

In me, That is, Thy continued help; not only help for the present, but whatsoever help thou hast continued it is all in God. Ifa. 33. 2. Be thou their Arm every morning, our Salvation also in the time of trouble; not only their help for the present, but they need still a continued supply and help every morning. But further;

In Me is thine help, though thou hast destroyed thy self.

Observe, There's no misery that man can bring himself to here in this world but there is help in God for it: though thou hast destroyed thy self, yet in me is thine help, there may yet be help in God; As if God should say, I do glory in it, to be an helper.

It is God's glory to help men in miserie; let it be ours. It's the glory of many men to destroy, to do mischief; but it's the glory of God to be an helper.

Saith Luther upon the place, I desire to defend thee, to preserve thee, this indeed is to be a God saith be: To be an helper, God glories in this, that he is a God, for this end, to be an helper. Oh that we could account it our glory, to be helpful unto others.

Let us also look upon God in this his Glory, and make him
him the Object of our Faith in times of distress, let us not lie vexing and fretting under our misery, but lift up our eyes to God that is the helper, let no want of means, no unworthiness in us cause our hearts to sink, those despairing temptations that faith to us, There is no help in God, they are very sinful at any time, let the condition be never so bad.

Quest. You will say, I am a wretched creature, I have undone my self.

Answ. Well, though thou hast, yet such kind of thoughts as these, to say, There is no help in God, they are wicked and sinful. God accounts it his glory to help men even when they have destroyed themselves. There is a time indeed when there will be no help for sinners; but for the time in this world, we may say as Shechaniah, in Ezra, 10. 2 Yet now there is hope in Israel, concerning this thing. Oh make use of that Scripture when thou feest thy self sink down even to the very gulf, Oh yet there is hope in the God of Israel for this very thing. Suppose my condition be worse I think than any in the world, yet you know, it hath not been known what God hath laid up for them that love him, there is help in God.

Quest. Yea, But whether he will help or no?

Answ. Do but carry it now in this notion, That there is help in God, and he accounts it his Glory to be an Helper; he accounts it not his Glory to be a Destroyer so much, no, that's his strange work, but to be an Helper, that's his great Glory.

And again, Even at that time when men are most undone, then is the time for God to help. Thou hast destroyed thy self; in me is thine help. Oh! come and return, yet there may be help for thee, though thou hast destroyed thy self.
Thou hast destroyed thy self, in Me thy help.

It may be in a way of aggravation of their sin and stubbornness, Why doest not thou come in to me? have not I always been a help to thee in all times of straits and distresses? You are in great misery; now I am the same that ever I was, yet there's help enough in me: from whence the Note is this:

Those that heretofore have seen help in God, and yet if now their misery grows upon them, and they sink yet lower and lower, they had need examin themselves thoroughly: Surely they have shut the door against themselves for help, for God is never weary of doing good, his arm is not shortened, as in Isa. 59. But your iniquities have separated between you and your God. I beseech you mark but this, there is a great difference between God and man in this thing of Helping. Men that are verie kind sometimes and helpful, yet at other times they will be very surly and harsh towards those that they have been very helpful to in former times, and that not from any cause without, but meerlie from the temper of their own hearts, and the change that there is in their own spirits; not because those that they have been kind to are worse now than before, no, but because of a froward, surly, harsh humor that is risen up in themselves: you shall see such a difference in men that have been very sweet, loving, and helpful to you at some times, but come to them at other times, and you shall find them dogged, and surly, and harsh, and you cannot tell what hath provok'd them; no, it is nothing but from a surlie distemper that is risen in their hearts. Oh! thus it is with men, but it is not so with God. Thou hast destroyed thy self, but in Me is thy help; it is still, I have been thy helper all thy daies, and still am the same God ready to do good unto thee, and to help thee.

And then the last thing that I would note is this: The

Qqq

Expos.

Obs.

Obs.
more God hath been helpful to any, the greater aggravation will it be to their destruction, if they be destroyed at last. Thou hast destroyed thy self, but in me is thy help, I have been a help alwaies, I am ready to help and to do good, and yet thou art undone; Oh to be destroyed when God is at hand to help, to perish when there is a Fountain just before us, as Hagar; this will be sad indeed. Oh to perish in the midst of means; and in the midst of mercies, Oh what an aggravation will it be to mens sins! another day when they are past the time of mercie to help, but then to think, Oh! but how gracious was God to me while I liv'd, at such and such a time!

And so concerning our selves again, from this, In me is thine help. It will be the aggravation of our misery, if we should yet perish. Oh my Brethren, Consider of it, What, shall all the great stories, and notable famous stories that we have told of Gods mighty working in helping us, shall they be of no other use but to aggravate our miseries at last? It would be a sad thing. But to proceed.

**VER. 10.**

*I will be thy King: Where is any other that may save thee in all thy Cities? and thy Judges of whom thou saidst, Give me a King and Princes.*

**1. Reading.**

*First, To speak a little to the words as you have them in your books, for the words will bear them so in the Original. And yet I shall shew you another reading by and by that is as suitable to the Original text as this.*

*I will be thy King.*

*What ever you do contrive, plot, keep never such a stir, fret, vex, and rage, I will govern you for all that, I will be your King, and will do that which beseems me as the great King of Heaven and Earth, I will not be born down*
down by you with all your boisterousness, I will govern you, I will have mine own ends, do what you can, things shall not go as you will, but they shall go as I will have them; you would cast off my Authoritie, but I will maintain it, I will be your King.

This is a sad condition to a people when God rules over them in spite of their heart. And yet God doth do so, many times God rules over people in spite of their hearts, whether they will or no; while they are plotting and striving for themselves this way, and that way, God is bringing about his own ends in their ruin, *The Lord is King, be the people never so unquiet,* (Psalmist, Psal. 99.1.) It's not thy fretting and wilfulness that will hinder the course of Gods ordering things in the world, he will be King at last do what thou canst, while thou and thousand thousands of such as thou art shall perish eternally, God will be King; Oh it's infinitely better for thee to fall down before the Lord, and say, Lord, thou shalt be our King, thou art above us, thou hast power over us, thou shalt be our King for ever; It's just with God alwaies to say thus, *I will be King:* But certainly God hath not made such a distance between man and man that any man should say to, that whatsoever injustice he doth, whatsoever misery he brings people into, yet I will be thy King, I will have mine own ends, mine own will.

The Bonds between Kings and States certainly is *mutual.* But further thus:

*I will be their King.*

I will not cast off all care of them, I will not leave them to the mercy, or rather to the crueltie of others,

*See Bucer in Matth. 17.ver ult. Cuncta suprema Magistratus concedenda propter conscientiam: i. e. The Supream Magistrate is to be submitted to in all things, but matters of conscience; hee speaks of private men, nor of those who by Laws are appoynted to be a screen between the Prince and People, such as Calvins Instit. Lib.4. cap.20. Seft.31. faith the 3. Estates in Parliament are.
but let them come and return to me, and I will deal with them as a King to defend them, to govern them, to do good to them.

That God should be King over a people it's his Mercy, and it's man's felicity; this should be our prayer, Lord, give us not up to be rul'd by our lusts, but do thou rule over us, and Lord give us not up to be rul'd by the lusts of wicked men, of unjust and cruel men to rule over us, but do thou reign over us. Let the Kingdoms of the earth be the Lords and his Christ's, and be shall reign for evermore.

But there is another reading of the words, and that's thus. You that have books of the old Translation, where Beza's (the Geneva) Notes are, you shall find the reading thus, I am, and there's a stop, where is your King that should save your City? & I find most Interpreters go so.

So the Septuagint Translation, Where is your King (say they?) and the Chalde Paraphrase, Where is your King that should save you in all your Cities? The Chalde Paraphrase, the Septuagint, and very many Interpreters read it so, it's so translated in the old Translation, and according to the Original, I will be, (there may be a stop) your King; Where is he that should save you in your Cities? Yea, and many Learned men in speaking of this text in their Comments upon it, say they, it's but a transposition of the letters which is ordinarily in the Hebrew tongue, and though the word that is (I will be) it is as much as (where) upon a transposition of the letter, but though we do not make the transposition of the letter in the first words (I will be) but take them as they are there. But if you make a stop there, I will be, your King; where is he that shall save you in your Cities? The sense comes to one.

As if he should say, I am the same God that ever I was, but where is your King that should save you in your Cities? Oh the words read so, may pierce the hearts of some, if ever they have had any acquaintance with God, and known what communion with God hath meant here-
heretofore, to hear but these words, for God to say, I am, I am the same God that ever you knew me to be, that ever you found me to be, but where is your King that should save you? and if you read it as here, I will be, and there make the stop, so Pareus: I will be (faith he) Pareus in loc and so refers it, then I will be (what he had said before) as a Lion, a Leopard, and as a Bear bereaved of her Whelps; and then, Where is your King that should save you?

This is God's Name, in Exod. 3. 14. I am that I am, or, I will be what I will be; so faith God here, I am Lord, I will be; but then where is your King? where is your King that should save you in your Citie, and your Judges, of whom you said, Give us a King and Princes? My Brethren, I am no Prophet, and have not the spirit of a Prophet that could prophesie of things before, or could order Scripture when it should be preached of, and when not, I am you see in an ordinary course and way, and meeting with this Scripture, am bound (according to my ability) to demonstrate unto you wherein the force of it lies. I hope your consciences shall be witness that there shall not be the least straining of it, but to give you the story of the thing, and the temper of the people at this time; it appears plainly that there was three things that they much rested upon: say they, Let the Prophet say what he will, we have the King for us, and the Citie for us, and the Nobles for us, put King, and Citie, and Nobles together, and who can prevail? faith God, Where's your King that should save you in your Cities? and your Judges, of whom ye said, Give us a King and Princes, and Nobles. There's these three put together. If our King come to the Cities he will have a partie there, and there will be strength in the City, and we know the Cities are able to command all the Country, and Kingdom, there's the Militia, and a numerous company of men, and there's riches in the Cities, and therefore the King together with them, and then having the Nobles of the Land,
Land, and the Princes, we are sure in a safe condition, and yet in the midst of this he asks them, by way of derision and insultation.

For so it is, Where is your King that should save you in your Cities? The Notes from the words are these:

First, Those things that carnal hearts rest upon will vanish; Where are they, faith God, what’s become of them? you would encourage one another and say, Come, we shall have a day yet, for we have this strength, and the King and Nobles for us: Where are they? those things that carnal hearts rest upon will vanish and come to nothing.

Yea, Secondly, God loves to insult over men in their carnal confidences; For so, he doth not say here, Your King shall not save you, nor your Cities shall not save you, nor your Princes, and Nobles shall not save you; but, where are they? in a kind of Irony; God loves to insult over the carnal confidences of men. And we find in Scripture many such kind of Insultings over men: in Deut. 32. 37. Where are your Gods that should deliver you? And in Is. 19. 12. Where are thy Wise-men? What, we have got State-men, men known in State Affairs, we have them with us. But where are they, faith God? Thus the Lord insults over men that put their confidence in the flesh, and especially when they have been confident in their own ways, forsaking God, and so bringing themselves to misery; when they have brought themselves to misery by forsaking the ways of God, now God insults, now where are these things that you put such confidence in?

And truly, even the Saints, so be it they do it in an holy humble way, they may have some kind of insulting over ungodly men, only because they have so much flesh in them, there’s danger, therefore they had need keep their hearts very low: But if they do it in the strength of God; we have it in Scripture, That the Virgin, Daughter of Zion shall laugh at them, and laugh them to scorn.

Only
Only keep your hearts (I say) low, and you may come to see the Glory of God; even insult in this, That God hath heard your Prayer, and hath been with his People, and that the Enemy hath had so much power and strength in the flesh, and yet how the Lord hath disappointed them.

And then further, **This is the great confusion to carnal hearts, when they shall be asked**; Where's their Confidence, and their Boasting; and they shall be found speechless? when this shall be ask'd them, Where's your bravery, and pride and stoutheness of your hearts? and they shall be able to say nothing; Oh! this will be a great confusion and shame upon them. Certainly ere long it will be so to all carnal hearts; that make their boast in the pomp and glory of the world, there shall be a confounding.

*Where*? Asked them, *Where's all your Bravery, and Pride, and Rage?* I say, this confounding *Where* will be asked to every wicked and ungodly man: What will they be able to say then? In Judg. 9. 28. we reade of one Gaal the son of Ebed, who said, *Who is Abimelech?* but in ver. 38. when Abimelech came with strength against him, Zebal said to him, *Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him?* When men are in their pride & bravery, then they scorn at God and men; they little regard any thing that is said to them; but when God brings them down low, then whereis that mouth of thine that did so boast and speak so proudly, as heretofore it did?

My brethren, let us learn from hence therefore, To seek after, and rest upon those things which we may be able always to give an accompt of where they are, if it should be ask'd us; the Saints, if it should be ask'd them, Where is their God? they can give an accompt. It's the God of Heaven that we have trusted in, it's the God that is in the highest Heavens, and in the hearts of the Saints, we can tell where our God is: It is just with God that wicked men should be insulted over, because they insult
over the Saints; so if God do but seem to absent himself from his People, they will presently insult over them, yea, where's your God? where's your Prayers and Fastings? Have not some of you heard such language many times in this Kingdom? There's no such time but the Saints of God can give an Answer to this [Where] they can tell where their Fastings and Prayers are: but the wicked are not able to tell what is become of their Confidences and boastings.

Therefore, O you Saints of God, never be afraid of evil men, for ere long it will be demanded of them, where their Pomp, and Glory, and Pride is? but they cannot answer. And it follows;

Thy Judges of whom thou saidst, Give me a King and Princes.

By Judges (though sometimes Kings are meant, as Amos, 2. 3. I will cut off the Judge out of the midst of thee, he speaks (faith Drusius) of the King of Moab:) we are to understand here their Nobles and Great men upon whom they relied, for so they are call'd in Scripture, Judges: they had indeed Judges before that time, when they said, Give us a King and Princes; they had Judges, but they were of meaner rank in comparison of those they had after, they had Judges that by God's appointment govern'd them, but they were too mean for them; no, they must have a King, they must have Princes, they must have such Judges that are Kings and Princes, Great men, for these that they had to rule over them, they were but of their own rank, and this would not satisfie them, but they must have such as were great ones, above them: those were but ordinary men, what were they but the Commons of the same ranke with other men, and raised up but a little while ago from the ordinary way and rank of men? and why should not we be rul'd and govern'd by them? No, we must have a King, and

Note.
and Nobles, and they must govern us, \textit{Give us a King and Princes}. God had been much with these Judges, read the story of the Judges, and you shall find that God had ever more appeared with them, I do not remember any one of the Judges but ever prevail'd when God raised him up: but now this people they regard them not, why? because they were but meaner men, they were but men of their own rank, though God did afflict them so exceedingly.

\textit{Oh my Brethren, this is the ordinary guize of carnal hearts, Though God be much with men, yet if they be but of a low rank, carnal hearts regards them not; let them do never so great services, and be never so instrumental for the Kingdom, even those men that have had their estates preserved by them, that have had their Liberties and all kept by them, and by a mighty Spirit that God hath put into them, yet when the work is over, they look upon them but as mean ordinarie men, men of a common rank, and so let them go; they after all the great things that God hath done by them, still their thoughts and minds are upon others that are above them, and Princes, and Nobles, such men, they rely more upon men in whom they see outward pomp and glory; then upon those that have the presence of God never so much with them, and they regard them more, and they do think that they shall receive more good by them, and their hearts are more towards them if they have outward pomp and glory, than towards such men that are in a meaner condition though there be never so much of the presence of God with them: Oh we see that, that which hath been is still to this verie day.}

\textit{Of whom thou saidst, Give us a King and Princes.}

Where did they say so? they said so in \textit{1 Sam. 8. 5.} there say they to \textit{Samuel, Come, give us a King that may reign}
If a King, then Nobles, indeed the word Princes, I do not find there, but here: the holy Ghost adds Princes, and give us Princes too; but that must of necessity be supposed, for if there be a King, a King must have his Court; and Nobles about him, and must be as a fountain of honor, and must confer honor, and have great men about him; so that though Princes be not named there, yet the holy Ghost supplies them as a thing that must of necessity be understood. Come, let us be Governed by a King and great ones that are about him. But you will ask me, Why the Israelites would have a King, and Princes? There are there Seven Reasons that may be given for it, nothing would satisfy them but a King or lie.

First, Consider their extreme earnestness about it, if you read 1 Sam. 8. you will find that they were almost mad upon it, a King they must have, and would have. Oh! it was very grievous to Samuel's spirit, he told them their great sin, and the Lord said, They have rejected me, and not thee. Samuel told them what God said, and God bad Samuel go and tell them what a King they should have, that he would oppress them extremely, they shall have Arbitrary Government come in to the full, he will take away your servants and children, and do with them what he pleases, you will be brought to be slaves to him, any Paraphrast at Court may easily get your estates, you shall be accounted an offender for a word, and Fin'd what they please, you shall be in most miserable bondage if you have him. But now you shall find afterwards, after Samuel had told them all this; Nay say they, but let us have a King for all this, they answered him nothing: If any one should come and reason, Why do you desire a King so much? what shall you get by it? do not you think that he will have your Estates and all you have at his dispose, and your Lib-
ties? no man now could deny this, they did not deny the least word that Samuel said, but they will hold their conclusion, Nay, but we must have a King say they. What's the matter that should make them thus?

First, Somewhat even for novelty sake; they had other kind of Government before, but now they would have somewhat more, Mens spirits are very much given to change, though they can give no account in the world for the thing.

But Secondly, There might be some distrust in them, in their former Judges, because they were men of meaner rank (as I told you) they might think that they should not be able to help them, Oh say they, Let us have a King that shall go before us in our Wars. Though they had never so much experience of the Judges, yet they thought there would be more good if they had great ones, and they were afraid that these men of a lower, meaner rank would fail them at last.

And then a Third reason is, That they might be like other Nations, because they loved pomp, What say they, Shall we see our neighbor Nations to be governed by those that have great pomp and glory, and shall we be governed by men that were but Trades-men a while ago? No, they would be like other Nations.

Fourthly, It is like they had some oppressions upon them even from the former Judges; though most of them were good, yet certainly there cannot be a Government of Men but there will be some cause at one time or other for some to complain: Take the best Government that can be in the world, yet seeing it is a Government of men, by men, there will be some cause or other to complain at some time or other. Now this is the peevishness of mens hearts, that if there be but any condition wherein they suffer, they do nothing but complain of their sufferings, and therefore would fain have a new way; and never think of the inconveniences and sufferings that would come in by that new way;

R r r 2 Oh!
Oh! they would be rid of these that now they were under, and would have a King, these men angered them, these men laid some taxes upon them that they were not pleased withal, now so be it they might be rid of them, they cared not what they bring upon themselves, and therefore they would have a King, not minding what sufferings they should bring upon themselves in another kind.

And then Fifthly, A King they would have out of a spirit of opposition against that way that God had set; God was in a way of governing of them, and their hearts was against that way of God, a meer spirit of opposition, though they would give no reason why they might not be as well that way as another: but it was Gods way.

And there is an opposition in the heart of man to any thing that hath God in it; the more any thing hath of God in it, and the more God rules in a way, the more opposite are the hearts of evil men.

And then a Sixth Reason is this, They had some hopes that they should have some more liberty for their lusts. Now having such a way of Government as they had there was more inspection over them, and they could not so easily corrupt them, but now in the Government of one man over them, if they can but make a friend to him they may do what they list, they might brave it over all their other neighbors, if they would be but willing to be a slave to him, they might make all their neighbors slaves to them, they had a great deal more hopes of libertie for their lusts it's like this way than the other.

And then lastly, Many of them had hopes to get preferment this way: let us have a King and Princes, and we shall get preferments in the Court, and Places this way, and therefore this is the best way, we will not be satisfied with any other way but this, we live in a mean low condition without this, but we shall get preferments this way, therefore give us a King.
But now that's observable, Though they thought they had a great deal of Reason for themselves, yet after they had once smarted, and they found indeed that there was that oppression upon them after they had a King and these Princes more than ever they were under in their lives, now was a time that Hosea could speak freely to them, and say in the Name of God, Where is your King, and those men that you were so earnest for? what good have you got? For it is observable though they were never so eager upon having a King, yet if you reade the story in Samuel, when God did but thunder from Heaven, Oh! then we have sinned; and when they were under oppression, then Hosea could speak freely and plainlie to them, Where is your King? and where are these men?

Men will not hear so long as they do not suffer; If men be once set upon a way, and have their Estates about them, and countenance from great ones, Speak what you will against their way, they will not hear you; but let these men smart for their way, and find by experience the evil of it, then you may speak to them and say, Do you think now that it was wiselie done, that that you were so eager upon? do you think you dealt well for your selves? Oh then they will be readie to say, I confess I did not think so seriouslie of those things before, I lookt onlie upon that, that appeared for the present, and now after wit is bought, although it be dear, I see cause now to repent of what I have done.

My Brethren, Surelie Kings and Nobles are great blessings of God when they are good: you see I have not straied in the least thing, but held forth to you what the scope of the place is; Let none go away and say, that I enveighed against Kings, or Nobles, certainlie in themselves they are great blessings of God, and we must acknowledge it fitting to have a difference between man and man.
An Exposition of Chap. 13

It's a flander that is upon a sort of people, as if they would have all things to lie Level, and one to have as much honor as the other. God forbid we should have such a thought: Let us give honor to those whom God would have honored, and never envy nor grutch at their honor, if God pleases to send those that are good, I say, they may be great Instruments of great blessings of God to us. But now mark the very next words that follow in the Eleventh Verse, they would have a King.

_VER. 11._

I gave them a King in mine anger, and took him away in my wrath.

The Y were readie to say, "Why do you thus blame us for our eager desire? Did not God approve of it? God himself was content we should have one, God himself chose our first King, Saul, and he appointed Samuel to anoint him. And if you understand it of the other King Jeroboam, for so Interpreters go, they might say, and Jeroboam also; Did not God foretel by the Prophet, that Jeroboam should have ten Tribes? and did not the Man of God tell us that this was from the Lord? and therefore why should you so much upbraid us about our Kings? it is the mind and will of God that we should have them.

The answer of the Prophet is: It's true, God did give you a King, and God did appoint Samuel to anoint him, and God did foretel that Jeroboam should be King over the ten Tribes: Yea, but it was in his anger, he gave you one indeed, but it was in his anger, you were so set upon it, that you would have one, if you will, take him faith God, and take him with all that shall follow after, so that it was (as one speaks) rather from an angry God than from a God that was intreated by them in a way of Prayer.

Ab inato, potius quam ab eor- to Deco.
There are many exceeding useful Observations here, which time will not give leave to go through all, even from the first part.

I gave them a King in mine Anger.

Saul and Jeroboam was given in anger; those primarily, as a punishment of their sin: Saul was given as a punishment of their sin in rejecting Samuel, and in their disobedience to Samuel, and the way of Government that they had then. And Jeroboam was given as a punishment of their sin of Idolatry, that was committed in Solomon's time, [as also of their Rebellion and Apostasy] And yet it's said; that God did it.

The First Note may be this: That God may have a hand in things wherein men sin exceedingly. They find in getting a King, they find exceedingly in setting up Jeroboam, and yet God hath such a hand in it, as he faith he, gave them these things. I remember Mr Calvin hath an excellent Note upon this very Scripture. And I rather name it, because the Adversaries would cast that aspersions on him, That he held that God was the author of sin. Saith he,

*From this place we learn, That God doth so exercise his judgments, that whatsoever evil there is, it is to be ascribed to men; whatsoever good, to himself: God seems to direct this work wholly to his own Providence: from hence let us learn soberly to admire the secret Judgments of God; neither let us imitate those impure dogs; Impure dogs, what are they that do therefore grin and bark at God, because they cannot understand how God doth use wicked men; Because they understand not this, they conclude that God is the cause of sin. He calls them the impure dogs, because they understand not how God doth work in making use of wicked men, that God is the author and cause of sin. His spirit was was much against this, and therefore it was an extrem slander upon him, as if he should hold such an opinion. That's the first. God may have an hand in things wherein men sin extremely, and yet he remain holy.
An Exposition of

Chap. 13

Obs. 2. Secondly, Things that are very evil, yet may have present success. It was a very evil thing for them to desire a King at this time, and likewise for the People to rend from the house of David, yet both of them had success according to their own desire.

Let us learn for ever not to judge of the goodness of a thing by the success of it. Say some, I'le warrant you we will have this; and if they get what they desire, they think God approves of it: They may desire a thing, and be set upon it, and though much be said to the contrary, yet they may drive on their designs, and prosper in it: But this is no argument that God owns it as good, never judge of things by success.

And then the Third point, and that will require some time indeed to speak to, and that is, That Gods gifts are not alwaies in love. I gave them a King faith he, but in mine anger. Gods gifts are not alwaies in love; no, they are in anger many times: Reade but the 11. of Numbers, 18. 20. you shall find there of God giving people their desires. He lets them have them, but how? Say thou unto the People, Sanctifie your selves against to morrow, and ye shall eat flesh, for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? Therefore the Lord will give you flesh. You have wept and cried, saying, Who shall give us flesh? The Lord wil give you flesh, And, ye shall not eat one day, nor two daies, nor five daies, neither ten daies, nor twenty daies, but a whol month shall you eat it, til it comes out at your nostrils; you shall have enough of it, even till it be loathfom to you: Why? Because you have despised the Lord, which is among you: The Lord gave them their desires, because they had despised him. So you are ready to bless your selves in this: I have what I would have, and think that therefore God regards you, that God gives you what you would desire, because you have sinned against him; whereas it he were not angry with you, he would not give it. Saith Augustin, God many times in giving is Angry,
in denying is Merciful. It is because he is angry that he
gives you such things as you would have. There's the
same in Psal. 78. 29, 30. and so on, There it appears how
God gave them flesh according to their desires, but while
the meat was in their mouths, the wrath of God came upon them.
It is a most excellent point, if we had time a little to o-
pen it, Oh it might quiet our desires: for that I had
thought to have spoken to, how we might know when
a Thing is given in Gods Anger, or in his Love, the sev-
eral wales of Gods giving; you may come to know
whether a thing be given in Love or in Anger, by see-
ing the waies of things, and comparing one thing with
another, you may come to know much of God in it.

But only now let me leave this with you about it,
Take heed of immoderate desires for any worldly thing: To
say, I must, and I will, and I will have it; when ever
you find your hearts strongly riting to a thing that you
must needs have, then be afraid, be afraid of having it,
as much as you were of having any thing in your lives;
no man or woman can have any comfort in any thing
as coming from Gods Love until they can first quiet their
hearts, and be willing to be at Gods dispose, to be will-
ing to be without it, that's one main sign of giving in
Gods Anger, or in Love: When as a man or woman
finds an eager desire after a thing, Oh it is verie sutable
to such and such a purpose; yea, but now if I can go a-
lone and consider that God is wiser than I, and knows
what's best for me; if I can labor to work my heart to
this, Lord, if it be good for me, then I desire it; but if
thou seeft it would not be good, then Lord, here I am,
do with me what seems good in thine eyes, as David did:
Surely nature could not but work strongly, yet faith Da-
vid, If the Lord hath any pleasure in me, he will bring me a
gain to this City &c. but if he shall say, I have no pleasure in
thee, 10, here I am, let him do what seemeth him good
in his eyes. Yea, this was a thing indeed, and no que-
Sif
tion this temper of David's heart in his affliction was the thing that did so much help him in enlargement to praise God, when he returned to the Ark and City again: Had David kept a fir, and fretting, and vexing, and what, must I go from the Citie of Jerusalem! and how doth God deal with me! and I am resolved though it cost me my life I will return to Jerusalem and take possession of the City, whatsoever comes of it; perhaps David might have gotten thither, but there would not have been so much love of God in it, as when he could give up himself to God's dispose. And so if this people could have said thus, It's true Lord, thou art our King, but we are despised because we are governed by men of such mean quality, and the truth is, God had promised them a King also, and therefore it was not such an evil thing to desire a King, but so eagerly, they would have him now, if they had been but quieter, and said, Lord, thou tellest us in thy Word of a King that we shall have, Lord, fulfill this thy Word, and for the present we are content to submit to thee, as long as thou thinkest fit; now it may be God would have given them a King, or presently after, and so they might have had a holy and gracious King; but they must have him now, and so they had him with the anger of God. You know the story of Rachel, Oh! give me children or else I die. So she had a child and she died; though it was not in God's anger as an Enemy, yet it was a Fatherly anger. Oh! think but of this, you women that are so desirous of children, or any outward blessing, you that are desirous of altering your condition. How mane in altering their Estate, as in Marriage, they must needs alter it, and to this partie, and such a one they must needs have, although they beg their bread all their daies, and although Parents against it, and though they cannot see evidences of grace. Now faith God, you shall have it, you shall join together, I, and you shall work your own miserie by this eagerness of
of your spirit. Oh Brethren, let us learn to be moderate in our desires, and commit our desires and heart to God.

I gave them a King in mine anger, and took him away in my wrath.

The last Exercise, there was only these Two or Three Observations named.

First, That God may have a hand in things wherein men do sin exceedingly.

Secondly, Things that are very evil may have success according to the hearts of men for a time.

The Third thing was this; That Gods Gifts are not always in Love.

Now because it is a great Point, there are Two things that I shall desire to do.

First, To shew to you, How a man may know that what God doth give him, it is in anger and not in love.

And then Secondly, Some Corollararies to be drawn from it; but very briefly in both.

For the First then, How we may come to know a thing to be given by God in anger rather than in love. It is a verie hard thing to convince men, if they have their desires satisfied that it is rather from anger than love; Men are so well pleased with the satisfying of their desires that they can verie hardlie be convinced but that God intends good to them in it, and therefore you shall find in 1 Sam. 12. 17. that God was fain to do a great and wonderful work of his to convince this people that, that which he gave them there (Saul) it was in anger rather than in love, Is it not Wheat Harvest to day? I will call upon to the Lord, and he shall send thunder, and rain, that you may perceive and see that your wickedness is great which ye have done in the sight of the Lord, in asking you a King. Samuel had before in Chap. 8. told them of their sin in asking a King, but
but they would not be convinced, still they must have a King. Now faith Samuel, It is Wheat Harvest, and whereas the people of the Jews were never wont to have rain in Harvest time, it was a strange and wonderful thing for them to have rain then: But though it be Harvest time, yet it shall rain and thunder, and all to the end that you may be convinced of your great wickedness in asking you a King. They had not only had their desires granted before this time, but as they thought had some confirmation of their desires; for Saul had prospered after he had been a King: but yet for all that (faith he) I will give you an evident demonstration that it is not in love that you have him, but it was your great wickedness in seeking you a King. And Samuel called upon the Lord (faith the text) and the Lord sent thunder and rain that day. And then in ver. 19. All the people said to Samuel, Pray for thy servants unto the Lord thy God that we die not, for we have added unto all our sins this evil. To ask us a King: Now we do acknowledge it to be a very great and sore evil indeed, though our King hath prospered a while, yet God shews us now that it is an evil. And by this you may see that it is hard for men to be convinced when they have according to their hearts desires, that it is in Anger rather than in Love.

But to give you some Notes whereby you may be helped to come to see, whether what you have granted by God according to your desires be in anger or love.

As First, When you desire a gift, rather than God in it; when your desires are for the Gift rather than the Giver you can have no comfort that there's love in it. There's no man that hath to deal with another, if he knows that what he doth desire from him, it is not out of love to him, but merely from the love of the gift, certainly though he may give him for some other ends, yet he doth not give it out of love. Those desires that are not out of love, are not satisfied from love. Love satisfies no desires that are not
not raised by love, love it acts alwaies upon love. Now God knows what the ground of our desires are, if we desire the Gift rather than the Giver, rather than God in it, (I say) we can have no comfort that it is from love what we do enjoy. A gracious heart whatsoever it would have from God, yet this is the main thing in its desires. Oh! let me have God in it, such is my condition here in this world, that God appoints that I shall not enjoy him immediately altogether, but I shall enjoy him through such and such mercies, Oh then that I might have these mercies that I might enjoy him in them. Certainly any thing that thou hast in way of satisfaction to these desires is out of love; but when thou lookest no further than the Creature, thou wouldst have the thing but lookest not at God in it, thou canst not expect the love of God to be conveyed by it. That's the first thing.

Secondly, When our desires are immoderate and violent, then we have cause to suspect, if God satisfies them, that they are not out of love, when we are in a hurry in our desires. This was just the case of this People here; Nay, but let us have a King (say they,) we must needs have him, whatsoever comes of it, we will have him. When God doth use to satisfy the desires of his People in his love, he doth first quiet their hearts, he brings their hearts into a sweet and blessed moderation; but when men's hearts are violent, that the thing they desire they must have, God doth many times say, You shall have it then, take it: but then he speaks not in love, that's verie remarkable: The desires of the People in the 11. of Numbers for Quails, it's a notable Scripture to confirm our Point here, That God doth not alwaies satisfy in love. Reade Psal. 78. 30. and so on, there you have the same story recorded of their desiring of Quails, they were mightily violent in their desires. But that's the thing I would observe there, That the Lord after he had shewed that he did not answer their
desires in love, but in wrath, then in ver. 34. after the judgments of God had come upon them in the satisfying of their desires; that many of them were slain by God; then faith the Text, he called the name of that place, Kibrot-Hattaavah, because there they buried the people that lufted: that is, The Sepulchres of the lusts of the desires that they had: God sets a Brand upon that place, faith he, Here are the Graves of the desirers; Oh! the desirers, they must needs have flesh, and they stood upon their desires, their desires must be satisfied; And here's the Graves of the desirers faith God. Oh remember, you that lust after evil things, remember when your desires are immoderate and violent, it's just with God to set a brand by some remarkable hand of his against you, and say, Here's the mark of these desires that were so immoderate, and so violent. That's the Second Note.

Thirdly, When God grants unto men their desires, but it is before the due time: They have what they would have, Oh! but they have it not in God's time. Children they long and desire after green Fruit; but if they could stay but a few weeks or months, one Apple then would be worth an hundred when they are green; but they cannot stay, they must have the Fruit when it is green; They have it, but it breeds Worms in their bellies and doth them no good. So when we have our desires satisfied before the due time, it's not in love then. Certainly a Mother intends little good to her Child, though her Child should cry for green Apples from off the tree, to fill the belly of her Child with those green Apples, No, it's not the due time; God had promised that Israel should have a King in due time, that there should come Kings from the loins of Abraham: And in Deut. 17. 14. There's a prophesy of a King, that they should have; yea, but they would not stay God's time, and therefore it was not out of love: in Psal. 106. 13. it is said there, That those that did so lust, God gave them their lusts in his wrath, They
They did not wait for his Counsel. That's that which is noted there. Oh! we should be willing to wait for God's Counsel. We would have the thing presently done: yea but God's Counsel works one thing after another, and one thing depends upon another, and we should be willing to wait for his Counsel; If we will not mind God's Counsel, but must have our desires satisfied, and that now; we cannot expect love in them, but it's rather wrath; He gives unto them in his Anger: and that's the Third Note.

Fourthly, When God grants us what we would have, but there comes no blessing at all with what we enjoy; he doth grant the thing, but takes away the blessing of the thing, he takes away the comfort of it, the satisfaction in it, They shall eat, but they shall not be satisfied: So in Psal. 106. 15. There he gave them their request, but sent leanness into their soul, the text faith, He filled them according to their desires with flesh, but sent leanness into their soul; the meaning of the text is this, It is a similitude transfer'd from the bodie to the soul, that as many times men may have a dogs appetite (as the Phystius calls it) that is, a mightie greedie stomach, but they cannot digest what they eat, and so the body is lean; so here, they had a mightie desire, but as in the bodie manie times there is such a disease that the meat turns not to nourishment, so in their souls, they had even that their souls desir'd, yea, but their souls could not be satisfied, there was that distemper in the soul as in the bodie, the bodie doth not thrive with what it eats when it hath such a disease upon it; so though the soul hath what it did desire for the matter of it, yet it had a distemper in it; thus it could not be satisfied, nor thrive, nor prosper with what it had, Oh he sent leanness into their soul. How many times are men and women mightie greedie, and desirous after such and such contents, and think thus, Oh how happy should I be if I had this and the other thing! it may
may be God lets you have what you would have, but when he hath let you have it, he snatches away the comfort of it: you shall have a Well, but it shall have no bottom, you shall not be able to get out the good and comfort in what you have. And that's the Fourth thing. Surely God is not in it, for the blessing of God makes rich and adds no sorrow with it, no, he brings comfort.

Fifthly, When that which we desire is meerly to satisfy our lusts, meerly that we might have our humors and lusts satisfied, that's all; we do not desire such and such comforts that by them we may be fitted for the Service of God in our places, not so much because we have need of them to help us in our work, but because we would have our lusts satisfied, there's all, we cannot give an account why these and these things should help us in the work of the Lord, but that we may go on as well without them: But these and these things are suitable to our lusts: Oh! if God doth give thee any thing to satisfy thy lusts, certainly he gives it in his wrath; as now, If a man that hath a disease in his bodie, if he hath an enemie comes to him and knows what will feed his disease, the Enemie will give it him that he might dispatch him the sooner; there's no faithful Physician, nor no loving friend will give unto any that that will feed their disease, but will take it from them, and take it from them in love, because it will feed their disease. Oh! the Lord sees mens hearts set upon such and such lusts, and if they have such and such things granted them their lusts will be fed by them, they shall have them faith God: It's as dangerous a sign of Reprobation as any thing, to give them that, that shall be most suitable to their lusts, that shall most harden them. And on the other side, The greatest love when God shall take that from his children, that he knows will but feed their lusts, there's many diseases are such that the only way to cure them, is to keep the Patient in a short dyet; though they crie for food, and be very hungry, yet
they must be kept very sparing, why? because the nature of the disease is such as will draw all nourishment to itself to feed it: and so God is fain to do with his own people when he sees them sick of such a disease, the nature of which will draw all nourishment for the feeding of it.

Sixthly, When men desire that they would have, and are eager upon it, but they take no great care, whether they do enjoy it from a reconciled God, or a provoked God, it’s all one to them, let me have it; but whether it comes from God reconciled, or God provoked, they do not much stand upon that: that’s very remarkable here, in Numb. xii there is this notable story of God’s satisfying desires in his wrath. If you turn to the beginning of the Chapter, you shall find that God was very much provoked with the people here: The people complain’d, it displeased the Lord, and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them and consum’d them, and the people cried to Moses, and so the judgment was got off from them; but then presently after they fell to murmuring before ever anything was done to reconcile God and their souls together; you do not read of any work of humiliation to seek reconciliation with God, between the time that God did manifest his sore displeasure against them, and the time that God satisfied them in their desires; no, they look’d not upon that, God indeed was displeased, but it was off now, and for any matter of atonement, or making up their peace with God, that they look’d not at, but let them have their desires, hence it came to be in wrath the satisfying of their desires.

Doth thy conscience tell thee that there hath been a time wherein God hath been displeased with thee, the anger of God hath burst out against thee? perhaps thou art in a better condition now than thou wast before; Oh but tell me, hast thou humbled thy soul before God to make
make up the peace with him? hath there been a day of atonement between God and thy soul? hath God's displeasure been out against thee, and now doth he come and sacrifice thee in what thou dost desire before any thing hath been done in falling down before him and seeking his face, and making peace? thou canst not have comfort in this satisfying of thy desires, but it's rather in wrath than in mercy.

Seventhly, *When God regards not our preparation for a mercy, he gives it whether we be fitted for it yes, or no* : no great matter. And carnal hearts take no great care themselves of it, let me have it whether my heart be in a fit condition, that's not the thing. It's your sin and wickedness not to regard the preparation of your hearts for what you have; and it's God's Judgment to give it to you before you be prepared. A gracious heart when it would have a mercy, it is as careful to get the heart prepared for the mercy, as to obtain it; Oh! there's such and such things that indeed would be suitable to me, but is my heart fit for such a deliverance? is my heart fit for such a mercy as this? when as it is thy care to prepare thy heart; and when thou art labouring for the mercy, thou art as well labouring to prepare thy heart for it, sorely then when it comes, it must be sweet indeed; but when there's no preparation before, thou canst not know that it is in love. *We little think that we have need of preparation for mercies.* If indeed God should threaten some judgment, we would think that we had need be prepared; but certainly there is as great need for preparation for mercies to be able to make good use of them, as for afflictions to be able to bear them. And this seventh Note I have likewise from Numb. 11. 18. *And say thou unto this people, Sanctify your selves against to morrow.* There's a charge that they should sanctify themselves against to morrow, for God would give them flesh. I do not find that they did do it, but when God promised to give them
them flesh; he bid them sanctify themselves; as if he should say, If that your desires come before you have sanctified your selves, it will be in wrath, not in mercy. Oh therefore when as you are earnest to have your desires satisfied, think thus, The Lord charges thee to sanctify thy self, Oh! dost thou take care of this! dost thou make it to be thy endeavor to sanctify thy self before the mercy comes? then thou maist have comfort in it, and not otherwise.

Eighthly, When we seek greedily to have our desires satisfied, but rest in the means we use, and seek to be beholding to the creature only for it, we do not lay the great weight upon prayer: whatever it is, that we enjoy, and we do not get it by prayer, we cannot know that it is in love. When God intends a mercy from love, he doth first fill the heart with the Spirit of Prayer; when a mercy comes after much prayer then it's a mercy from love. When the Saints have been praying, and then God hath come in with mercy, Oh then they have gathered arguments of God, love to them; This I had because I sought thee; as Hannah did concerning Samuel, how did she rejoice in Samuel! Oh! this is the child that I prayed for. Samuels, Oh! this is the mercy that I prayed for; therefore she called her child's name Samuel, one that was sought of God. And so when we can call every gift we have, we can call it Samuel, that is a gift ask'd of God, here's a gift that's got by prayer; whatsoever means was used, yet prayer was the chief ingredient, this is an argument of love. But otherwise we can have no assurance that it is from love: It's true, a King was not unlawful for them to desire, because they had such hints in Scripture; Oh but they did not so much mind them; no, but they come to Samuel, and say, Come, Give us a King, we do not reade that they go to God for it. Such a great change of their State as that was, one would think should have required divers days in seeking of God. It was a mighty
change from such a Government as they had, unto a new kind of
Government, and from a Government that was of God's own ap-
pointment to another Government wherein now they would suit
themselves according to the Nations. And yet we find no
days of prayer for this; and therefore it was in wrath
that they had it. Therefore when you would have any
thing, look not so much to come by it according to se-
cond causes, but be much in Prayer, according to the ex-
cellency of the thing that you seek for.

Ninthly, When God gives our desires, but doth not give a
proportionable measure of Grace, that so we might make a sanct-
ified use of them: when God gives you the shell, but not
the kernel, surely it is not in love. If your children should
ask a Nut of you, and you give them a Nut that hath no
Kernel, they will not think (it to be that you knew it) that
it is in any great love. Truly, all the good things that
wicked men have, they are but Shells—without Kernels,
they are not in love. The Kernel of every Blessing, it is a
proportionable measure of grace to use it for God. You have a
great desire that God should change your condition, if
he should change it, and not give you a heart. If for that
condition, you had better be without that thing; you
have a desire that God should prosper you in such a busi-
ness, yea, but if he doth not teach you how to abound,
you had been better never to have abounded. Now it's
not in love for God to give any success, except he gives a
proportionable measure of Grace according to the suc-
cess: therefore that's that which you should all examin,
the Lord hath altered my condition, and many good
things I have more than before; but what Graces have I
more than before? what exercise of Grace? what work
of Grace more than before? Certainly if it be in love it
will be so.

Tenthly, Surely our desires cannot be in love, when God
doth not only deny a proportionable measure of Grace, but there
goes a secret curse with what we have. If so be that a man
should,
should be very hungry, and hath a mighty desire to satisfy himself; and he falls greedily upon his meat, and eats it, but as soon as he hath eaten it, his body swells more and more till it be as big as two bodies. Surely he begins to think then that all is not well, Lord, have mercy upon me (faith he) he is afraid that he is poisoned. So God gives you your desire, and as soon as you have it, you begin to swell, you are bigger than you were before, your hearts are proud, and you can look scornfully upon others then, Oh you are poisoned; this is an ill satisfying of your hunger, you are poisoned surely in this. In Isa. 10. 16. you have there a notable expression to this purpose, Therefore shall the Lord, the Lord of hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning, like the burning of a fire. Even such things wherein there appears to be a great deal of glory, such things perhaps as when your desires are satisfied in you can glory in, Oh you glory in such and such a mercie; such a good thing you have above others; but under this glory there is a burning kindled, there's a great deal of the wrath of God in it; a secret curse that goes along with it.

Eleventhly, When we regard the satisfying of our desires so as we regard not what becomes of others sobeit we have our desires satisfied; and this is from their example here. Let's have a King: A King! What shall become of Samuel then? hath not he judged you, and been faithful with you? What, will you shew your selves so ingrateful to him for all the good he hath done to you, as to reject him, and his house, and family? Oh! they cared not for that; let us have a King, let become of Samuel what will come; and of his house, what care they? And so when men are greedy in their desires; Let us have such and such a thing, but care not what becomes of others. That's another Note of desires not granted in love.

Twelfthly,
12. Twelfthly, When God satisfying of our desires, makes way for some judgment. Now indeed the thing is comfortable that we have, but stay a while and you shall see there is some judgment making way by that very thing that you have; and when the judgment is come, afterwards you will see how it made way for it: there are very great judgments many times upon men, that are made way for by the satisfying of their own desires: God hath many wiles to prepare a path for his anger; by giving you your desires many times, there's nothing more ordinary in experience than this, and therefore we need not stand upon it; If you will but examin the course of your lives, sometimes you may see that if God had satisfied your desires in such and such things, it would have made way for the greatest misery that ever you had in all your lives, and when God denies sometimes to his People, they can confess, O Lord, I see that had I had my mind in such a thing which I would have had, I had been undone. And on the other side, You will find that those things which you accompt the greatest mercies to you, do make way for the greatest evils, surely they were not given in love then.

13. Thirteenthly, When men are greedy of things, and never consider the inconveniences; when they would have their desires satisfied in a foolish way, never minding what inconveniences may follow in this thing more than in the other thing, meerly looking upon that which is for the present suftable to them, but never think what inconveniences may follow. Thus it was here; they would have a King; but Samuel came and told them all the inconveniences that would follow upon it, how that they should have this afflction and the other; You that are so desirous of him, if he comes among you, he will bring you into slavetie, your Estates and your Children shall be under his power, you wil be in slavetie to everie Courtier. Nay but we will have a King for all this, they would needs change the way of Government, O that we might have a King! And they would be brought more under
Law than before; for indeed in the time of the Judges, if you read that story, you shall find that the People of Israel were in a great deal of Liberty then, and they obeyed the Judges in a great measure in a voluntary way; if you read the story you shall find but Two Tribes that followed Barach and Deborah, and so of Jepthibab, and Sampson, those that were willing freely to offer themselves they followed them; and those of Ephraim they did chide with the other, and ask'd them, Why did you not call us to it? as noting that there was a great deal of freedom in the time of the Judges. Yea, but we will have a King, and we will all then be tied to the same thing, and be under the same power, and so there will be a great deal of union that way: when this man shall not be in this way, and the other shall not be in another way, and men to have their freedom thus & thus, but all shall come in and joyn under the same Law, and so we shall go on in one. Certainly this was their reasoning in their desire of having a King. Now this kind of union (no question) was very good among the People; but to have it in this way, that whereas the People were governed in such a way before as stood with a great deal of Liberty; It's true, they shall have a kind of union, but they do not consider what inconveniences there will be in their being thus chain'd together. Prisoners that are chained at a Post, they are altogether all the day long: But would you have such a kind of union, to be united with such chains? Consider that with the union there may come a slavery upon you. But they did not consider of any such things, no matter say they, Come, let us be all joyn'd in one, and let the same Law be upon every one. But now, how this would bring them under bondage and slavery in those things they would be loth to be brought under in, in that they considered not at all.

Fourteenthly, When men seek to have their desires satisfied merely because they love change, We cannot have any com-
fort that God doth it out of love, when it is out of a foolish spirit that loves novelty. They, though they had bin long enough under that kind of Government, and in a meer kind of novelty, not knowing what might come of such a change, but a change they would have. And so people though there be never so much good in a way, yet out of novelty they would fain have a change: And if God grant them a change when they have no other ground but that for it, it is a sign that there is wrath in it, and not love.

Further, When it is through impatiency, and want of heart to submit to God in a former condition. It's ill when it is through a meer novelty, but when it's through impatience then it's like to be in wrath, and not in mercy, if your condition be changed, God hath put you in a lower and mean condition, it's true, it's lawful for you to desire a change, yea, but if you desire it because you cannot submit to God's hand, then it's a sign that it is in wrath, but when you have brought your hearts to this, Lord here I am, dispose of me as thou pleasest, I am content to lie under thy hand, but Lord, I look up to thee for mercy; Consider I am a poor weak Creature, and it is fit that thou shouldst have thy will, and not I mine: then if God make a change, you may have comfort that it is in mercy: but if you have it through impatience, you can have no comfort at all in it. It was just so here; they could not bear the hand of God that was upon them, any present trouble that they had upon them, and so thought to help themselves by having a King, and God gave them one, but it was in his anger.

Further, When our desires of further mercies makes us forget the former mercies, and makes us unthankful for former mercies, they would have a King that might go before them, and fight for them. Fight for them! Did not God fight for them before? Oh wonderful and glorious Battels they had when they were under their judges,
ges, when they had Samuel to direct them, they never
had more glorious Victories afterwards than then;
Nay, you shall find in the whole Story of the Judges,
that they did alwaies prevail, and their Judges genera-
ly were good, and guided them in Gods waies; but the
Kings did not so; For the Kings of Israel were none of them
good, from the beginning of them to the end. Oh unthankful
wretches that they are, so eager to have another condi-
tion, never minding nor blessing God for what they had,
forgetful of all the good that ever they had. Samuel
could appeal to them, Whose Ox, or Ass have I taken? he
judged righteously in his judgment. But they forget
all Gods goodness and mercy towards them, and must
now be in another condition. Oh! consider of this
you that desire new conditions, be not you unthankful
for what you have had, if you be so eager to have more
so as to forget what you have had, if God should send
you more your case is like to be worse than now it is: If
one should go and take meat to eat before he hath diges-
ted what he eat before, he hath fill’d his stomach, but
there comes new dishes to the Table that pleases his pal-
late, and he falls upon that and eats more and more,
but that doth not nourish him, but turns to evil humors
and so doth him hurt; but if he would stay till he hath
digested what he hath eaten before, then he might eat
and have good nourishment. And you that would fain
have more and more, have you digested what you have
had? are you thankful for what you have had? hath
God had the glory of what you have had before? then
if God gives you any thing you may have comfort to
your souls that it comes out of love.

Further, When men desire new things out of distrust of
God, and make such conclusions of unbelief; Surely if
God should not grant such and such things unto them
then they are lost and undone, and there’s no way in the
world to help them, and their desires are put on by di-

Note:

Simile.
Note: Whereas (my Brethren) Gracious desires are put on by faith, it's the prayer of Faith that doth good, it is Faith that doth inflame gracious desires that are sent up to God, they are sent up by the strength of Faith, and not the strength of Unbeliefe: It is the strength of Unbeliefe that makes the desires of people so strong as they are, as thus; These people desir'd a King? Why? because they could not trust God to have but only Judges as they had before. Samuel was an old man, & his sons were naught, and they see themselves in a hard condition; yea, but now seeing God had not spoken to them about a new Government, they should have had it from God, if they had it at all, God should chuse them one; but they thought that they must have one to go before them in their Battels, or else their Battels would miscarry, and they saw the Princes of the earth, they went before their Subjects in their Battels, and therefore they would be like unto them, and durst no trust God in that way that they were in before: and therefore it was in wrath that God gave them their desires.

Yet further, If when God changes our condition, we bring the sins of our old condition into our new, we can have no comfort then that it is out of love; our care should be when our condition is changed, Oh but what were the sins of my former condition? what were the sins of my afflicted, my low condition? let me take heed that I do not bring those corruptions into my new condition.

And then lastly, If we seek to attain our desires by unlawful means, certainly that is our?d; If God doth let us prosper in waies that are unlawful in themselves, we cannot beleive that what we enjoy comes out of love, but out of wrath.

I was the willinger to enlarge this Point because of the great usefulness of it.

Now
Now then by way of Corollary, by all that hath been said.

First, Learn we then from hence, To take heed that we quiet our selves in our desires; be not too earnest in your desires; remember that Scripture, 1 Cor. 10. 6. Now these things were our enamples, to the intent we should not lust after evil things, as they also lusted. It hath reference even to their lufting for their Quails, it was call'd lu sting after evil things; though the things themselves were good, yet because of the way of their lu sting, it made them evil to them: these are for our en ample, because we should not lust so as they lu sted. Oh! when you reade but that 11. of Numb. and the 78. Psal. and there find how they lu sted after evil things, and how the wrath of God came upon them when they had their desires satisfied, let these be enamples for us that we take heed of lu sting so. And so when we reade of their desires so after a King, and what they met withal when they had him, (I say) it should teach us so far to moderate our desires, as to labor to regulate them by the Word of God, and not be headie in them, but to order them according to the mind of God.

And then the Second is this, Let us by all that hath been said learn, to prepare our hearts for what we have, and to seek proportionable grace for any thing that we do desire. Treasure up this lefson; when thou wouldst have a mercie from God, Oh seek proportionable grace, and prepare for the mercie.

Thirdly, learn this Lefson, Be not too much exalted when thou hast thy desires satisfied. Me thinks this Point might be as a prick, to prick the bladders of the pride of mens hearts. Oh! take heed though you have prospered according to your desires; Saul prospered a great while, and yet it was in wrath. Certainly there's no great mat-
An Exposition of Chap. 13

4. Learn from hence, Never to draw any arguments of God's love, by satisfying your desires in outward things. It is a vain conceit of people to think thus, God loves me, why? because I have desired such and such things, and God hath given them to me. If a man were to go and chuse a Wife; if he knew her face were painted, would he conclude Surely here's one of an excellent complexion? No, he would rather suspect it; truly the argument is as good, That this woman's complexion and the constitution of her body is whole and good, as that argument, that my condition is good because God satisfies me in my desires.

5. Learn never to envy at any men that have their lusts satisfied; there's little cause that you should envy them. If you should see a man that loves Wine, and you knew it were poisoned. And a man that hath a Sattin Sute, and you know it hath the Plague in it, there were no cause of envying such a man; a Leather Sute were a great deal better. God satisfies men many times, but it is in wrath, and to prepare them for slaughter.

6. Learn from hence, To be content to wait, and to be denied of your desires. Oh! this is a point of very great use, to teach us patience when God denies us; be patient and content when God denies you your desires, for you do not know what God may aim at in it.

7. Learn from hence, Not to rest in what you enjoy, but to seek to know the principle from whence it comes. And this I take to be as special a difference between a Carnal heart, and a Gracious heart as any I know. A Carnal heart thinks this: If I have the thing, I care not for any more: but a Gracious heart looks at the principle from whence it comes, he loves to look at the root and principle of all. A Gardener that oweth the Flowers regards
the root more than the flower a great deal: but a stranger is more pleased with the Flower than with the Root. So Carnal hearts look only at Flowers; but gracious hearts look at the Root: I have such and such a thing, but have I an evidence of God's love? Look how high the head of the Fountain is, so high the Water will go, and no higher; Water will ascend as high as the place was from whence it did descend. And to everie mercie we have will carry us as high as from whence it came: If from common general bounty, it carries us to God but it came in a general way; but if it comes in a special love in Christ, it carries us to God in Christ.

Eighthly, Learn hence, To seek those gifts that God never grants to any but in love. There are some things that are of such a noble and excellent nature, as God doth never grant to any but in love, they are precious things indeed; And this one Consideration doth shew the difference between Spiritual blessings, and Temporal blessings as much as any one thing I know. Temporal blessings though they are in themselves good, and have many sweet accomodations with them, yet they are of such a low nature, as many times they come to men, and come out of Gods wrath, they may stand with wrath, yea, they may flow from wrath. But come to Spiritual blessings, the Graces of Gods Spirit, come to those Spiritual blessings wherewith we are blest in Jesus Christ, and these are of such a nature as they can never come but from love, and out of love.

From this point you see, That a little Grace is more worth than the enjoyment of all the world: God may give a man the Empire of all the world, and he may do it in wrath, and tend to the furtherance of wrath; but now, if you have but the least drachm of Grace, if you have but any Spiritual knowledge of God in Christ; This is eternal life, Joh. 17.3: to know thee, and thy Son whom thou hast sent into the world: If thou hast any Faith, Oh! this is Precious Faith: If thou
thou hast any knowledge, Oh it’s the *Divine Nature*, it comes from the infinite Ocean of eternal love and will carry thee to the infinite Ocean of love; Oh! prize Grace, and seek after Grace.

You whose hearts have been so eager and desirous after outward things, turn now the stream of your desires; Oh I have been eager after such and such things; if I have them, yet I may have the wrath of God with them, and what good will they do me then? Oh! but I hear that there are such and such things to be had that I can never have them but in love, they are the privileges that come to the Saints in Jesus Christ.

Ninthly, Oh bless God, you that know and find that what you have, it is in love. You are to bless God for what you have; but in that he hath given you your desires, and given them out of love too, here God blesses his blessings, and your blessings should be double, triple, seven, an hundred fold; Oh that the Lord hath delivered me from such an affliction, and I find it is in love; as Hezekiah could say, when he was delivered from his sickness, *In love to my soul hast thou delivered me from the pit of corruption*: So I make no question but there’s many of the people of God, even many of you that are before him this day, that are able to say, Well, upon these arguments that I have heard this day upon this point thus opened, I can say to the glory of God, *Out of love to my soul hath he delivered me out of such an affliction, from such a sickness; out of love to my soul hath he granted me such mercy*: I had been praying and crying to him for such and such mercies, and out of love to my soul hath he granted them to me. Oh! you may go away with comfort in what you have, if it be but a very little that God hath given you; Oh the Lord hath given you a good portion, your lot is fallen into a good ground, you have a goodly inheritance, Certainlie you have a child’s portion, and go away and be satisfied in it.

*And*...
And now my Brethren, though this part for the practical part of it is the chief; I confess I have not yet come upon that that is held forth in the verie words, and that is about giving of Governors in his wrath; I only have spoken to the Point hitherto, as it concerns the giving of our desires whatsoever it be: But now for the particulars, as the specification of their desires, That God had given them a King in his wrath. That I confess is a point that I think there may be much of the mind of God known in it, and a point that will require some time in opening it. And it will be hard to speak of such a point as this is without very great deliberation, and to have full scope when at any time I speak of it; and therefore I do not intend at this time to meddle with this point of God giving Kings in wrath, I shall rather defer it to the next day. Only one Note further, and that's this;

A hint of a meditation upon Gods giving our desires in his wrath; when men by the violence and strength of their spirits do get their desires from God though in wrath, it hath hinted to me this Meditation which may be of very great use to you.

Many men they do get from their consciences those things they have a mind to have, as they get from God that they have a mind to have; many men are very violent in their desires, and would fain have God grant them such and such things, at length, though it be a thing that is very displeasing to God, faith God, let them have it. Just so it is in regard of conscience, for conscience is God's Vice-gerent in the soul of man. Now there are many men that are verie desirous of such things as their consciences at first are very much against: Oh! they would fain have such and such things: faith conscience, you may not, you will sin against God, you will wound me, and bring sorrow and affliction to your selves; this makes them at a stand, and they are very much
much griev'd at it that conscience will not give them leave, and it may be they have so much enlightening in their consciences as they dare not take it without the leave of conscience, and although they may restrain for a while, yet till their lusts are very violent, and they would fain have their consciences to yield to them, they labor and struggle what they can with conscience, and they seek to find out some evasions and distinctions whereby they may satisfy conscience, either to lay conscience asleep, so that it may not trouble them, or at length to satisfy conscience so far as conscience may be content that they should have their desires satisfied. Now their lusts when they are grown hot send up such streams into their understandings as hinder the work of conscience, that conscience begins to be more dull in the work of it, and is not so quick in the apprehensions of it, nor in the exercise of it as before; and at length after much ado, when they have tir'd and wearied themselves, and tired conscience, they at length do obtain even of their very consciences to do such things as they have a mind to, so that now their consciences begins to say to them, Seeing you have such a strong and earnest desire, do it; Now upon this they eagerly fall upon it, and they bless themselves in this, and think they have gotten a great Victory that they have prevail'd over their consciences, that their consciences hath given them leave to do such a thing; it may be these men will say, If I thought it were against conscience, if conscience did tell me that it ought not to be done, I would not do it for a world. Yea, but friend, how do you get leave of your conscience to do it? There was a time that conscience was against it; how came you to get leave of your conscience? was it not through the violence of your spirits? You would needs have it, you were set upon it that you must have your liberty, and preferment, your ease, and content, and you must not suffer such & such things, and by this violence of your spirits you come to prevail.
prevail with your consciences: Now conscience lets you go on; but do not you think that conscience will tear you for this another day: for all you have prevail'd with your conscience so as it doth not accuse you of such and such an evil way, but lets you go on; do not you think to hear of it another day? Oh yes, certainly conscience being God's Vice-gerent, will do as God will do in this case, When men get their desires of God, why faith God, let them have them, but do not you think that God will call them to an account for it? So it is here; as men shall hereafter pay full dearly for those things that God suffers them here to have; so many men and women will pay full dearly for those things that conscience gives them now libertie to enjoy: though you have libertie yet you have got it in a forced way from conscience, and conscience will have another reckoning with you hereafter: you know how it was with Balaam, he had a mind to go to curse the people, it was because of his preferment, and though God did deny him once, yet he would ask again, and he would not be satisfied till God said at length, Go; Yea, but God met him in the way, and had like to have destroyed him for all that. Just so do many men with their consciences, it may be they see some preferment that they may get such a way, and their consciences for the present have some tenderness, but they will ask their consciences, and their consciences saies no, but then they will ask again, and again, and, as I say, God said to Balaam at length, Go, but he said it to him in anger, and met him in the way and had like to have destroyed him; and so though conscience may do so, yet conscience will one day come out with a drawn Sword against thee, and it may be thy destruction.

Notes
Notes prepared by the Author for another Sermon on Hosea 13:16 which (being prevented by the Lords taking him to himself) he preached not.

Text.

I gave them a King in my wrath, &c.

Ings and Princes sometimes are given to a people in anger. Job 34:30. That the Hypocrite reign not, lest the people be ensnared. It is in anger if an Hypocrite reign. Psal. 109:6. Set thou a wicked man over him, and let Satan stand at his right hand. Dan. 8:23. In the latter time when the transgressions are come to the full, a King of fierce countenance, and understanding dark sentences shall arise; and his power shall be mighty, he shall destroy wonderfully, and shall prosper. So it was said of the * Agrigentines, That Phalaris was given to them as a plague, and Marius to the Romans. # Anastasius Nicenus, Quest. 15. in script. speaketh of one in the time of Phocas, pleading with God and saying, Wherefore Lord hast thou made Phocas Emperor? the Answer from Heaven was: Because I could not find a worse. He tells also of the Bishop of Thebais, being proud because advanced: Had these words spoken to him: Wherefore miserable man art thou proud? Thou wert not made Bishop because thou wast worthy, but because the City deserved such a Bishop.

But it may be demanded: When are Kings and Princes given in anger? I answer;

1. When men are eager upon them. The men of Shechem were eager upon Abimelech, Judg. 9:6. They had him, but in wrath; for ver. 23. God sent an evil spirit between the men of Shechem and Abimelech. And what the issue was we know.

2. When Kings and Princes are desired out of an opposition to what God would have them to be under as here in the text: so Sam. 8:10.19.

3. When such are given as was Saul and Jeroboam, For explication of this observe,

First, He was Tyrannical, 1 Sam. 8:11. Psal. 18. with the Title.

Secondly,
Secondly, A bold venturous man, to do things of his own head in God's Worship, 1 Sam. 13. 9. he sacrificed before Samuel came.

Thirdly, Hypocritical, 1 Sam. 15. 13. he blessed Samuel, and pretended he had performed the Commandement of the Lord: whereas he had rebelled against it, ver. 22, 23.

Fourthly, A rash spirit, 1 Sam. 14. 24. Cursed (saith he) be the man that eats any food till evening: when as first, it was an hindrance to the execution, as ver. 29, 30. and again, all the people heard not, and namely his son Jonathan, upon whom he had like to have executed the curse, if the people had not rescued him.

Fifthly, Hardly convinced, 1 Sam. 15. 20. He stands in the defence of himself against Samuel the Prophet.

Sixthly, Greedie of gain, 1 Sam. 15. 19. Samuel charges him, with flying upon the spoil.

Seventhly, Regarding the people more than the Commandement of God, 1 Sam. 15. 24. I feared the people, saith he, and obeyed their voice.

Eighthly, Seeking his vain honor, 1 Sam. 15. 30. I have sinned, yet honor me now I pray thee before the Elders of my people, and before Israel.

Ninthly, God's Spirit leaves him, 1 Sam. 16. 14. The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

Tenthly, A poor low spirit to help himself when God was departed, 1 Sam. 16. 17. when he was troubled with the evil spirit, he was fain to except of the poor help that Music could afford him.

Eleventhly, Subtil and crafty, Psal. 57. 6. David saith (speaking of Saul) That he had prepared a net for his feet, and digged a pit, so Psal. 142. 3.

Twelfthly, Proud and haughty, Psal. 59. 12. For the sin of their mouth, and for the words of their lips, let them be taken in their pride. Viz Can the Son of Jesse give you fields and Vinyards, 1 Sam. 22. 7.
13ly Given to Cursing, Psal. 53.12. Cursing, and lying, they speak.

14ly Envious. 1 Sam. 18.8,9. When they had sung in the dance, Saul hath slain his thousands, and David his ten thousands: The Text faith, Saul was very wroth, and the thing displeased him; and Saul eyed David from that day and forward.

15ly Hating the Saints. 1 Sam. 18.11. Saul cast his javeling at David, and said, I will smite David to the wall. And ver. 13. He removed him from him. And 1 Sam.17.1. Saul spake to all his servants that they should kill David. And ver. 17. he calls him his Enemy, saying to Michel, Why hast thou sent away mine Enemy?

16ly Cruel. 1 Sam.22.18,19. He caused to be slain 85 Priests; and smote the City of Nob (the City of the Priests), men, women and children, sucklings, oxen, asses, sheep; with the edge of the sword. Psal. 7.2. David prays for help, lest he (Saul) tear my soul (faith he) like a Lyon, renting it in pieces &c. And Psal. 57.4. He faith, My soul is among Lions, men that are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword.

17ly Treacherous: Pretends a Benefit, intends a mischief: 1 Sam.18.17. And Saul said to David, Behold, my elder daughter Merob, her will I give thee to wife, only be thou valiant for me, and fight the Lords battles: for Saul said, Let not mine hand be upon him, but let the hand of the Philistims be upon him.

18ly. False of his word: ver.19. But it came to passe at the time when Merab Sauls daughter should have been given to David, that she was given to Adriel the Meholathite to wife. 1 Sam.26.21. Return my son David for I will do thee no harm, yet chap.27.1. David was so pursued by him, that he fled to Achish King of Gath. Psal. 59.12. Lying they speak.

19ly. He regards not oathes, 1 Sam. 19.6. And Saul swore: as the Lord liveth he shal not be slain: yet, ver. 10, 11. he would have smitten him to the wall with his Javalin, and
missing that, be sent messengers to murder him in his house.

21 ly. Stout against his conscience, and all means that
God used to reclaim him. 1 Sam. 24.17.18.19.20. Thou art
more righteous then I, &c. I know well that thou shalt surely be
King, and that the Kingdom of Israel shall be established in thine
hand, &c. Hence David Psal. 59. praying against Saul, as
appears in the title of the Psalm, ver. 5: faith, Be not merci-
ful to wicked transgressors.

211 y. Preferring base men, and rejecting the good, Psal.
59.7. David was his enemy, but Degg a mighty man with
him.

221 y. Cares not for his own Laws to satisfy his hu-
mors, 1 Sam. 28.9. where having suppressed wizards and
witches, yet he seeks to them and promises immunity to
them.

231 y. He is unwearied in his malice, never rests, but
follows David, as one hunts a partridge from place to
place, if disappointed one way, he tries another: sends
to David's house, then to Naioth, then to Keilah, then to
Ziph, then to Enchedi, to Hachilab, Saul fought him every
day 1 Sam. 23. 14. Psal. 7.14. Behold be travelleth with mis-
chiefs, &c.

241 y. One that could not be overcome by kindneffe,
love, faithfulness, not taking advantage, &c. 1 Sam. 24.

251 y. Vexed because he could not have his mind, Psal.
57.14, 15. They return and grin like a dog, vexed to lose his
morzel.

261 y. Desperate forsaking of God, and going to the
Devil for counsel, 1 Sam. 28.7. and afterward wilfully
kills himself.

2. What Jeroboam was. Jeroboam:
A discription
of him.

1. One that seemed to be much for the good of the peo-
ple, but when he had power in his own hands, then none
more.
more fierce then himself, 1 King. 11. 27. He cared not for the people. Hos. 13. 1.

2. One whose carriage was very taking, he was diligent industrious and valiant, a man fit for rule. 1 Kin. 11. 28. but when he had got power into his own hands, there was nothing but imperious domineering, "Tacitus faith of Galba, That al men judged him fit for rule, til he did come to it.

3. Subjecting of Religion unto Policy, 1 King. 12. 26. And Jeroboam said, Now shall the Kingdom return to the House of David, if this people go up to do Sacrifice in the House of the Lord at Jerusalem: Whereupon the King took Counfel, and made two Calves of Gold, &c.

4. False, pretending one thing, and meaning another, 1 King. 12. 28. He said unto the people, It is too much for you to go up to Jerusalem: behold thy Gods O Israel which brought thee up out of the Land of Egypt.

5. Idolatrous, ibid. and 1 King. 14. 9. But thou hast done evil above all that were before thee, for thou hast gone and made thee other gods and molten Images &c.

6. He was a conscience oppriffor, He laid snares for those that went up to Jerusalem to worship, as was noted, Hos. 9. 8.

7. A Scorer, Hos. 7. 5. He stretched out his hand with scorners.

8. Subtil, 1 King. 12. 31. He ordained such a feast as was at Jerusalem, made an house of high places, and Priests that all might be furnished like the worship at Jerusalem.

9. Intemperate, Hos. 7. 5. In the day of our King, the Princes have made him sick with bottles of Wine &c.

10. Despising the true Ministers of God and loving a base Clergie, 1 King. 12. 31. Made Priests of the lowest of the People.

11. Enraged against the Servants of God, and God himself when opposed, 1 King. 13. 4. And it came to pass when King
King Jeroboam heard the saying of the man of God, which cried against the Altar in Bethel, that he put forth his hand from the Altar saying, Lay hold on him.

12 Extreamly, notwithstanding such a hand of God upon him, ver. 33. After this Jeroboam returned not from his evil way, but made again of the people Priests for the high places.

13 Slighting God and his Worship, 1 King. 14.9. Thou hast cast me behind thy back.

14 He did evil above all that were before him, 1 Kings, 14. 9.

15. He trusted to his many men and policie, not regarding what is said to him about fighting against God, 1 Chron. 13. 8. 12, 13.

16. Though conquered before God's Servants, who relied on the Lord, 1 Chron. 13. 18. so as he lost five hundred thousand men at one time, yet he continued in his evil.

17. For his own ends he would make use of God's Prophets, 1 King. 14.

18. A man of a base spirit; God threatens he will take him away as man takes away dung, 1 King. 14. 10.

19. His family was such, as, except in one little child, there was no good at all found in it, 1 King. 14. 13.

20. He made Israel to sin. The common Epethite the Scripture gives him.

21. He ruined the Kingdom by his sin: 1 King. 14.

16. He shall give Israel up, because of the sins of Jeroboam.

Yet for all this he continued his reign two and twenty years. 1 King. 14. 20.

Seeing Governors are sometimes given in wrath, let us pray that they be given to us in love: But it follows,
Expos.  As if he should say, though they were evil, yet I took them away, to make way for worse.

Obl. 1.  Whence now, Oppressors are taken away, and greater Oppressors came in their room.

Expos. Calvin.  I see to be an occasion of blindness to you: for if it remain, I shall be no body with you, nor will my word be of any Authority.

Obl. 2.  What God gives in anger never prospers.

Caution.  Sometimes God accepts of repentance when it is unfeigned, as in David's taking Bathsheba to wife of whom he had Solomon, &c. Viz. if the thing it self be good.

Obl. 3.  What God gives in anger cannot hold long with us, [Caution. yet this Kingdom of Israel continued twenty years.]

Obl. 4.  Those things that begin ill, prosper not usually. (Initium maledictum, finis maledictus, Calvin in loc.) The beginning is accursed, and so is the end. Thus many businesses beginning in anger end in wrath; this Kingdom of Israel is an example of this from the beginning to the end. [But yet here also that holds the Author noted above verses 9. that no condition is so bad but there is help in God for it, and if so be that the continuance in it be not with sin, or the thing a sin in it self.]

Obl. 5.  When men have enjoyed their desires in wrath a while, God rends them in fury from them, this is terrible indeed, for as it was given in indignation: All the while it was enjoyed it was abused, Psal 78 30, 31. While the meat was yet in their mouths, the wrath of God came out against them.

Caution.  But yet we must here Note the difference that Pauus observes. That these calamities upon what God gives in displeasure, are indeed wrath to his own people, but in fury to his enemies.
Ver. II. the Prophesie of Hosea.

When God takes away what he gave in wrath it is more wrath sometimes.

But here are two Questions. 1. How we may know when God takes away and not in wrath?

First: When the comfort or creature he takes from us, began to draw the heart from God, and now he reasonably takes it away with a sanctified use. 2. When we can bless God and be thankful. 3. When God makes it up in himself, and in the comforts of his Spirit.

When does God take away in wrath?

First, When we given in anger.

Secondly, When he takes them away by violence in some terrible manner. Psal. 58 9. Before your pots can feel the thorns he shall take them away as with a whirlwind, both living, and in his wrath. Psal. 52 5. God shall destroy thee forever, he shall take thee away and pluck thee out of thy dwelling place, and root thee out of the Land of the living. Lam. 2 6. He bath violently taken away his Tabernacle. As a man that is angry snatches away what he had given.

Thirdly, When we have most need of the comfort of it. Zeph. 2 4. I will drive out Ashdod at noonday, [when they should have taken the benefit of their houses for shelter, and their meat for refreshment.]

Fourthly, When we murmur and complain inordinately of our affliction.

Fifthly, When we shift and shriek out for succor.

Sixthly, When there is nothing but bitterness, and only evil in the removal.

Seventhly, When one evil makes way to another evil and none sanctified. Psal. 78 50. He made way to his anger.

Eighthly, When it carries with it the marks of special sins. yea, when as the sin itself deprives us of a mercy; as when intemperance takes away health; ambition brings into disgrace; gluttony takes away the stomach; greediness takes away riches. Rom. 11 27. This is my Covenant.
venant with them when I shall take away their sins.

Note. Ninthly, When it happens according to those misgiving thoughts we have had, and yet would not take warning.

Tenthly, When it brings sin into remembrance, Job, 13. 26. Thou makest me to possess the sins of my youth. 1 King. 17. 18. Art thou come to call my sin to remembrance, and to slay my son?

Use. Wherefore seeing this is so fearful, let us pray with David, Psal. 6.1. O Lord rebuke me not in thine anger, neither chafen me in thy heavy displeasure.

Ob. 7. Again note, that our sin may bring us to this: That whether we have our desires, or whether they be taken away, yet still all may be wrath.


Ob. 9. God's hand in a business excuses not man's sin; he can make use of man's sin to the furtherance of his ends, and yet be innocent.

Ob. 10. Lastly, We must not judge by success; of which above.

Thus far the Authors Notes.
The Supervisor to the Reader.

The Author was prevented by several providences, from preaching the foregoing Sermon, for some months together, insomuch as himself wondered what purpose God had in it; till at last God visited him by sickness, whereof he fell on sleep in the Lord: His Disease was thought to be Infection, but without any sore, yea, and (as the Gentlewoman his wife hath related) without any spots or tokens; only there was a black setting of blood on one side of his back, which she supposed might have come with a Fall from a Horse which he had taken not long before. This is mentioned by occasion of some contrary reports concerning his death. About the time of his immediate dissolution he lift up his eyes, and was heard to speak these words, I come, I come, I come: and so gave up the ghost.

It had been much to be wished that the Author had been more concise & brief in some Amplifications which, though they were at exceeding useful, yet they have deprived us of his Preaching and completing both the former Sermon, and the rest of the Prophe sie. But God was pleased (for our sin no doubt) to deprive us of that Mediator-like Instrument between the divided Godly Parties of this Nation, and of the further mind of the Holy-Ghost which he had revealed to this his Servant, touching the Scope and Use of this Prophecy in these days.

God took him away in the strength of his Parts and Graces, that he might not lose in the reputation of his Ministry or Piety, *Solve sines centem mature
e de peccet ad extre
mum et

Also, though we cannot affirm, as one of Josiah, That he semas Equum, was taken away (Nemalicia mutaret intellectum ipsius) lefl the evil of the time should have wrought upon his temper: yet we may say, as another doth, He was taken away from the evil to come.
Moreover: It is not an useless Note, that the Preface to the Figurine Bible hath, whereof the inference is; That whilst in some weighty point we labor for great exactness and preparation, we are either disabled by our diligence, or prevented by our tardiness and delay, whereas moderate preparation seasonably applied, might be more useful to the Church, than such exactness to deferred. Which is not spoken to reflect any thing on our reverend Author, but to admonish others; ut matuine.

Now among other arguments (good Reader) to commend this Excellent piece: This is one, That it hath been brought to thy band, through several Elements, having been in danger, part of it to be rotted in the Earth where it was buried, part of it to be consumed in the Fire, where with much of the Town where it was *flamed. part of it to be lost in by holes where it was hidden in the midst of Enemies. Make special use therefore of what is come (as it were) through fire unto thee for that end. (to use the Prefacers words before Mr Cartwright's Answer to the Rhem. Text.) And if thou find that fruit the Supervisor did in preparing it for thee, thou wilt not repent thy pains or pery. Farewel.

FINIS.
AN

ALPHABETICAL

TABLE

OF THE

Eleventh, Twelfth, and Thirteenth

Chapters of the Prophesie of Hosea.

<table>
<thead>
<tr>
<th>Page</th>
<th>The aggravation of provoking God</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>An aggravation of self-destruction</td>
</tr>
<tr>
<td></td>
<td>Alteration of Government causeth Trembling</td>
</tr>
<tr>
<td></td>
<td>Ancestors</td>
</tr>
<tr>
<td></td>
<td>Ancestors, see Mean condition, Free-Grace</td>
</tr>
<tr>
<td></td>
<td>Anger</td>
</tr>
<tr>
<td></td>
<td>Anger, see Difference</td>
</tr>
<tr>
<td></td>
<td>The Effects of Anger</td>
</tr>
<tr>
<td></td>
<td>Apostats</td>
</tr>
<tr>
<td></td>
<td>Apostats, see Folly</td>
</tr>
<tr>
<td></td>
<td>Apostats to return again</td>
</tr>
<tr>
<td></td>
<td>Zzz</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Affliction</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A</td>
</tr>
<tr>
<td></td>
<td>Abuse</td>
</tr>
<tr>
<td></td>
<td>Abuse of Instruments of Deliverence, a great evil</td>
</tr>
<tr>
<td></td>
<td>Affliction</td>
</tr>
<tr>
<td></td>
<td>None of the Saints worse for affliction</td>
</tr>
<tr>
<td></td>
<td>Afflictions sometimes deepest when greatest Mercy is intended</td>
</tr>
<tr>
<td></td>
<td>Affliction, see Difference</td>
</tr>
<tr>
<td></td>
<td>Afflicted</td>
</tr>
<tr>
<td></td>
<td>Wee may be sorely afflicted in doing Gods Commands</td>
</tr>
</tbody>
</table>

Aggravation
<table>
<thead>
<tr>
<th>Table of Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Apostacy</strong></td>
<td></td>
</tr>
<tr>
<td>Apostacy see Language, Punishment, Steps</td>
<td></td>
</tr>
<tr>
<td>Apostacy brings a reproach on God's ways.</td>
<td>408</td>
</tr>
<tr>
<td>Arabian</td>
<td></td>
</tr>
<tr>
<td>Arabian, why taken for a Thief</td>
<td>310</td>
</tr>
<tr>
<td>Aright.</td>
<td></td>
</tr>
<tr>
<td>How to conceive aright of God</td>
<td>274</td>
</tr>
<tr>
<td>Armies</td>
<td></td>
</tr>
<tr>
<td>God's Armies</td>
<td>271</td>
</tr>
<tr>
<td>Astrologer</td>
<td></td>
</tr>
<tr>
<td>Astrologer, see Chaldean</td>
<td></td>
</tr>
<tr>
<td>Awaking</td>
<td></td>
</tr>
<tr>
<td>Saints need awaking before Reformation</td>
<td>185</td>
</tr>
<tr>
<td><strong>B</strong></td>
<td></td>
</tr>
<tr>
<td>Baal zephon</td>
<td></td>
</tr>
<tr>
<td>Baal zephon, what</td>
<td>30</td>
</tr>
<tr>
<td>Baptism</td>
<td></td>
</tr>
<tr>
<td>Baptism, see Church.</td>
<td></td>
</tr>
<tr>
<td>Base</td>
<td></td>
</tr>
<tr>
<td>Base spirits most insolent</td>
<td>415</td>
</tr>
<tr>
<td>Beast</td>
<td></td>
</tr>
<tr>
<td>Beast, see Mark</td>
<td></td>
</tr>
<tr>
<td>Beginning</td>
<td></td>
</tr>
<tr>
<td>The Beginning of Superstition, Ceremonies, and Popery</td>
<td>437</td>
</tr>
<tr>
<td>Bethel</td>
<td></td>
</tr>
<tr>
<td>Bethel, see Jacob</td>
<td></td>
</tr>
<tr>
<td>Bitterness</td>
<td></td>
</tr>
<tr>
<td>Bitterness, see England</td>
<td></td>
</tr>
<tr>
<td><strong>Blessing</strong></td>
<td></td>
</tr>
<tr>
<td>What's the blessing in a married condition</td>
<td>392</td>
</tr>
<tr>
<td>Blessing, see Peace</td>
<td></td>
</tr>
<tr>
<td>Bonds</td>
<td></td>
</tr>
<tr>
<td>God's Bonds, what?</td>
<td>30</td>
</tr>
<tr>
<td>Blows</td>
<td></td>
</tr>
<tr>
<td>To be forced by blows, is to be drawn like a beast</td>
<td>57</td>
</tr>
<tr>
<td><strong>C</strong></td>
<td></td>
</tr>
<tr>
<td>Canaanite</td>
<td></td>
</tr>
<tr>
<td>Canaanite, Why it signifies a Merchant</td>
<td>310</td>
</tr>
<tr>
<td>Carnal</td>
<td></td>
</tr>
<tr>
<td>It's mercy to be taken off from carnal props</td>
<td>104</td>
</tr>
<tr>
<td>Carnal heart, see Difference</td>
<td></td>
</tr>
<tr>
<td>A fore sign of a carnal heart</td>
<td></td>
</tr>
<tr>
<td><strong>Cause</strong></td>
<td></td>
</tr>
<tr>
<td>The cause of corruption in God's Worship</td>
<td>439</td>
</tr>
<tr>
<td>Caution</td>
<td></td>
</tr>
<tr>
<td>A Caution concerning Earthly Kings</td>
<td>523</td>
</tr>
<tr>
<td>Chief</td>
<td></td>
</tr>
<tr>
<td>The Chief work of the Ministry</td>
<td>177</td>
</tr>
<tr>
<td>Chaldean</td>
<td></td>
</tr>
<tr>
<td>Chaldean, why taken from an Astrologer</td>
<td>310</td>
</tr>
<tr>
<td>Child</td>
<td></td>
</tr>
<tr>
<td>Child, see Israel</td>
<td></td>
</tr>
<tr>
<td>A Child's great disobedience</td>
<td>395</td>
</tr>
<tr>
<td>Children</td>
<td>Page</td>
</tr>
<tr>
<td>----------</td>
<td>------</td>
</tr>
<tr>
<td>How we may know whether God loved us when we were children</td>
<td>10</td>
</tr>
<tr>
<td>Christ</td>
<td></td>
</tr>
<tr>
<td>God hath an eye to Christ in all he doth</td>
<td>19</td>
</tr>
<tr>
<td>Christians</td>
<td></td>
</tr>
<tr>
<td>Christians, see Love.</td>
<td></td>
</tr>
<tr>
<td>Church</td>
<td></td>
</tr>
<tr>
<td>The Church one in Faith, Spirit, Baptism, and visible Government</td>
<td>13</td>
</tr>
<tr>
<td>Comfort</td>
<td></td>
</tr>
<tr>
<td>Comfort, see Lives.</td>
<td></td>
</tr>
<tr>
<td>Comfort of a dying person</td>
<td>130</td>
</tr>
<tr>
<td>Common Comforts, common to Hypocrites</td>
<td>433</td>
</tr>
<tr>
<td>Command</td>
<td></td>
</tr>
<tr>
<td>Command, see Promise.</td>
<td></td>
</tr>
<tr>
<td>Company</td>
<td></td>
</tr>
<tr>
<td>Company heats, whether it be good or evil</td>
<td>164</td>
</tr>
<tr>
<td>Confident</td>
<td></td>
</tr>
<tr>
<td>Yong beginners not to be too confident</td>
<td>33</td>
</tr>
<tr>
<td>Confident men sink lowest if disappointed</td>
<td>201</td>
</tr>
<tr>
<td>Confidences</td>
<td></td>
</tr>
<tr>
<td>The confidences of the ten Tribes</td>
<td>525</td>
</tr>
<tr>
<td>Congregation</td>
<td></td>
</tr>
<tr>
<td>Congregation, see Pofhure.</td>
<td></td>
</tr>
<tr>
<td>Conduct</td>
<td></td>
</tr>
<tr>
<td>Gods Conduct of his people through the Wilderness</td>
<td>450</td>
</tr>
<tr>
<td>Conscience</td>
<td></td>
</tr>
<tr>
<td>The conflict of conscience and corruption</td>
<td>122</td>
</tr>
<tr>
<td>Conscience oppression, the most grievous</td>
<td>98</td>
</tr>
<tr>
<td>Convience</td>
<td></td>
</tr>
<tr>
<td>Convience, see Ministers.</td>
<td></td>
</tr>
<tr>
<td>Convince</td>
<td></td>
</tr>
<tr>
<td>Convience, see Parents.</td>
<td></td>
</tr>
<tr>
<td>Convince, see Ministers.</td>
<td></td>
</tr>
<tr>
<td>A true Convert, what?</td>
<td>333</td>
</tr>
<tr>
<td>Cords</td>
<td></td>
</tr>
<tr>
<td>Cords of a man, what?</td>
<td>43</td>
</tr>
<tr>
<td>Correction</td>
<td></td>
</tr>
<tr>
<td>Correction, see Parents.</td>
<td></td>
</tr>
<tr>
<td>Covenant</td>
<td></td>
</tr>
<tr>
<td>Covenant, see Jews.</td>
<td></td>
</tr>
<tr>
<td>Covetousness</td>
<td></td>
</tr>
<tr>
<td>Covetousness, hard to be convinced</td>
<td>331</td>
</tr>
<tr>
<td>Conduft</td>
<td></td>
</tr>
<tr>
<td>Conduft of hit people through the Wilder- neſj</td>
<td>450</td>
</tr>
<tr>
<td>Conſciouſneſs</td>
<td></td>
</tr>
<tr>
<td>The confidences of the ten Tribes</td>
<td>525</td>
</tr>
<tr>
<td>Congregation</td>
<td></td>
</tr>
<tr>
<td>Congregation, see Pofhure.</td>
<td></td>
</tr>
<tr>
<td>Conduct</td>
<td></td>
</tr>
<tr>
<td>Gods Conduct of his people through the Wilderness</td>
<td>450</td>
</tr>
<tr>
<td>Conscience</td>
<td></td>
</tr>
<tr>
<td>The conflict of conscience and corruption</td>
<td>122</td>
</tr>
<tr>
<td>Conscience oppression, the most grievous</td>
<td>98</td>
</tr>
<tr>
<td>Convience</td>
<td></td>
</tr>
<tr>
<td>Convience, see Ministers.</td>
<td></td>
</tr>
<tr>
<td>Convince</td>
<td></td>
</tr>
<tr>
<td>Convience, see Parents.</td>
<td></td>
</tr>
<tr>
<td>Convince, see Ministers.</td>
<td></td>
</tr>
<tr>
<td>A true Convert, what?</td>
<td>333</td>
</tr>
<tr>
<td>Cords</td>
<td></td>
</tr>
<tr>
<td>Cords of a man, what?</td>
<td>43</td>
</tr>
<tr>
<td>Correction</td>
<td></td>
</tr>
<tr>
<td>Correction, see Parents.</td>
<td></td>
</tr>
<tr>
<td>Covenant</td>
<td></td>
</tr>
<tr>
<td>Covenant, see Jews.</td>
<td></td>
</tr>
<tr>
<td>Covetousness</td>
<td></td>
</tr>
<tr>
<td>Covetousness, hard to be convinced</td>
<td>331</td>
</tr>
<tr>
<td>Day</td>
<td></td>
</tr>
<tr>
<td>Day of Judgment, see Mercy.</td>
<td></td>
</tr>
<tr>
<td>Dangerous</td>
<td></td>
</tr>
<tr>
<td>A dangerous sign of Reprobation</td>
<td>544</td>
</tr>
<tr>
<td>Deceptful dealers</td>
<td></td>
</tr>
<tr>
<td>Deceptful dealers, see Excuses</td>
<td>2</td>
</tr>
<tr>
<td>Decree</td>
<td></td>
</tr>
<tr>
<td>Decree, what it is?</td>
<td>511</td>
</tr>
<tr>
<td>------------------</td>
<td>----</td>
</tr>
<tr>
<td>The Decree of Election</td>
<td>ibid.</td>
</tr>
<tr>
<td>God's Decree damp none</td>
<td>ib.</td>
</tr>
<tr>
<td>Devils</td>
<td></td>
</tr>
<tr>
<td>The Devil's Stratagem</td>
<td>175</td>
</tr>
<tr>
<td>An obstinate sinner worse than the Devil</td>
<td>109</td>
</tr>
<tr>
<td>Deliverance</td>
<td></td>
</tr>
<tr>
<td>Deliverance from oppression a great mercy</td>
<td>92</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
</tr>
<tr>
<td>Difference between spiritual, and Temporal blessings</td>
<td>557</td>
</tr>
<tr>
<td>Difference between a carnal, and gracious heart</td>
<td>329</td>
</tr>
<tr>
<td></td>
<td>556</td>
</tr>
<tr>
<td>Difference between the Churches and God's Excommunication</td>
<td>436</td>
</tr>
<tr>
<td>Difference between God and man in point of anger</td>
<td>169</td>
</tr>
<tr>
<td>Difference in the Saints from others in time of affliction.</td>
<td>308</td>
</tr>
<tr>
<td>Difference of God's working for his people and for others</td>
<td>399</td>
</tr>
<tr>
<td>Disappointed</td>
<td></td>
</tr>
<tr>
<td>Disappointed, see Conceited, and Confident.</td>
<td></td>
</tr>
<tr>
<td>Disobedience</td>
<td></td>
</tr>
<tr>
<td>Disobedient, see Child.</td>
<td></td>
</tr>
<tr>
<td>Drawn</td>
<td></td>
</tr>
<tr>
<td>To be drawn by the Word</td>
<td>57</td>
</tr>
<tr>
<td><strong>THE TABLE</strong></td>
<td><strong>Page</strong></td>
</tr>
<tr>
<td>----------------</td>
<td>--------</td>
</tr>
<tr>
<td>Englands sin</td>
<td>93</td>
</tr>
<tr>
<td>Procession weeks in England</td>
<td>355</td>
</tr>
<tr>
<td>Englands bitterness aggravated</td>
<td>407</td>
</tr>
<tr>
<td>England, see Instances Encouragement</td>
<td>151</td>
</tr>
<tr>
<td>Encouragement to faith and prayer</td>
<td></td>
</tr>
<tr>
<td>Error Mens error in judging others</td>
<td>213</td>
</tr>
<tr>
<td>Evil Evil of licentiousness after deliverance</td>
<td>94</td>
</tr>
<tr>
<td>Men excuse their evil by their good</td>
<td>214</td>
</tr>
<tr>
<td>Evil of deceit in Trading</td>
<td>315</td>
</tr>
<tr>
<td>Evil, see Suspense, Drowsie, Company</td>
<td></td>
</tr>
<tr>
<td>Excellency Excellency of the Name JEHovAh</td>
<td>293</td>
</tr>
<tr>
<td>Excellency of Gods saving</td>
<td>449</td>
</tr>
<tr>
<td>Exalted We should not be exalted by prosperity, and why?</td>
<td>462</td>
</tr>
<tr>
<td>Excommunication Excommunication, see Difference</td>
<td></td>
</tr>
<tr>
<td>Excuses Excuses of deceitful dealers</td>
<td>319</td>
</tr>
<tr>
<td>Mens excuses</td>
<td>515</td>
</tr>
<tr>
<td>F Faith Faith, see Church, Encouragement, Root, Faculties</td>
<td></td>
</tr>
<tr>
<td>Faculties, see Love, Families</td>
<td></td>
</tr>
<tr>
<td>Families, see Imperiousness False</td>
<td></td>
</tr>
<tr>
<td>False, see Encrease Fill</td>
<td></td>
</tr>
<tr>
<td>Men fill themselves with sensual things</td>
<td>445</td>
</tr>
<tr>
<td>Forced Forced, see Blows, Wives, Folly</td>
<td></td>
</tr>
<tr>
<td>Folly of Apostats</td>
<td>307</td>
</tr>
<tr>
<td>Form A form of answering to Gods call</td>
<td>128</td>
</tr>
<tr>
<td>Forgiveness Healing with forgiveness a sweet Mercy Free, see Grace, Free grace of God to our Ancestors</td>
<td></td>
</tr>
<tr>
<td>Fruit To understand the Scriptures is a fruit of love Fruit, see Way</td>
<td>222</td>
</tr>
<tr>
<td>G Gift, see Ministry God</td>
<td></td>
</tr>
<tr>
<td>Gods great design is to magnifie</td>
<td></td>
</tr>
<tr>
<td>THE TABLE.</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>------</td>
</tr>
<tr>
<td>fie free grace</td>
<td>25</td>
</tr>
<tr>
<td>God deals gently with his people</td>
<td>53</td>
</tr>
<tr>
<td>Gods great design in the Gospel</td>
<td>70</td>
</tr>
<tr>
<td>God deals roughly with the great, and graciously with the grieved and oppressed.</td>
<td>500</td>
</tr>
<tr>
<td>God will be a Lyon to them that forget him</td>
<td>ibid.</td>
</tr>
<tr>
<td>Why God compares himself to a Leopard</td>
<td>502</td>
</tr>
<tr>
<td>God is to be preached as terrible</td>
<td>508</td>
</tr>
<tr>
<td>God, see Christ, England, Know, Trembling, Help, Healer, Merciful. Godly heart</td>
<td>508</td>
</tr>
<tr>
<td>Godly heart, see Difference Good</td>
<td>508</td>
</tr>
<tr>
<td>Good, see London, Company. Good Cause</td>
<td>508</td>
</tr>
<tr>
<td>Good Cause, see Success. Goods</td>
<td>508</td>
</tr>
<tr>
<td>Goods ill got, the third Hair enjoys not</td>
<td>319</td>
</tr>
<tr>
<td>Government</td>
<td>319</td>
</tr>
<tr>
<td>Government, see Church Guides</td>
<td>319</td>
</tr>
<tr>
<td>Guides, their changeableness</td>
<td>319</td>
</tr>
<tr>
<td>Guiding</td>
<td>32</td>
</tr>
<tr>
<td>Why the soul needs Guiding.</td>
<td>32</td>
</tr>
<tr>
<td>H</td>
<td>Page</td>
</tr>
<tr>
<td>Hear</td>
<td>53</td>
</tr>
<tr>
<td>Hear, see Reverence</td>
<td>53</td>
</tr>
<tr>
<td>Healing</td>
<td>53</td>
</tr>
<tr>
<td>Healing, see Forgiveness</td>
<td>53</td>
</tr>
<tr>
<td>Healer</td>
<td>53</td>
</tr>
<tr>
<td>God will be acknowledged the Healer of his people</td>
<td>40</td>
</tr>
<tr>
<td>Help</td>
<td>40</td>
</tr>
<tr>
<td>God delights to Help men in misery</td>
<td>519</td>
</tr>
<tr>
<td>High minded</td>
<td>519</td>
</tr>
<tr>
<td>Why the rich are apt to be high minded</td>
<td>519</td>
</tr>
<tr>
<td>Honor</td>
<td>459</td>
</tr>
<tr>
<td>Honor of our inferiors must be preserved</td>
<td>55</td>
</tr>
<tr>
<td>God hath little honor in the world</td>
<td>132</td>
</tr>
<tr>
<td>Hope</td>
<td>132</td>
</tr>
<tr>
<td>Hope, see Wind</td>
<td>132</td>
</tr>
<tr>
<td>Hoft</td>
<td>132</td>
</tr>
<tr>
<td>Hoft, see People. Humbles</td>
<td>132</td>
</tr>
<tr>
<td>What humbles most effectually</td>
<td>287</td>
</tr>
<tr>
<td>Hurtful</td>
<td>287</td>
</tr>
<tr>
<td>Hurtful, see East-Wind.</td>
<td>287</td>
</tr>
<tr>
<td>I</td>
<td>Page</td>
</tr>
<tr>
<td>Jacob</td>
<td>264</td>
</tr>
<tr>
<td>What God spake to Jacob at Be-thel</td>
<td>264</td>
</tr>
<tr>
<td>Jacob's</td>
<td>264</td>
</tr>
<tr>
<td>Item</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Jacob's mean condition</td>
<td>356</td>
</tr>
<tr>
<td>Jacob's flying into Syria</td>
<td>358</td>
</tr>
<tr>
<td>Why Jacob is sent away to meanly</td>
<td>359</td>
</tr>
<tr>
<td>Jacob bath the blessing renewed at his going away</td>
<td>359</td>
</tr>
<tr>
<td>Why Jacob served seven years for Rachel</td>
<td>394</td>
</tr>
<tr>
<td>Jehovah</td>
<td></td>
</tr>
<tr>
<td>Jehovah, what it infer's</td>
<td>273</td>
</tr>
<tr>
<td>Jehovah, what it should mind us of</td>
<td>274</td>
</tr>
<tr>
<td>Jehovah, what terror is in the Name</td>
<td>291</td>
</tr>
<tr>
<td>Jehovah, what Consolation in the Name</td>
<td>292</td>
</tr>
<tr>
<td>Jehovah, see Excellency Jews</td>
<td></td>
</tr>
<tr>
<td>One of Gods special Covenants with the Jews</td>
<td>427</td>
</tr>
<tr>
<td>Ill-got</td>
<td></td>
</tr>
<tr>
<td>Ill-got, see Goods</td>
<td></td>
</tr>
<tr>
<td>Image</td>
<td></td>
</tr>
<tr>
<td>Image, see Wrath</td>
<td></td>
</tr>
<tr>
<td>Imitate</td>
<td></td>
</tr>
<tr>
<td>Imitate God in resisting temptations to sin</td>
<td>149</td>
</tr>
<tr>
<td>Immoderate</td>
<td></td>
</tr>
<tr>
<td>Immoderate desires to be taken bead of</td>
<td>537</td>
</tr>
<tr>
<td>Imperiousness</td>
<td></td>
</tr>
<tr>
<td>The Imperiousness of some in their families</td>
<td>416</td>
</tr>
<tr>
<td>Increase</td>
<td></td>
</tr>
<tr>
<td>Whence such Increase of false</td>
<td></td>
</tr>
<tr>
<td>Doctrine</td>
<td>205</td>
</tr>
<tr>
<td>Increasing, see Lyes</td>
<td></td>
</tr>
<tr>
<td>Inferiors</td>
<td></td>
</tr>
<tr>
<td>Inferiors, see Honor</td>
<td></td>
</tr>
<tr>
<td>Ingratitude</td>
<td></td>
</tr>
<tr>
<td>Ingratitude, see Perverse Spirit</td>
<td></td>
</tr>
<tr>
<td>Insolent</td>
<td></td>
</tr>
<tr>
<td>Insolent, see Bafs</td>
<td></td>
</tr>
<tr>
<td>Israel</td>
<td></td>
</tr>
<tr>
<td>What a child Israel was</td>
<td>3</td>
</tr>
<tr>
<td>Wherein Gods Love to Israel stood</td>
<td>4</td>
</tr>
<tr>
<td>Israel, see Mercy</td>
<td></td>
</tr>
<tr>
<td>Instances</td>
<td></td>
</tr>
<tr>
<td>Instances of the working of Gods heart towards England</td>
<td>148</td>
</tr>
<tr>
<td>Instruments</td>
<td></td>
</tr>
<tr>
<td>Instruments, see Abuse</td>
<td></td>
</tr>
<tr>
<td>Iron</td>
<td></td>
</tr>
<tr>
<td>Iron Tools unfit to build God's Tabernacle</td>
<td>343</td>
</tr>
<tr>
<td>Israelites</td>
<td></td>
</tr>
<tr>
<td>Why the Israelites would have a King and Princes</td>
<td>530</td>
</tr>
<tr>
<td>Judgment</td>
<td></td>
</tr>
<tr>
<td>It may prove a Judgment to invent a way to satisfie Conscience</td>
<td>211</td>
</tr>
<tr>
<td>Judgment, when to be Executed</td>
<td></td>
</tr>
<tr>
<td>Judging</td>
<td></td>
</tr>
<tr>
<td>Judgings, see Error</td>
<td></td>
</tr>
<tr>
<td><strong>THE TABLE</strong></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td><strong>Page</strong></td>
<td><strong>Page</strong></td>
</tr>
<tr>
<td>Trading, Evil.</td>
<td>Perverse</td>
</tr>
<tr>
<td>Opression, see Under-traders.</td>
<td>A perverse spirit the punishment of ingratitude 401</td>
</tr>
<tr>
<td>Overcome</td>
<td>Piety</td>
</tr>
<tr>
<td>Gods Love overcomes all unworthiness 84</td>
<td>Piety raiseth the heart more than Pride 126</td>
</tr>
<tr>
<td>Outward</td>
<td>Plea</td>
</tr>
<tr>
<td>Outward Comforts, see Thoughts.</td>
<td>The plea of Justice and Mercy 140</td>
</tr>
<tr>
<td>P</td>
<td>Popery</td>
</tr>
<tr>
<td>Pardon</td>
<td>Popery, see Beginning.</td>
</tr>
<tr>
<td>Pardon, see Restitution</td>
<td>Posture</td>
</tr>
<tr>
<td>Parents</td>
<td>The posture of a Congregation. 417</td>
</tr>
<tr>
<td>Parents and Masters, must use more conviction than correction 52</td>
<td>Prayer</td>
</tr>
<tr>
<td>Particular</td>
<td>Prayer, see Encouragement.</td>
</tr>
<tr>
<td>Particular persons should remember Gods ancient Love. 7</td>
<td>Priests</td>
</tr>
<tr>
<td>Particulars affect most 294</td>
<td>Preserve</td>
</tr>
<tr>
<td>Passionate</td>
<td>Prevailing</td>
</tr>
<tr>
<td>Passionate spirits, see Meditation</td>
<td>Prevailing recompenceb all our labor in seeking 242</td>
</tr>
<tr>
<td>Peace</td>
<td>Pride</td>
</tr>
<tr>
<td>A blessing for them that hastens peace 112</td>
<td>Notes of pride in some new Officers 461</td>
</tr>
<tr>
<td>People</td>
<td>Priviledg</td>
</tr>
<tr>
<td>Gods People are his Host 271</td>
<td>Priviledg, see Saints</td>
</tr>
<tr>
<td>Perseverance</td>
<td>Procession</td>
</tr>
<tr>
<td>Perseverance, why more frequent under the Gospel than under the Law 69</td>
<td>Procession, see England.</td>
</tr>
<tr>
<td>Profit</td>
<td>Profit, see Ministry.</td>
</tr>
<tr>
<td>Promise</td>
<td>No command in theGospel without a promise 94</td>
</tr>
<tr>
<td>Prosperity</td>
<td></td>
</tr>
<tr>
<td>Property</td>
<td>Page</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Prosperity</td>
<td>453</td>
</tr>
<tr>
<td>Many Saints worse for prosperity</td>
<td></td>
</tr>
<tr>
<td>Prosperity, see Exalted</td>
<td></td>
</tr>
<tr>
<td>Proud</td>
<td></td>
</tr>
<tr>
<td>Proud men, see Vanity</td>
<td></td>
</tr>
<tr>
<td>Providence</td>
<td></td>
</tr>
<tr>
<td>Things accidental are under providence</td>
<td>18</td>
</tr>
<tr>
<td>Provoke</td>
<td></td>
</tr>
<tr>
<td>How we should provoke one another</td>
<td>464</td>
</tr>
<tr>
<td>Provoking</td>
<td></td>
</tr>
<tr>
<td>Provoking God, see Aggravation</td>
<td></td>
</tr>
<tr>
<td>Provoking sins expressed</td>
<td>465</td>
</tr>
<tr>
<td>Punishment</td>
<td></td>
</tr>
<tr>
<td>The punishment of Apostacy</td>
<td>409</td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>Property</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repentance</td>
<td>101</td>
</tr>
<tr>
<td>Repentance, a Gospel-Grace, not of the Law</td>
<td>66</td>
</tr>
<tr>
<td>Reproach</td>
<td></td>
</tr>
<tr>
<td>Reproach, see Apostacy</td>
<td></td>
</tr>
<tr>
<td>Reprobation</td>
<td></td>
</tr>
<tr>
<td>Reprobation, see Note, Dangerous sign</td>
<td></td>
</tr>
<tr>
<td>Restitution</td>
<td></td>
</tr>
<tr>
<td>Why no pardon without Restitution</td>
<td>320</td>
</tr>
<tr>
<td>Scripture for Restitution</td>
<td>321</td>
</tr>
<tr>
<td>Repute</td>
<td></td>
</tr>
<tr>
<td>Repute not to be trusted</td>
<td>421</td>
</tr>
<tr>
<td>Reverence</td>
<td></td>
</tr>
<tr>
<td>We are with Reverence to hear the Lord speak</td>
<td>416</td>
</tr>
<tr>
<td>Rich</td>
<td></td>
</tr>
<tr>
<td>Rich, see High-minded</td>
<td></td>
</tr>
<tr>
<td>Root</td>
<td></td>
</tr>
<tr>
<td>What's the immediate Root of Faith</td>
<td>177</td>
</tr>
<tr>
<td>Rule</td>
<td></td>
</tr>
<tr>
<td>Rule for matter of Meditation.</td>
<td>7</td>
</tr>
<tr>
<td>The general Rule of Worship.</td>
<td>437</td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>Property</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reason</td>
<td></td>
</tr>
<tr>
<td>Reasons of Jacob's taking his brother by the heel</td>
<td>219</td>
</tr>
<tr>
<td>Reason, see Magistrates, Use Relations</td>
<td></td>
</tr>
<tr>
<td>The love of all Relations in Gods Love</td>
<td>85</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
</tr>
<tr>
<td>Religion, see England Reformation</td>
<td></td>
</tr>
<tr>
<td>Reformation, see Awaking.</td>
<td></td>
</tr>
<tr>
<td>Recreation</td>
<td></td>
</tr>
<tr>
<td>Times for Recreation to be al-</td>
<td></td>
</tr>
<tr>
<td>&quot;S&quot; Saints</td>
<td>11</td>
</tr>
<tr>
<td>Saints</td>
<td>2</td>
</tr>
<tr>
<td>Priviledg of Israel refer to the Saints</td>
<td></td>
</tr>
<tr>
<td>THE TABLE.</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Saints, see Law, Affliction,</td>
<td></td>
</tr>
<tr>
<td>Prosperity.</td>
<td></td>
</tr>
<tr>
<td>Satan</td>
<td></td>
</tr>
<tr>
<td>Satan's great design</td>
<td>71</td>
</tr>
<tr>
<td>Sanctifie</td>
<td></td>
</tr>
<tr>
<td>Gods Love sanctifies all things</td>
<td>84</td>
</tr>
<tr>
<td>Scare, see Ministers</td>
<td></td>
</tr>
<tr>
<td>Scripture</td>
<td></td>
</tr>
<tr>
<td>What the Scripture presses much</td>
<td>297</td>
</tr>
<tr>
<td>Scripture, see Restitution.</td>
<td></td>
</tr>
<tr>
<td>Self.</td>
<td></td>
</tr>
<tr>
<td>Wherein self appears in sin</td>
<td>512</td>
</tr>
<tr>
<td>Self destruction, see Aggravation.</td>
<td></td>
</tr>
<tr>
<td>Sensual</td>
<td></td>
</tr>
<tr>
<td>Sensual things, see Fill.</td>
<td></td>
</tr>
<tr>
<td>Servants</td>
<td></td>
</tr>
<tr>
<td>Servants should love one another</td>
<td>76</td>
</tr>
<tr>
<td>Servants, see Recreation.</td>
<td></td>
</tr>
<tr>
<td>Sign</td>
<td></td>
</tr>
<tr>
<td>Sign, see Carnal heart.</td>
<td></td>
</tr>
<tr>
<td>Similitude</td>
<td></td>
</tr>
<tr>
<td>Similitudes what, and how to be used</td>
<td>350</td>
</tr>
<tr>
<td>Sin.</td>
<td></td>
</tr>
<tr>
<td>Sin, see Imitate</td>
<td></td>
</tr>
<tr>
<td>Sinner</td>
<td></td>
</tr>
<tr>
<td>A sinners duty</td>
<td>340</td>
</tr>
<tr>
<td>Soul</td>
<td></td>
</tr>
<tr>
<td>Soul, see Guiding</td>
<td></td>
</tr>
<tr>
<td>Spirit</td>
<td></td>
</tr>
<tr>
<td>God's Spirit grieved only by the Saints</td>
<td>89</td>
</tr>
<tr>
<td>Spirit, see Church</td>
<td></td>
</tr>
<tr>
<td>God's Spirit bitter to some</td>
<td>406</td>
</tr>
<tr>
<td>Slaves</td>
<td></td>
</tr>
<tr>
<td>God's Sons, slaves for a time.</td>
<td>14</td>
</tr>
<tr>
<td>Slavery</td>
<td></td>
</tr>
<tr>
<td>God hath his time to call his sons out of Slavery</td>
<td>ibid.</td>
</tr>
<tr>
<td>Spiritual</td>
<td></td>
</tr>
<tr>
<td>Spiritual things, see Little.</td>
<td></td>
</tr>
<tr>
<td>State</td>
<td></td>
</tr>
<tr>
<td>The State of the Saints is very secure</td>
<td>154</td>
</tr>
<tr>
<td>Steps</td>
<td></td>
</tr>
<tr>
<td>The steps of Apostacy</td>
<td>432</td>
</tr>
<tr>
<td>Stout</td>
<td></td>
</tr>
<tr>
<td>The Character of a stout heart</td>
<td>107</td>
</tr>
<tr>
<td>Stratagem</td>
<td></td>
</tr>
<tr>
<td>Stratagem, see Devils.</td>
<td></td>
</tr>
<tr>
<td>Success</td>
<td></td>
</tr>
<tr>
<td>Success note of a good Cause</td>
<td>536</td>
</tr>
<tr>
<td>Superiors</td>
<td></td>
</tr>
<tr>
<td>Superiors should win by Love.</td>
<td></td>
</tr>
<tr>
<td>Superstition</td>
<td></td>
</tr>
<tr>
<td>Superstition, see Beginning.</td>
<td></td>
</tr>
<tr>
<td>Suspense</td>
<td></td>
</tr>
<tr>
<td>Suspense, a cause of great evil</td>
<td>123</td>
</tr>
<tr>
<td>Swearing</td>
<td></td>
</tr>
<tr>
<td>Swearing, see Killing the Book.</td>
<td>176</td>
</tr>
<tr>
<td>Sword</td>
<td></td>
</tr>
<tr>
<td>Sword</td>
<td>113</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>For the Sword to be in a City, a sad thing</td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>79</td>
</tr>
<tr>
<td>Tartness, see Ministers.</td>
<td></td>
</tr>
<tr>
<td>Terror, see Jehovah.</td>
<td></td>
</tr>
<tr>
<td>Terrible, see God.</td>
<td></td>
</tr>
<tr>
<td>Thief, see Arabian.</td>
<td></td>
</tr>
<tr>
<td>Thoughts</td>
<td>456</td>
</tr>
<tr>
<td>God's Thoughts from eternity concerning his Elect</td>
<td></td>
</tr>
<tr>
<td>What thoughts we should have of outward comforts</td>
<td></td>
</tr>
<tr>
<td>Time, see Slavery.</td>
<td>313</td>
</tr>
<tr>
<td>Tools, see Iron.</td>
<td></td>
</tr>
<tr>
<td>Trading</td>
<td></td>
</tr>
<tr>
<td>Oppression in Trading a great evil</td>
<td></td>
</tr>
<tr>
<td>Tradesmen</td>
<td>314</td>
</tr>
<tr>
<td>Under-Tradesmen to oppress, is wicked</td>
<td></td>
</tr>
<tr>
<td>Tradesmen, see Meditation.</td>
<td></td>
</tr>
<tr>
<td>Trembling</td>
<td></td>
</tr>
<tr>
<td>Trembling due to God</td>
<td>416</td>
</tr>
<tr>
<td>Trembling, see Alteration.</td>
<td></td>
</tr>
<tr>
<td>Tribes, see Confidences.</td>
<td></td>
</tr>
<tr>
<td>Troubles</td>
<td></td>
</tr>
<tr>
<td>Great troubles at the raising of Christ's Kingdom</td>
<td>184</td>
</tr>
<tr>
<td>Truths</td>
<td>98</td>
</tr>
<tr>
<td>Truths not necessary to be imposed</td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>445</td>
</tr>
<tr>
<td>Vanity</td>
<td></td>
</tr>
<tr>
<td>The vanity of proud men</td>
<td></td>
</tr>
<tr>
<td>Priests may be vanity that seem to be much for God.</td>
<td>352</td>
</tr>
<tr>
<td>Vindicate</td>
<td></td>
</tr>
<tr>
<td>How the Saints are to vindicate Reproaches</td>
<td>410</td>
</tr>
<tr>
<td>Violence, see Magistrates.</td>
<td></td>
</tr>
<tr>
<td>Use</td>
<td></td>
</tr>
<tr>
<td>The use of Reason in Religion</td>
<td>440</td>
</tr>
<tr>
<td>W</td>
<td>303</td>
</tr>
<tr>
<td>Wait</td>
<td></td>
</tr>
<tr>
<td>How we are to wait on God.</td>
<td></td>
</tr>
<tr>
<td>Why we should wait</td>
<td>304</td>
</tr>
<tr>
<td>Way</td>
<td></td>
</tr>
<tr>
<td>To be guided in our way is a fruit of Love</td>
<td>32</td>
</tr>
<tr>
<td>The way to Uniformity</td>
<td>70</td>
</tr>
<tr>
<td>A way of Holy Revenge</td>
<td>108</td>
</tr>
<tr>
<td>Gods waies not our waies</td>
<td>118</td>
</tr>
<tr>
<td>Weeping</td>
<td></td>
</tr>
<tr>
<td>Weeping not suitable to a high Spirit</td>
<td>247</td>
</tr>
<tr>
<td>Wilderness</td>
<td></td>
</tr>
<tr>
<td>Wilderness, see Conduct</td>
<td></td>
</tr>
<tr>
<td>Wind</td>
<td></td>
</tr>
<tr>
<td>Creature-hopes are but winde.</td>
<td>202</td>
</tr>
<tr>
<td>Wives</td>
<td></td>
</tr>
<tr>
<td>Wives or Husbands not to be forced</td>
<td></td>
</tr>
<tr>
<td>forced on Children</td>
<td>Page</td>
</tr>
<tr>
<td>---------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Word</td>
<td>390</td>
</tr>
<tr>
<td>Work, see Drawn</td>
<td></td>
</tr>
<tr>
<td>Work, see Chief</td>
<td></td>
</tr>
<tr>
<td>One Work of the day of Judg-</td>
<td></td>
</tr>
<tr>
<td>World</td>
<td></td>
</tr>
<tr>
<td>World, see Honor</td>
<td></td>
</tr>
<tr>
<td>Worship, see Rule,</td>
<td></td>
</tr>
<tr>
<td>Corruption</td>
<td></td>
</tr>
<tr>
<td>Wrath</td>
<td></td>
</tr>
</tbody>
</table>

FINIS