A BRIEF
Commentarie
OR
EXPOSITION
Upon the Prophecy of
OBADIAH,
TOGETHER
With usefull Notes delivered in sundry
Sermons preacht in the Church of St. James
Garlick-Hith LONDON.

By EDWARD MARBURY, the then Pa-
stor of the said Church.

My song shall be of Mercy and Judgement; unto thee O Lord; will I sing.

LONDON,
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neere Pauls-Hump. 1649.

101. f. 72.
To my worthy friends the Citizens
and Inhabitants of the Parish of St. James
Garlickhithe London, all the blessings of
this life, and that which is
to come.

Have not without good cause inscribed this Commentary unto
you. First, those Sermons were
Preach'd amongst you: Secondly,
some of you have heretofore, often
importuned the publication of this, and some others
of my Labours: Thirdly you were my First
fruits, and therefore the First Commencement of
my Labours in this kind doth properly belong to
you. As then it is justly Dedicated unto you, so
I desire it may have your favourable acceptance,
and passe under the Convoy of your worthy names.
I have by me an Exposition of three other of the
the Small Prophets, viz. Habakuk, Zephaniah,
and Haggai, which together with this, are Licensed, and intended for the Press; but the charge of Printing being great; and the number of Buyers of Booke in these times (if we may believe the Stationers) very small; I thought fit to send forth this as Joshua did the Spies, to see what encouragement the rest may happily finde to follow after it. I am of Saint Austin's minde, who accounted nothing his owne, but what he did communicate, and professed himselfe to be of that number, qui scribunt proficiendo, & scribendo proficiunt, that write what they have learn't, and learne more by writing: and if the graine be good, it is fitter for the Market then for the Garner: What entertainment this will finde there, I know not; for mine owne part, I have taken the Counsell of the Wise; neither to praise, nor dispraise my owne doings; the one he saith is vanity, the other folly; others will be ready enough to save me that paines, to whose uncer- taine censure I submit my selfe to stand or fall before them.

Yet thus much I will make bold to say for my selfe, that I have done little or nothing herein without consulting the best Authors both Ancient and Moderne, to which I have added that light, which God by his Spirit revealeth in myunder-
standing, to disclose what his will is, and to suggest what I shall preach in his Church; as the bee gathereth honey, and scattereth it out of several sorts of flowers for the common good. So have I, out of these collected and gathered sundry honeycomb of truth, for the use and benefit of the publick.

All my desire is, to doe all the good I can, and to that end my tongue being suspended for some time, I have taken this opportunity to supply the defect thereof by my Pen. I am loth to lose our crown of rejoicing in the day of the Lord.

Animæ servatae, the saving of souls will procure us a better garland at the coming of Christ, than Cives servati, the saving of citizens did the ancient Romans. That is the onely mark we aime at, and (we be light and not smoke in the Church of Christ) the onely Subject and Matter of all our Preaching and Writing; And the saving of your souls a part of that bounden duty and debt, which by the just bond of thankfulness I owe unto you, especially; Testis est mihi Deus quomodo cupiam vos omnes in viscereibus Jesu Christi, God is my witness how much I have desired the good of you all in the bowels of Jesus Christ: and if I have not been able
The Epistle Dedicatory.

able to doe for you what I would, yet that I have desired and endeavoured it what I could, may deserve acceptance, or at the least will satisifie my owne Conscience. In a word, to see the welfare and happinesse of you and yours, how much will it revive his heart? who professeth himselfe

Your affectionate Friend and

Servant in the Lord,

EDW. MARBURY
A COMMENTARY OR EXPOSITION
Upon the PROPHECY of Obadiah.

VERSE I.
The Vision of Obadiah.

His short prophesie calleth to my remembrance the words of David concerning God: with the pure thou wilt show thyself pure, and with the sinner thou wilt show thyself from. (Psal. 18, v. 27.) For thou wilt spare the afflicted people: but wilt bring down high looks.

For in the former part of this prophesie God thundereth with the terrors of his judgments: in the latter part we hear the whisper and still voice of his mercy.

2 Things set consideration awork at First; Whose...

3. The title, which showeth...

3. The prophesie it self.
That we that do legere, read, may learn, degere sanitum vitas, to live the lives of saints, and do the church of God all the good service we can.

That God may be honoured in sanctis in the saints, as saint Jerome faith, honoramus servos, ut honor servorum redundat ad Dominum. This is the honour of God, and this is the praise of this prophet Obadiah; whosoever he was, he liveth in this prophecy, to preach the will of God to you, here present, and to let you know both the justice of God, against the enemies of his church, and his mercy to his own beloved people.

For as the Apostle doth say of Abel's faith, and by it, he being dead yet speaketh: so may we say of this and all other pen-men of holy Scripture, that by these works of theirs, though they be dead, yet they do now speak in the church of God.

Abel spake two ways: for there was—

1. Vox sanguinis, a voice of blood which cried for judgement; and

2. Vox fidei, a voice of faith, which is example for imitation.

Thus all Ecclesiastical writers do speak, and we in our studies do confer with dead men, and take light from them.

That is the reason that the elect of God do not arise to their full reward before, the resurrection of all flesh, because their works do follow them in order as they are done, and their light goeth not out by night. Death doth not quench their candle.

Thus the ancient fathers of the Church have left living monuments of their holy learning, and we come after them, and enter upon their labours.

They are unthankfull and spightful that despite their names, and refuse their testimonies which they have given to the truth, and blemish their memory, as if they were unworthy to be named in our sermons, or to their judgements to be held in any estimation.

It is the only way for a man gloriously to out-live himself to be the instrument of doing good to the church of God when he is gone hence, and is no more seen. Blessed is that servant whom his Master when he cometh shall finde so doing.
2. What? The Vision.

Some have confounded these two terms, Vision and Prophecy, as both expressing the same act of Propheticall vocation.

I finde three of these titles used together. Now the acts of David the King, first and last, behold they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer.

Where, though our English Translation do use the same word for Samuel and Gad, calling them both Seers: the Hebrew distinguisheth them; and a learned Professer of Divinity doth read in verbis Samuelis inspiciens, the Inspector; Nathan Prophetae, the Prophet; Gad videntis, the Seer.

I do not take these to be three distinct Offices, but three parts of the same Office. For,

1. Such must be videntes Seers, God must open their eyes, that they may see what the will of God is.

Balaam being to prophesie at the request of Balak against Israel, beginneth thus, Balaam the son of Beor hath said, the man whose eyes are open, hath said,

He hath said which heard the words of God, which saw the Vision of the Almighty, who had his eyes shut, but now open.

Therefore they must be videntes, Seers, for if the blinde do lead the blinde, you know where to finde them both.

2. Such must be inspicientes, inspectors; and that both in regard of the suggestion, that it be no humane phantasie, no fantastical illusion, but a divine and spiritual revelation.

As also in regard of the thing suggested, that they might rightly informe themselves in the will of God, and so farre as God revealeth it, in te videt in te manu dixit, that they may boldly say and maintaine, Sic dixit Dominus, thus faith the Lord.

3. Thus prepared they may be Prophets, that is, the Publishers of this will of God to them to whom they be sent.

So that Vision and Inspection belong to preparation; prophesie to execution of that Office; from whence, Docemur, we are taught

I. Doctrine.

The faithfull minister of the word of God must receive his...
information and instructions from the Spirit of God before he preach or prophesie.

We are ambassadors and messengers from God, and the warrant of our calling is our mission; the Apostle faith, How shall he preach except he be sent? for mission importeth his instructions in the errand.

God hath laid blame upon them that run unsent, and no man puttest himself in that employment but he that was sent as was Aaron.

The Son of God himself was sent, and when he came to do the will of him that sent him, he faith Lex tua Scripta est in ordo meo. he professeth to Nicodemus,

Verily, verily I say unto thee, We speak that we know, and testify that we have seen. And the Baptist faith, I saw and bare record. Christ giveth this account to his Father in his holy Prayer, I have given them the word which thou gavest me. For so saint Peter admonisheth, If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified.

If any man build upon this foundation of Jesus Christ, either timber, hay or stubble, the fire of God's Spirit will soon consume it.

If we build gold or silver, this fire will try and refine it.

Surely this vision was not oculare, but mentale, a divine revelation of the will of God: the eye is the most noble of the senses, and the most sure of the object; therefore he in the Comedy faith,

Oculatus testis unum pluris est faciendus quam auribus decem.

S. John. That which we have seen with our eyes that declare we unto you.

The understanding is the eye of the soul, and that seeth much more perfectly then the eye of the body: for as the Poet faith,

Fallunt nos oculi vagique sensus,

Ut turris prope qua quadrata surgit

Detritis procul angulis rotetur.

The distance of the object: and the debility of the organ can make the sight of the eye fallible: but intellectum rectus, a right understanding taketh light from the spirit of God which searcheth all things, etiam arcana Dei, even the hidden things of God.

Therefore
Therefore the Apostle desiring to fit Timothy for this holy calling admonisheth him of his duty, and faith,

Consider what I say, and the Lord give thee understanding in all things.

But false prophets had their visions and did boast of their revelations, and came as boldly amongst the people with Sic dicit Dominus, thus faith the Lord, as any true prophet of the Lord did.

Sathan will so transform himself into an angel of light, that you cannot know him from one of Gods holy angels easily, & he will carry the Metamorphosis so cunningly, that if it were possible he would deceive the very elect of God.

Simon Magnus called himself the great power of God. Celticus in scribent his oration for Paganisme, Vera oratio, a true oration.

Manichaeus calleth himself Manichaeus Apostolus Jesu Christi, the Apostle of Jesus Christ: and faith, Hae sunt salubria verba de fonte perenni.

Chrysost. faith that the Macedonian Heretics did say, Nos recta fide insedimus.

Saint. Aug. Nullus error se audet extollere, ad congregandas sibi turbas imperitum, qui non Christiani nominis velamenta conquirat.

Faustus faith, Salus quam Christus promisit, apud me est; ego dabo. Therefore that the hearers may be able to distinguish inter verum & verisimile, that which is true and truth like, and as the Apostle biddeth to try the spirits whether they be of God or no.

That we may beware of false Prophets, and know them from such as receive their instructions for their message from God, observe these notes of difference.

1. Is, Lawfull calling. We read of no true Prophet but he had a mission, as before. Christ took not this honour upon him to be the great Angel of the Covenant, but was sent by his Father.

But false Prophets run and are not sent, God sendeth none such on his errands into his Church.

But this is not so easily discovered, because none do make more shew of lawfull calling then the false Prophets do.

2. The application of the prophetic is a clearest signe; for the
1 Cor. 14. He that prophesieth, speaketh to men edification, exhortation, comfort.

This edification is building up of the Church of God; false Prophets seek the pulling down of God's Church, and the diverting of men from all good ways, they seek to hinder the course of the Gospel, and to discourage the hearts of them that fear God.

Here a false Prophet may have a true prophesie tending to the good of the Church, and the prophesie is to be received, and the Prophet refused, as Caiaphas prophesied; 

John 50

Expedit ut unus moriatur, it is meet one dye; and Balaam prophesied truly, yet was he a false Prophet.

3. By observing the aim and end of these Prophets: for such as prophesie aright, do say with Christ, non quaro gloriam meam, I seek not my own glory; But false Prophets seek either filthy gain, or they seek their own vain glory; the Apostle saith, They seek not, they serve not the Lord, but their own bellies.

4. God himself giveth this note of difference in the event of their prophecies;

Rom. 16

When a prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously.

And the name of a vision given to prophetic doth declare the certainty of the event; for it is a thing so revealed to the prophet as if he saw it with his eye.

Deut. 18

3. The persons of the prophets and their carriage doth detect them: for if they be men sanctified, and fitted with eminent graces for that service, the graces of God do testify of them: for God doth send none, but with all fit preparations for the execution of so great an office.

2. This title of vision doth give us assurance of all that followeth in this prophesie; for God revealed it, and the prophet saw it.

Therefore so many of you as desire to receive any good from the interpretation of this prophesie, remember that it is a vision and therefore bring your eyes with you to this place, not the eyes of your body only, but the spiritual eyes of your understanding, and pray with David, Ut videam mirabilia tuae, Lord, open show mine eyes that I may see thy wonders: Christ in open-
ing the eyes of the blinde who had lost their sight, and in giving
fight unto them that were born blinde, did declare himself so to
be more then man, that his enemies could not tell how to deny
his Godhead.

He worketh a greater wonder every day in his spirituall illu-
minations of mens understandings, by which the ignorant and
simple do learn knowledge, and poor men receive the gospel,
and as the Apostle faith, grace, rich in faith: and are declared
heirs of that kingdom which he hath promised to them that
love him.

Obadiah verse 1.

Thus saith the Lord concerning Edom.

2. The prophecie followeth: this hath two parts.

§ 1. Against Edom. ver. 1. to 16.
§ 2. For the Israel of God, 17. to the end.

The title of the first part is my text, Thus saith the Lord con-
cerning Edom. Consider here

1. The subject of the prophecie, Edom.

2. The author of it, Dicit Dominus, Thus saith

Lord.

1. Of the subject, Edom.

Isaac had two sons by Rebecca, Esau and Jacob. Esau was
called Edom, the reason of that name is thus given: Jacob had
made red pottage, and when Esau came from the field hungry
and faint, he said to his brother Jacob,

Feed me, I pray thee, with that red, with that red pottage, for I Gen. 15.

am faint. Therefore was his name called Edom, because he so af-
tected that red colour, being himself also red and very bairy.

This name doth maintain the memory of a quarrell; for he
bought that red pottage dear enough with the sale of his birth-
right.

Esau and Jacob are a figure of the Church of God, and the
Synagogue of Sarah; for they strove in the womb of their mo-
ther, so that Rebecca wondered at it, saying, If it be so why am
I thus?

The blessing howsoever usurped by Esau belonged to Jacob,
and when Jacob hath his right, Esau is angry.
A Commentarie or Exposition

From this natural Antipathy between these two brethren, and the grudge that the elder should serve the younger;

From the sentence of this difference, which was, I have loved Jacob, and I have hated Esau: there was ever mutual war and hatred between Israel and Edom: in their succeeding posterities: for the posterity of Edom did encrease both in number and wealth, and grew both many and strong.

Thus doth the world gather riches and strength and armeth itself against the Church of God, and therefore the Church is called Militant.

Concerning Edom is this part of the Prophecy, declaring both Gods quarrel against them, and his judgement threatened.

We may take notice here of one point by the way, Edom is a mighty people, a strong and rich nation, able to molest the Lords Israel; that God from heaven undertaketh the quarrell of his Church.

Do you not see that they whom God hates may have riches and honour and strength, and may increase, and grow into multitudes? how cometh it then to passe that so many in the world do measure the love and favour of God by thele outward things, as one flattered his Prince?

*O nimium dilecte, deo tibi militat aether.*

What though their oxen be strong to labour? what though their sheep bring forth thousands, and though they have the fruits of the womb, of the herb, and purchase lands *donec non sit locum*, till there be no room? what though they have power and high places? all this had Edom, whom God hated; and doth not our Saviour make it an hard thing for the rich to enter into the Kingdom of Heaven?

Outward things are the gifts of God, and he doth not value them at so high a rate as we do; he doth not care if his enemies have them.

His own Son when he took upon him our flesh, had none of them more then for necessity; and his Apostle perswadeth us, if we have food and raiment to be therewith content.

For there be snares in these outward things, and if God give not a blessing with them, they be the rods of God to scourge the sons of men, and great impediments to godly life.
There is an Holy use may be made of them, but they are not our happinesse, seeing they whom God hateth may have them in a greater abundance then those whom God loveth best.

2. The author of the Prophecie.

Thus faileth the Lord.

This is the assurance of the truth of all that followeth in this Prophecie, and it is the ground of our faith to beleive what is here revealed: it is no passionate motion in the heart and affections of the Prophet against Edom, but it is the word of the Lord.

These be the bounds that are set to the Prophets and Holy ministers of the Lord, we may go no further then the word of the Lord. Christ himself faith often, "The word which thou gavest me, I gave them."

And Balaam did his office and calling right when he told the king of Moab, "Lo, I am come unto thee, have I any power to say anything? the word that God puteth in my mouth, that shall I speak."

"Must I not take heed to speak what the Lord hath put in my mouth?"

"All that the Lord speaketh, that must I do."

And Balaam said unto Balak, "Spake I not to thy messengers saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own minde, but what the Lord faileth, that will I feake."

When God designd Jeremiah to the office of a Prophet, who did fear to undertake that great employment, God said to him, "Say not, I am a childe: for thou shalt go to all that I shall send thee, and whatsoever I command thee shalt thou speak."

When our Saviour sent forth his disciples, he so limited them, "Teach them to observe all things whatsoever I have commanded you.

And accordingly Saint Paul doth profess, "First of all I delivered unto you, that which I also received."

Thus doth the Apostle again profess, being accused of the Jews,

"I obtained help of God, and continue unto this day, witnessing unto you, &c.

C 2"
to small and great, seeing no other thing then those which the prophets and Moses did say should come.

1. This limitation we finde in the titles of our office: for we are the Lords workmen, and we must do his work, not our own: the Lords builders, he provideth the materials; we work not by great, but day-work.

We are the Lords Messengers and Embassadors, we may not digresse from our instructions, the messenger of the Lord must speak the Lords message.

2. This is necessary in respect of those to whom we are sent, for the setting of their faith: So the Apostle hath declared it;

And my speech and my preaching was not in the entitizing words of mans wisdom, but in the demonstration of the Spirit and power:

That your faith should not stand in the wisdom of men, but in the power of God.

But we speak the wisdom of God in a mystery.

There is nothing that giveth faith firm footing but the word of God.

That is the Lords fan which purgeth away the chaff and trash from the good corn.

That is the bread of our fathers house: words of mens brains be the husks that the prodigal gathered up in his famine.

That is the two edged sword, that divideth between the bone and the marrow, that is the medicine that searcheth the sores and diseases of the inward man.

Humane wisdom put into the best words is but as a wooden dagger, it may dry beat, it will never kill the body of sin; it is an unguent, it corrodeth not.

3. Great is the danger of those that shall speak any thing, but the word of God to Gods people, or shall conceal any thing, of that which is given them to speak.

So God faith to Jeremiah,

Jer.1.17. They therefore tuffe up thy loins, arise and speak unto them, all that I command thee, be not afraid of their faces, lest I destroy thee before them.

Eze.3.18. And to Ezek. If thou sound not the trumpet, nor give warning to the wicked man of his wicked way; his blood will I require at thy hand.

This is not your own trumpet, but the Lords; ours giveth an uncertain
From hence both the Minister and the people have their lessons.

1. The Minister.

We are taught to exercise our selves in the Holy studies of the word of God, that we may be able to divide the word of God aright, that we may wisely understand the word of God, to be able to minister the word of God in due season.

The ignorant and unlearned man is no fit man for this employment: to such faith God, because thou hast refused knowledge, I will also refuse thee: thou shalt be no priest to me. 

For why should any dare to intrude himself into this great service to teach others in the Word, seeing himself untaught? for the priests lips should preserve knowledge: and the people must seek the law at their mouth. 

Deut. 4:3

Doth any man send a lame man of his errand, or put his message into the mouth of a dumb man. We are the Lords messengers.

Deut. 15:17, 22

Doth any man set an unskilful man to build, that knoweth not how to use his tools? we are the Lords builders.

1 Kings 19:15

Doth any man set an unexperienced man to take charge of his sheep? we are the Lords shepherds of his flock.

1 Kings 19:15

Jehovah took the right way to destroy true Religion, and to set up Idolatry: He made of the lowest of the people priests of the high places: whosoever would be consecrated him, and he became one of the priests of the high places.

1 Kings 19:15

And this thing became sin to the house of Jehovah, even to cut it off, and to destroy it from off the face of the earth.

1 Kings 19:15

Surely such ministers though they have the outward calling of the Church, yet do they want the inward calling of God, and being darkness, they possess the place of light, and they are blind leaders of the blind, as Christ calleth them.

Two sorts of ministers are here excluded.

1. Those that know not what the Lord faith, and therefore use the Holy calling of the Ministry, but as a means for their maintenance, without care or conscience of feeding the flock of Christ: and who is to them because they preach not the Gospel: they abuse the wool and milk of the flock, and have no right to the
the inheritance of God, that is the tithes of the People.

2. Those who know not, understand not the word of the Lord, yet trusting to their own natural parts do boldly step up and usurp the chair of Moses, and are imperatorum magistri, teachers of the unlearned, before they have been peritorum discipulis, Schollers of the learned. And these are the more dangerous of the two: better an unpreaching Minister that readeth the Word of God distinctly, then an ignorant preacher, that presumeth ex puris naturalibus, from his pure Naturalls to deal with those things which are too high and deep for him.

2. Ministers are taught their great duty of faithfulness, of which the Apostle faith.

Moreover it is required of stewards that a man be found faith-
full.

He must say, Thus faith the Lord. That is,

He must say

1. Quod dicit Dominus, What the Lord faith is the truth.
2. Omne quod dicit, All that, all the truth.
3. Quamodo dicit. In the same manner, Thus.

1. For we may not go from our instructions to speak of our selves any thing, but we must first receive from the Lord, and then we must speak that.

It was Nathans errour when David did open to him his purpose for building of the Lords house, that before he had understood the will of God therein, he encouraged him, laying, Do all that is in thy heart: and therefore he was sent again to him to unsay it.

2. Neither may we suppress any thing of that which is put into our mouths: the Apostle faith, We cannot but speak those things which we have seen and heard.

And Saint Paul faith to the Elders of Ephesus, I take you to record this day, that I am pure from the blood of all men: for I have concealed nothing, but have revealed to you all the counsell of God.

For surely as God told Ezek., It is as much as our salvation is worth, to leave any part of Gods revealed will in Scripture un-
taught.

3. Neither may we change the manner of Gods speakings:
for there is a form of Doctrine delivered to us, and there is a form of words; we must not only say, This, but Thus saith the Lord.

For so Saint Peter admonisheth, If any man speak, let him speak as the oracles of God. Not mingling humane fancies with divine Doctrines: not mingling words of humane wisdom with Holy exhortations: not mingling our own spirit of contradiction, with our confutations of the adversary: not mingling any of our own spirit of bitterness and passions with our just apprehensions of fin, drawing against Satan and fin no other sword but the sword of the Spirit, which is the word of God.

Thus shall we be unto God the sweet savour of Christ, in them that are saved.

We shall meet with many discouragements in this our office, and we shall lose a great deal of labour; but so did our Master, it is his complaint:

Though never any were so sufficient for this service as he was; Isa. 49:4.

1. For his calling, The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name. v. 1.

2. For his fitting to that calling, He hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me, and made me a polished shaft. v. 2.

Yet he complaineth. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain. v. 4.

Yet his comfort was, Yet surely my judgement is with the Lord, and my work, or my reward, with my God. Obj.

Here some think that the limitation of us to Thus saith the Lord doth so restrain the minister of the word to the word of God, that it is not lawful to mention the names either of the ancient Fathers of the Church, or of any Heathen writers in our sermons.

A point toucheth somewhat to the quick by a great and learned Divine even upon this text in print.

To which my moderate and just answer is,

1. That as there is authoritas Scripture, the authority of Scripture which is the ground of faith; so there must be testimonium Ecclesiae, the witness of the Church, as Vincent, Lirinensis well adviseth,

Quia Scripturam Sacram non uno eodemque sensu universi accept it., Add.
And in this case not having Antiquitatem ministram, universal consent, and we are put to it to search out, what the most learned, & most sincere Divines in all ages have taught concerning this point, & here there is a necessity of consulting and declaring the constant judgement of the Church for the Testimony to the Truth.

2. In all points of doctrine it giveth a great assurance to our hearers of our faithfulness, if we declare our selves to be such as feed our hearers with the same Bread of Life which our fathers before us did break to their children.

3. Whereas it is surmised that these citations of fathers be but a pride of our feeding, and a vain boast of our learning:

It were more charitable to think,

1. That our humility is such, that we are not ashamed to profess by whom we learn any thing.

2. That we have so unworthy an opinion of our own judgments, that we chuse rather to apply the learned judgments of those that have gone before us, then our own.

And who can deny but that our Preaching out of them is with the warrant of our Text. Sic dicit Dominus: Thus saith the Lord, if the Lord spake by them to his Church?

For the use of Heathen writers, I onely say with S. Aug.

Omnis scientia in genere bonorum est.

In arundine sterilis potest una pendere.

Truth is the language of God, and if ignorant men, wicked men, Devils do speak truth, we may quote and write them, and we may say truly, Sic dicit Dominus, Thus saith the Lord.

The prophecy of wicked Balaam and of Caiaphas was the word of the Lord; and the confession of devils testifying of Christ, is a good confession, there is no wrong done to the word, Qui non est contra me, mecum est. He that is not against me, is with me.

2. The hearers lesson.

You are all taught to receive this wholesome doctrine which the Minister preacheth from the mouth of the Lord.

It is not you that speak, saith Christ; be that hath ears to hear must hear. Quod Spiritus dicit, what the spirit speaketh.

When we tell the house of Jacob of their sins, this is the word of the Lord.
When we say unto you going in an evil way as Lot to the Sodomites, Do not so wickedly, Do not say, Durum est hic sermo. he rayled to day against swearing, or against drunkennesse, &c. I will tell you how you shall receive both comfort and great profit by our Ministry; and the word is given to profit withall. Do not my words do good to him that walketh uprightly? recto judicio: rectis moribus.

I will give you a fair example. Israel said to Moses, Go thou now near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it. God took it well, and said to Moses, I have heard the voice of this people, they have well said, all that they have spoken. We must tell you, that the Word of the Lord which he senteth forth in our Ministry, shall not return to him empty; it shall finish the thing for which it was sent. Therefore take you heed how you hear, and consider what we say: hide the Word that we Preach in your hearts, that you sin not against God.

If we do our duty he that heareth us and receiveth us, receiveth Jesus Christ that sent us, and in these earthen vessels rich treasures are brought unto him. He that refuseth us & our Ministry, refuseth him that sent us; and the Word of the Lord which we bring to them, will prove a rod correction to chastise them, and although they feel not the pain presently, it will be owing to them till affliction or Death assaileth them, and then they will remember the Word of the Lord with much horror.

Obadiah v. 1.

We have heard a rumour from the Lord, and an Embassadour is sent among the Hebræan. Arise ye, and let us arise against her in battell.

We are now come to the Prophecie it self, which holdeth to the end of the sixteenth verse: The parts whereof are four.

1. The judgement intended against Edom, v. 1, 2.
2. All the hopes of Edom despaired, v. 3, 4, 5, 6, 7, 8, 9.
3. The cause provoking God to this severe proceede against them, v. 10, 11, 12, 13, 14.
4. Gods revenge upon them, v. 15, 16.
1. In the judgement intended, observe

1. The discovery thereof.
2. The effect of it

1. In the discovery, observe

1. By whom it was discovered.
2. How, two ways, { 1. By a rumour from the Lord.
   2. By Embassadors.

1. To whom this threatened judgement was discovered, we have heard. We, that is, the prophets of the Lord; for although Obadiab writ this present Prophecy, yet was not this judgement only revealed to him, but to many more of the Holy Prophets; for so faith the Prophet Amos,

Surely the Lord will do nothing, but he revealeth his secret to his servants the prophets, not unto one only, but to more.

Amos 3.7.

And so fully was this revealed to Jeremiah, that he doth prophesie even in the same words against Edom, but under the name of Bozrah, which was the name of a Principall city in Edom, as appeareth Gen. 36. 33. the words of the Prophecie are these.

Jer. 49. 13.

I have sworn by my self, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes.

I have heard a rumour from the Lord, an Embassador is sent to the Heathen, saying, Gather ye together, and come against her, &c. The margents of the Bibles refer you to that place.

Deut. 2. 7

The Lord gave great charge to Israel concerning Edom, Thou shalt not abhor an Edomite, for he is thy brother.

Yet because the Edomite was ever an enemy to Israel, God revealed his judgement against them to many of his Prophets.

Balasam foretold their subjection to Israel, And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall he come that shall have Dominion, and shall destroy him that remaineth of that city.

Num. 24. 18. 19.

Ps. 137. 7. The Psalmist prayeth for their punishment, Remember, O Lord the children of Edom.

It had not been lawfull for the Prophet to have provoked the
the justice of God against Edom, unless God had revealed his purpose of judgement intended against them, to him.

For David's imprecations be all Prophecies.

The burden of Dummah, that is of Idumaea.

He calleth unto me out of Seir, Watchman, what was in the night? &c.

The sword of the Lord is filled with blood: it is made fat with fatness, &c. for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumaea.

Rejoice, and be glad, O daughter of Edom, that dwellest in the land of Uz, the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

As to the young man, Rejoice, O young man, Iron. q. d. Make thee merry whilest thou mayest, for thou art like to have sorrow and care enough.

Amos also foretold as much.

Thus saith the Lord, For three transgressions and for four I will not turn away the punishment thereof, because he did pursue his brother with the sword, and did cast off all pity, and did tear perpetually, and kept his wrath for ever.

Which causes are after in this prophecy alleged.

But I will send fire upon Teman, which shall devour the palaces of Bozrah.

Thus saith the Lord God, because that Edom hath dealt against Judah by taking vengeance, and hath revenged himself upon them, I will also stretch out my hand upon Edom, and I will cut off man and beast from it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to my fury, and they shall know my vengeance, saith the Lord.

Son of man, set thy face against mount Seir, and prophesy Cap. 35.

against it.

And say unto it, Thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out my hand against thee, and I will make thee most desolate, &c.

I may lay now as the messengers sent to bring Michaiah to Mea's King Ahaziah said, but in a Contrary, Behold the words of the

Prophets.
Prophets declare evil unto Edom with one mouth.

And now you see what reason this Prophet hath to say, we have heard, for God hath revealed this threatened judgement to his servants the Prophets, and with one mouth they declare it. From whence we are taught

1. That the decrees of God's judgement upon the wicked are constant and unchangeable.

2. For God is without variablenesse and shadow of alteration. The word is gone out of my mouth, it shall not return empty, but it shall finish the thing for which it is sent; repentance is hid from mine eyes.

God is not as man that he should repent: he hath sworn in his wrath they shall not enter into his rest. and

The Lord hath sworn, and will not repent.

2. From the nature of the wicked against whom he threateneth judgement, for they have hearts that cannot repent, and therefore they heap up wrath against the day of wrath; God's hatred doth deprive them of all the means of grace and none can be effectual in them, or to them: and he hath said, I have hated Ephan.

Sin is folly, sinners are fools; bray a fool in a mortar, yet will not his foolishness depart from him, therefore they are under the rods and scorpions of wrath, and cannot avoid the same.

3. From the faithfulness of his Prophets, for the Prophets of the Lord that threaten these judgements from his mouth shall not be found liars: seeing their Prophecies are no self-given notions, but inspirations of his Spirit, which is the Spirit of truth.

You know how Jonah was troubled to be a messenger of judgement to Nineveh, when he was periwed that God would shew them mercy, and so his Prophecy fell to the ground: he could rather have looked on to see the utter destruction of Nineveh, then that his Prophecy should be found unperformed, therefore he went another way at first, would not come to Nineveh, & when he had prophesied he went out of the city, & there expected the event of his Prophecy; & was angry that it succeeded not.

Quer. We finde that in that example God changed, and repenteth him of the evil which he had threatened against Nineveh, how then do we say, that the judgements of God against the wicked be unreverable?

And God saw their works, that they turned from their evil way,
and God repented of the evil that he had said he would do unto them: and he did it not.

Sol. To this we answer, That God's repentance was no change of his mind, or any alteration of his counsel or decree, but a deferring of the execution of his judgement.

The change was in Nineveh, and the repentance was in them; they humbled themselves before God, and they both did the works of mortification, and they also believed God: this was Cap. 3:10, a justifying faith, which is Credere in Deum; to believe in God, but an historical, which is Credere Deo, to believe God.

And God would have his Church see, that if Ahab humble himself, and go in sackcloth; if Nineveh give over evil works, and repent them of their sins, he will turn from the fierceness of his wrath, all to encourage repentance. But Jonah was a true Prophet of God's judgement, their repentance was not pene-
tentia non pene tenda, a repentance not to be repented of: for they resumed their evil ways: and Nahum doth renew the threatenings of Jonah, and declareth the Lord's judgements against Nineveh.

For the repentance of the wicked is but for a season, and as it is temporary, so it removeth judgement for a time; but they returning to their sins, he returneth also to the execution of his intended punishment.

So Ahab was forborn for a time upon his humiliation, but he escaped not the hand of judgement: for God cannot lie.

His Prophets speak sure words, as the Apostle, faith, We have a more sure word of Prophecy, to which you do well if you take heed 2 Pet. 1:19 as to a light, &c.

Que. When Abraham had heard the decree of God against the transgressing cities, did not he know that God's decrees of judgement were immutable? how then did he solicit God for the reverting of the same? did he well in so doing?

Sol. Abra hams plea doth clear this point: for upon the first notice from God, of his intended judgements, he pleadeth for Sodom, not to turn away the wrath from the ungodly there: but he faith, Will then also destroy the righteous with the wicked? &c. Gen. 18:29.

The care of Abraham was for the place and for the persons of the righteous; he doth not solicit God for the wicked there.

Again, to pray for the ungodly and wicked to divert judg-
ment from them when God hath revealed his displeasure against them, is not unlawfull.

1. Because Christian charity hopeth all things, believeth all things.

2. Because many of God's judgements are temporall, and his anger against the sons of men continueth not long, so that we may hope, that either God may divert the evil, or mitigate the same, or give patience to bear it, or sanctifie the chastisement, ad dignam emandationem, for their amendment, for onely the Lord knoweth who are his.

When Saul was rejected, and Samuel was the messenger of that heaviest judgement, yet Samuel did not cease mourning for Saul until the day of his death.

That is the most effectual manner of praying, even that which the Holy Ghost useth in us, with sighs and groans: Plus solum quam afflatus. Thus when Abraham saw Ismael cast out for a scorn and persecutor of Isaac, yet he prayed, O that Ismael might live in thy sight. And God said, I have heard thee also concerning him, some hat is obtained. Therefore let us still be praying for all men.

Especially seeing God doth not make us of his counsell so far as to declare to us whom he accepteth, and whom he rejecteth.

From this lesson of the certainty of the judgements of God upon the wicked, certain, whether we consider the nature of God without change, or the weakness of man without any possibility of resisting, or the nature of the reprobate without any ability of repenting. We are taught,

1. To rest in the decree of God; let us know, that he cannot deny himself; and therefore though wrath go not out from the Lord presently, and although his judgement is delayed, yet let us resolve that upon the wicked he will rain snares, and he will break the impenitent with rods of iron.

He was an hundred and twenty yeers preaching to the old world, and they repented not, so long was he ere he would pluck his hand out of his bosome: yet at last he smote the World with a great slaughter, and drowned all but eight persons.

Two Errours do grow in us, if we do not wisely weigh this doctrine.

1. An Errour in judgement.

These
These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself. as Aug.

Deum quia non pateris altorem, vis habere participem. quia maleficia tua placent tibi, tu putas etiam ea placere mihi.

2. An Error in manners.

Because sentence against an evil work is not executed speedily, Eccles.9. therefore the hearts of the sons of men is fully set in them to do evil.

For indeed what maketh men to walk so unconscionably on earth, blaspheming the sacred name of the highest Majesty, polluting his holy Sabbaths, making their belly, their penny, their pleasure their God; but this corrupt opinion of God, either not seeing or not caring, or pardoning of sins, the presuming on his mercy, not knowing this, that the judgments of God, howsoever deferred, will surely light where they are threatened.

Therefore let every man in hearing and reading of the word of God, observe his owne sins, how they are threatened, and let him know that he hath no way nor means but by his serious repentance to escape that judgment.

1. Let us take heed of dallying with the Almighty God, for be not deceived, God is not mocked; they that think to finde him when they lift, know not that there is a time when he will be found, and they that negelect that time, do lose their reason of him.

2. But especially let men take heed of abusing his patience, and making that a motive to, and a strength of sin; for Læsa patientia fit furor, patience abused turns to fury; when men sin against the mercy of God, they spill the medicine that should heal them; they cut the bough that they stood on, for it is that which keepeth our heads above water, and standeth in the gap.

3. To conclude, let men take heed of falling so farre from God, as to make a covenant with death, and an agreement with hell; that is to make peace with Satan; for this bed, the Prophet faith, is too short, and this covering is too narrow to cover us.

We are taught here not to repine at the present prosperity of the wicked.

This hath much disquieted very godly persons; David confesseth it to have unrested him, and his foot had almost slip.
It made some wise men among the heathen doubt, An fit providentia, whether there be a providence; and no humane wise some can maintaine providence, because bonis malis fit, good men suffer.

There is a parting of the red sea, and then it will appeare who be Israelites, and who be Egyptians.

What if it last prosperous all their life long? at the parting of the soule and body Lazarus and the rich man shall seele a change; therefore grudge not the wicked their pleasures of sin for a season.

2. By what means this intelligence of the judgement against Edom was given: the meanes are two.

1. By a rumour from the Lord.

2. By the Embassadours sent from the Heathen.

1. The rumour from the Lord.

Jeremiah useth the same word, the Interlin. auditem audivi. Jer 49.14

His meaning is as before is express, that God hath put this prophecie in the mouth of many of his Prophets, so that it is not a particular instint by revelation to some one, but a rumor, that is a general opening of the same, filling the mouths of many, which declareth the content of the Prophets in this Prophecie.

It advanceth the message of God amongst men, when the Lords trumpets doth Dare sonum certum, give a certain sound, when they all agree together as one man in the ministry thereof.

The messenger that came from Michaiah to bring him to the two Kings Jehoshaphat and Abijah, thought he had used a great argument to perwuade Michaiah to Prophecie good successe to that intended expedition against Ramoth-Gilead, saying,

Behold now the words of the prophets declare good unto the King, with one mouth; let thy word, I pray thee, be like the word of one of one of them, etc.

These false prophets all joyned together to flatter that expedi tion: God revealeth the secret hereof by Michaiah, there was an evil spirit offered his service to God, saying.
The Prophets and Ministers of God do confess in their message; and Satan that studieth the ruin of the Church doth his best to make his false prophets agree all in a tale, to make the fairer shew of Truth, that he may deceive many.

It is one of the great objections of the Papists against our Religion, that it cannot be the Truth of God, because we Ministers do not agree in the Preaching thereof.

To whom we answer: That the Church of England, in all points both of Religion, and Discipline, is as a city which is not united within itself: if some particular Persons in the Ministry leave the way of the Church, and go in their own way, that is no fault of the Church, but the Schism of Private men.

Such as they are discovered, so are they restrained and separated from the rest: to Roman them. Parsim qua visis causas objectionem. Personal oppositions do not suffer imputation upon any entire Church of God.

And we say to the Roman Church, Novimus et quia, &c.

For we have good evidence even from their own weightings, that the Church of Rome hath in later times differed from those Tenets, which in former times it hath maintained; not in matters of light moment, but in the main points of Christian Religion.

1. For the books of Canonical Scripture, the learned of former times did refuse all those books which we call Apocryphall as well as we; yet the Council of Trent hath since placed them in the Canon, and given them equal authority with the Canonical Scriptures.

2. For the sufficiency, their own best learned have heretofore acknowledged the same as much as we.

3. The vulgar translation hath been by their learned refuseth, the original preferred.

4. For the conception of the Virgin Mary without sin, it is not yet determined in the Church, yet contradictory stories are allowed.

5. The distinction of Mortal and Venial sins.

6. The Doctrines of merite, of supererogation of the Seven Sacra-
Sacrements, of Transubstantiation, of Purgatory, of praying to Saints, worshipping of images, Indulgencies, Popes supremacy, all refused.

Therefore let them no longer charge us with differences; our Church doth maintain one Truth in all these things, with the former Church of Rome, against this that now is.

Therefore let us observe the settled doctrine of the Church in which we live, and receive that against the perverse oppositions of all schismatical coiners of new Doctrines, and that is the safest way for us to walk in, for this rumor Domini is no rumour of the Lord.

Doctrine 2. Because it is audita a Domino, heard from the Lord, whence we are taught to distinguish between the rumours which we hear from men, and those rumours which we hear from the Lord; let us judge them by the word of God, and let us learn of the Church, the Spouse of Christ, who best discerneth these spiritual things, because they are deposited with it, and the Spirit of God is with it, and abideth with it for ever.

How holy Scriptures must be interpreted.

Let every man put his own particular fancies and humours to silence, and as the Apostle saith, let us receive with meekness the word of God, and let it be grafted in us.

For the word of the Lord endureth for ever, that is like him that gave it, without variableness, there is in it no shadow of change.

It was David's rest, Andiam quid loquatur Deus, I will hear what the Lord speaketh.

And that we may hear this rumour of the Lord profitably, The Word is given to profit withall. Let me shew you who they be that receive the word of God profitably; these namely who

1. Receive it in their understanding.
2. in their judgement.

1. In their understanding, knowing what the Lord speaketh in his Word, for the Word is the revelation of the good will of God.

To this is necessary.
1. A preparation to this understanding.

2. An use of the means.

For the preparation of our understanding, two things are necessary as Saint Paul speaketh.

1. Be not conformed to this world: this world is our enemy, we must shake off all acquaintance with it: it is the serpents fair fruit, wherewith he tempteth us, he setteth the eye and the heart a lusting, and filleth us with the pride of life.

Christ first separated his disciples from the world, then he fitted them to his service.

They deceive themselves that think they may embrace true religion, and the world too, following the vanities of fashion, and surfeiting in the pleasures of life: for Godliness and vanity cannot dwell together: and the god of this world blindeth the eye of the understanding that they which love the world, cannot love God; and the secrets of the Lord are revealed to none but such as love and fear God.

2. Be ye transformed by the renewing of the minde: that is, be ye new Creatures, castling off the old man which is corrupt: for this new wine must be put in new casks.

We must sing a new song, Canticum novum, novus homo, a new man, none else can sing it: therefore David desired For novum a new heart, and spiritum rellum a right spirit: it is the only new fashion as in many of ours, to renew the old fashion, the image of God stamped in us in our Creation, which is decayed, & repaired anew by the image of the new Adam who came to restore us.

2. A use of the means, which are,

1. Delight in reading of the word; give attendance to reading: what though thou understand not what thou readest? no more did the Eunuch: but God sent Philip to him: he was in the way of illumination.

Idle and wanton books take up too much of our time from the reading of God's book: rumor populi, a rumour of the people takes us from reading this rumor Domini, this rumour of the Lord.

Yet these things are written for our use; and only these things make the man of God wise to salvation.
2. Meditation, for that helpeth the understanding, and layeth up what we read, in the memory, that we may know where to have it again when we have need of it.

_Luk. 2.51_ It is said of Mary, that she kept all these sayings in her heart.

_Eccles. 12._ The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

Truly the cause of all our sins and frailties is want of meditation in the Word, want of keeping it in our heart, we see in our selves, how we are affected here in hearing of the Word of God; if we did meditate on it, we should have the same affections still.

3. Hear the Word preached, for this is God's ordinance for the saving of souls; _Ezra had a pulpit of wood made him, he stood up, he read the law, and gave the sense, and all the people heard the marvelous things of the Law._

But it is said, All the people were attentive, both men and women, yet be preached not by the glass, but from morning till mid-day; and _Paul preached from evening till midnight_; for it pleaseth God by the foolishness of preaching, to save those that believe.

Be swift to hear.

4. Meditation is necessary also after hearing the word in the publick Ministry: for the Minister speaking to a mixed auditory, if he divideth the word aright, he hath a portion for every hearer, milk for some, stronger meat for others; some have need of information in things unknown, some of comfort, some of resolution in doubt, some of confusion of errors, some of shewing how they have need to have their dullness spurred, others their deadness quickened, others their weakness strengthened, others their young and hopeful beginnings, encouraged, others their zeal enflamed.

_Conference is another good means to increase our knowledge_; for one man's memory may help another's, so one man's understanding may be more clear then another's: for as we are many members of one body, so have we many graces bestowed upon us to make us useful and helpful one to another.

Conference one with another, especially with our minister, doth call to mine that which might else have slips away from us, and the very purpose of conference doth add a desire to learn by the Word, that we may rather teach then be taught.

2. We
2. We must receive the Word of God in our judgement.

This is the wisdom that teacheth us to make use of it: for knowledge is not for itself, but for use; we shall know whether we have wisely heard the Word by two things.

1. By the encrease of our faith.

2. By our new obedience.

1. By the encrease of our faith: for faith cometh from the saving hearing of God's Word; the Word is not the power of God to salvation, but only where it begeteth faith.

The Word never profiteth where it is not mixt with faith in them that heareth it.

So soon as Samuel took the faith of Enoch, and made his doubt of the Word of God, the Word had lost the power of God in her to preserve her.

2. By our obedience: many boast of their knowledge, the Apostolic faith. He that doth think he knoweth anything, that is proud of his knowledge, and knoweth his knowledge for it self, knoweth nothing yet as he ought to know.

For religious he knoweth not more than his praedestin.

What is it for a man to get a clear and godly glass, and to behold his face in it, and to forget presently what his form is? such are the knowers of the Word, as Saint James saith, that are not doers of the same.

And what profit is it to us to know our Master well and not to do it, but the gain of many stripes?

Here is a great judgement threatened: the Prophets intelligence is rumor Domini, a rumour of the Lord.

There is great cause of fear when God doth give oue what his judgements shall be, and how he will punish for his word is like the sword of Saul.

It never returned empty from the blood of the slain.

We have no particular prophecies that do point out our nation, as this and many more did point out Edom for judgement, but yet we must not neglect the voice of God's word.

As faith layeth hold on the general promises of God to his Church, and applieth particular examples in Scripture, so...
the building of us up in comfort:
So fear layeth hold on the generall threatenings of Gods judgements, and applieth them to the begetting and increasing of terrow.

So that when ye shall hereafter see what sins Edom committed, we shall perceive how those sins provoked Gods anger, and how severely God threatened them, you may say, Auditem audivi a Domino, We have heard a rumour from the Lord; that if the land we live in, or we that live in this land, be guilty of these sins, we have no quietus eff, no discharge against these plagues; for these two go together,

Come out of her my people, that you be not partakers of her sins, and receive not of her plagues.

The drunkard may see in Noah and Lot who sinned but once that way, how God did punish that sin. Miriams sin refisting Mose.

The adulterer may see in David, that God spareth not his own beloved children, he maketh their sins smart upon them.

But the examples of his judgements upon the reprobate are full of terrow: Cain, and Saul, and Judas, Korah and his company.

This is Rom 8:14, The Scripture dealeth plainly with us to tell the Church these things, ne veniant in locum tormenti, that they come not into the place of torment.

4. To comfort the hearts of such whose consciences are tender, and who do joyn, with care and fear, revenge upon themselves, and all to destroy the body of sin.

Many of these do too much discomfort and deject themselves, about giving themselves over, as if they were vessels of wrath or deemed to destruction.

Sathan uetch fiery darts to such, and by all means tempteth such to despair; he faith unto them, Non est tibi salus in Deo tuo, there is no safety for thee in thy God.

Therefore to such I say, Take heed, and examine well the suggestion, hearken diligently si rumor sit a Domino, if it be a rumour from the Lord.

Sathan laboureth most against our faith, for that is the victory by which we overcome the World.

Christ told Peter, Sathan hath desired to winnow thee: he
knew which way he bent his strength: *Drave ine desicere sites tua*, Luke 22. 33.

*I have prayed that thy faith fail not.*

Our own fear is another great enemy to our peace; for when we do consider our selves, and how weak our faith is, we do presently apply to our selves all the judgements of God.

Yet this is *rumor* a *Domino*, a rumour from the Lord.

The Lord hath delight in this broken heart, he will repair and build up the breaches thereof; the ground that is thus broken up is fittest for the immortal seed of his Word, and of his Grace to be sown in it, to bear fruit.

What a woeful cafe was *David* in when his foot had almost flipt, when he feared that God would no more be intreated, and hearkened to the rumour of his conscience, till God who is greater then the conscience refreshed him with his sweet consolations.

And saint *Paul* hearkening to the rumour of his conscience, crieth out, *O wretched man that I am*, who shall deliver me, &c. but the sweet and comfortable voice of joy is heard in the tabernacles of the righteous: as there, *Thanks be unto God through our Lord Jesus, &c.*

Therefore as he faith, *When you hear of wars, and rumours of wars, be not afraid*; that is, fear not servile nor despairingly, for the end is not yet.

**Obadiah v. 1.**

*An ambassadour is sent amongst the Heathen: Arise ye, and let us arise against her in battell.*

2. Means of the intelligence, *An ambassadour is sent amongst the Heathen, This is rumor populi, a rumour of the people: for commonly rumour of war doth go before war, seeing the preparation of war cannot be concealed.*

Concerning this Embassadour the learned *Expositours of this Prophecie* are not well agreed.

Some think he is some Prophet of the Lord sent to stir up a war between *Edom* and other Nations.

Others that one Nation doth by Embassadours stir up another against *Edom.*

*The 70 read it allegorically in certain whereupon some*
understand that God sent his Angel to provoke this war.

The point material is agreed on by all, that God hath an
hand in this judgment, and he uleth the nations for a rod to
scourge Edom.

This rumour of warre is terror Domini, the terror of the Lord;
And it stirreth up and awaketh those that are in danger, to look
to themselves, which doth shew that this judgment threatned
against Edom shall not surprize them suddenly, they have warn-
ing to stand upon their guard, and to arm themselves against
invation.

This is therefore declared as I conceive, to shew the carelesse
security of Edom, that would take no warning, for that is ex-
press in the prophecy of Isaiah in the burden of Damascus, con-
tempt and scorning of their warning: for he calleth unto me out
of Seir, Watchman, what was in the night? Watchman, what was
in the night?

As desiring the Prophet, who had foretold their night of
calamity, which should put out their candle, and leave them dark-
ling.

For if the voice of the Prophets will not move them, how
will they take it when they shall hear the nations sending Em-
assadors one to another to confederate against them?

But the wicked are despisers, they will take no warning.

The old world made a scorning of Noah's preaching and build-
ing, and thereby vexing his righteous soyle, even to the day that
the flood came and swept them all away. They of Sodom, even
the sons in law of Lot, when he warned them of the wrath to
come, did despise the warning.

Yet God to make their judgment more heanie when it com-
eth, and to make their scorning more inexcusable threatneth them
with the rumour thrice, before he slayeth them.

The pride and vanity of these times, the drunkennesse and
prophanesse, the contentions, and all the clamorous and loud
voiced sinnes which over-grow into excessesse; they do all arise
from the contempt of the word of God, and from a negligence
in observing the course of Gods justice, in the punishing of these
sinnes, and from a scornfull undervaluing of those Emassadors
whom God doth send into the world to reconcile the world to
himself.
The Apostle saith, we as Embassadors from God do beseech you.

But the Ministers of Gods word have very harsha welcome in the World, for the prophane despise them all, and will not hear their message: the precife will hear but some of them, they despise others: they that be for Paul, will not hear Apollo; and they that be for Peter, will hear neither Paul, nor Apollo, nor Jesus Christ himself.

But consider, Embassadors are not sent but upon serious occasions: this is such; to awake and stir us up against our common enemies, the Flesh, the World, and the Devil, and to tell us of our great danger.

For we shall not fight against Flesh and Blood only, but against Powers, and Principallities: if we despise the noise of this rumour, these enemies may take us at advantage.

Edom would take no warning, no more will they whom God hath delivered over to the guidance of their own lusts.

The effect of the message and rumour being the judgement it self.

Arise ye, and let us arise against her in battell.

When I compare these words with those of Balaams prophecy,

Edom shall be a possession, Seir also shall be a possession for his ene. mies, and Israel shall do valiantly.

Out of Jacob shall he come that shall have dominion, and shall destroy him that remaineth of that city;

I finde here from whence the Embassador cometh, even from the house of Jacob; And Israel shall stir up the Heathen against Edom, and Israel shall have dominion over them. This appeareth in Ezekiel's prophecy.

And I will lay my vengence upon Edom, by the hand of my peo. ple Israel, and they shall do in Edom according to my anger, & according to my fury, & they shall know my vengence, saith the Lord God.

So the people of God, shall stir up the Heathen Nations against Edom.

From whence we do learn these lessons.

1. That all wars are ordered by God.

2. That God judgeth one evil man by the hand of another.
another, and so one evil Nation.

3. That war is one of God's punishments by which he chasteneth men for sin.

4. That the people of God may lawfully make war.

1. Doctrine. All wars are ordered by God.

It is the word of the Lord that these Nations shall come together in War against Edom.

Ps. 21:31. The horse is prepared for the day of battle, but the victory is of the Lord.

Ps. 144:10. He teacheth my hands to fight, and my fingers to battell.

Melchisedech faith to Abraham after his victory in the rescue of Lot.

Gen. 14. 20. Blessed be the most high God, which hath delivered thine enemies into thy hand.

When Israel prevailed against Benjamin for abusing the Levites concubine, it is said, The Lord smote Benjamin before Israel.

Judg. 20. Gedeon's cry was, The sword of the Lord and of Gedeon.

The reason hereof is in sight.

1. Reason 1. By the general providence of God who ruleth all things and all persons; for he abaseth himself to behold things in heaven and in earth.

2. Reason 2. By the particular interest that God hath in wars, for he is called Dominus exercitum, the Lord of Hosts.

The uses follow.

1. In all wars to have respect unto the cause, not to put our selves into an unjust quarrell; let the cause be God's, and we may promise our selves to have God on our side: The wise man faith,

Pro. 24:8. By counsell wars must be enterprised.


If Jehosaphat joyn with Ahab against Ramoth in Gilead, he shall speed accordingly.

The sword of the Lord first, then of Gideon.

2. The cause being good and warrantable, we must not trust
to our strength: neither must we neglect the means, presuming on the defence of God.

1. Nor trust our own strength: for some trust in Chariots, and some in horses, as Benhadak did in the multitude of his men, so great, that the land against which he fought was not enough to give every one of them an handful.

Put David faith, A king is not saved by the multitude of an host, psa.33.17.
neither is the mighty man delivered by much strength: an horse is a vain help.

2. It is another extream to cast all upon God, and not to use the means: first the sword of the Lord, and then with it the sword of Gideon.

3. This serveth to take off all fear from our hearts, when we fight the Lords battells: it was a cheerfull speech of Joab, encouraging the people when he had divided his army, part against the Syrians, and part against Ammon,

Be of good courage, and let us play the men for our people, and for the cities of our God, and the Lord do that which seemeth him good.

It was David’s resolution,

I will not be afraid of ten thousand of the people that should beset me round about; Arise O Lord, save me, my God: for thou hast kept all mine enemies upon the cheek bone.

4. This teacheth us our duty, before the War, in the War, and after the War.

1. Before the War, and in the War to joyn prayers with our preparations and our attempts: for God declared in the Wars of Israel with Amalek, that Moses praying on the hill with Aaron and Hur, and Joshua fighting below in the valley, were both of them the forces of God.

And that prayers were the better fighting; for when Moses ceased praying, Amalek prevailed.

2. After the War we are taught to whom to attribute the victory and good success of the War; that is to give the glory thereof to the Lord, and to lay with David, The right hand of the Lord hath done valiantly: the right hand of the Lord bringeth mighty things to passe.

So the daughter of Jephtha came out with timbrels, to meet her father, and confest to her father: The Lord hath taken vengeance for the souls of thine enemies, even of the children of Ammon.
Yet may we not herein smoother the well deserving prouesse and valour of valiant Commanders and Souldiers, but give them their due honour; for even the women meeet Saul, returning from the daughters of the Philistines, and they answered one another in their song, saying, Saul hath killed his thousands, and David his ten thousands.

2 Sam. 18:7.

2. Whereas Israel faith to the Heathen, Arise, and let us arise, making use of the power and strength of the Heathen against Edom, we are taught, that God doth use one evil man, and one evil Nation to punish another.

The Lord did smite the Moabites by the Ammonites, and took from them some part of their land.

Chorobamer maketh war against other kings, and taketh away their substance.

The Midianites were their own conquerors. The Lord set every one sword against his fellow there was all the host.

Jud. 7:22.

The children of Israel did call the Heathen here to them, they joined in one war against Edom, as if at this day Princes of the Popish Religion should join themselves with a Protestant Prince, to maintain him in his Kingdom against the Emperor the Pope's eldest son.

Is not this setting Egyptians against Egyptians, and defending the Church by the enemies of the Church?

A Reason.

The reason why God doth this, is not for want of other strength, for he is Lord of hosts: but to declare him to be King, and Lord over all; he doth whatsoever he will in heaven, and in earth, and in the seas, and all deeps.

What doth more declare his absolute Sovereignty then his Power to whip and scourge the enemies of his Church by one another of them, which is to make Satan call out Satan.

This sheweth, that Satan's kingdom is subordinate to the Kingdom of God; there is but one Kingdom of which it may be truly said, Et imperium non eft finus, There is no end of his Kingdom.

Christ shall one day make this good, when he shall have put down all his enemies; for then he shall deliver up the Kingdom to God.

In the mean time the subjects of Satan's kingdom are the vassals of God, and Satan himself shall be and is at his command.
mand to be the rod of God for execution of his wrath where he pleaseth.

2. God useth to punish the wicked, to declare to the Church that there can be no true love but where there is love of the Truth; only true Religion doth unite the hearts of men; and all that embrace not that, want the bond of peace.

They may cry a confederacy, and give one another the right hand of fellowship for a time; but if God be not the knot of their union, all other respects will come short of settling a constant concurrence.

We see this clearly in the vicissitudes of confederacies and wars amongst the enemies of true Religion: temporall respects make their leagues; temporall respects do again dissolve them.

The Uses of this point.

This doth serve to reform our judgements, and to settle our hearts in our great vexation: for did not the foot of David almost slip, when he saw the prosperity of the ungodly, and compared it with the main and great troubles of the Church?

For seeing God doth make this use of them to be his sword, marvell not, that he keepeth his sword by his side, that he keepeth it in a sheath, that he keepeth it bright.

And David faith:

Deliver my soul from the wicked which is thy sword: that is one cause why God rewardeth the wicked with some temporall favours, because he maketh use of them to punish his enemies: this is fully express.

For thus faith the Lord to the Prophet.

Son of man, Nebuchadnezzar King of Babylon caused his army to serve a great service against Tyru.

Every head was made bald, and every shoulder was peeled, yet had he no wages, nor the army for Tyru, that served against it: therefore thus faith the Lord God,

Behold, I will give the land of Egypt unto the hand of Nebuchadnezzar king of Babylon, and he shall take her multitudes, and take her spoil, and take her prey, and it shall be the wages for his army.
A Commentarie or Exposition

This may satisfy us, that we grieve not, at the prosperous estate of the wicked, for God hath use of them, and he will not let them serve him for nothing.

The elect of God have fairer hopes, let them stay their stomack, and let them wait the Lords leisure.

2. We may see in this example in my text, and in many more, that God maketh use of the wicked in the behalf of his Church, and therefore we must not give the glory of Gods justice to the means, but to God.

The wicked know not what they do when they fight the battells of the Lord; yet God doth put such mettall into them, that they do most valiantly perform his will.

A full example hereof is.

Jer. 37:8. The word of the Lord to Zedekiah king of Judah by his prophet Jeremiah.

The Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

Thus saith the Lord, deceived not yourselves, saying, The Chaldeans shall depart from us; for they shall not depart.

For though ye had written the whole army of the Chaldeans that fight against you, and there remained but wounded men amongst them, yet should they rise up, every man in his tent, and burn this city with fire.

This must needs be the hand of the Lord, and therefore the glory must be given to God onely: the means are weak, but the Lord is strong; he alone must be exalted; and all the glory of victory must be ascribed to him.

The Church may use the help of the Heathen and of Idolaters in the Lords battells, for they are the sword of the Lord as you have heard.

3. We are taught, that though Israel and the Heathen do come together, though the godly do use the help of the wicked to execute the will of God upon Gods enemies, yet they must be very carefull, not to joyn with them in their wickednesse and idolatry.

We may use the help of Papists for the maintenance of the Lords cause, but we must take heed that we fall not into the sin of Israel.

They were mingled with the Heathen, and learned their wickedness,
edness, and served their idols, which were their ruine.

Let us not make the covenant with them that Ruth the Mo-abitee made with Naomi,

Thy people shall be my people, and thy God my God. Ruth 1:16

The third Doctrine.

War is one of the punishments wherewith God doth punish his enemies.

And I will bring a sword upon you that shall avenge the quarrell of my Covenant.

It is one of the four sore judgements, as God himself doth call it: and it is first named; used to cut off man and beast.

When Israel was by the favour of God put into possession of the promised land, they sinned against God in contempt of Religion, in idolatry, theft and whoredom;

For which God punished them with war; for the Aramites, Philistines, Midianites, Moabites, Canaanites, and Ammonites fought against them, and opposed them three years, as appeareth in the book of Judges.

The misery of war is great, as Moses doth express it.

They shall not regard the person of the old, nor have compassion of the young, they shall eat the fruit of thy castell, they shall consume the profit of thy land, they shall besiege thee within thy walls, they shall drive thee to eat thy children, the fruit of thy body during the siege and frightenesse wherewith they shall compass thee in thy cities.

God hath a quiver, it is full of arrows, this is one of them.

The reason hereof is, because they that make no conscience of their duty to God, nor of obedience to his Word, have put themselves out of God’s protection, and he is become their enemy: The protection of God is the fence of the vine, if that hedge be once broken up, not only the foxes will come in and devour the grapes, but the wilde boar will also come in, and root it up.

1. They that make no conscience of charity to their brethren, in the just judgement of God are delivered into the hands of men, and as one faith, Nullum animal morosi, so Nullum animal ferocius: O faith David, Let me not fall into the hand of man.

Let men fall softly and easily when they fall into thy hands, so shalt thou fall gently into their hands, for God is love.
and the mercifull man shall not want mercie.

But as in the naturall body sometimes it is wholesome to open a vein and let out blood: so is it in the body politick, the sword must sometimes draw blood to purge the body of noxious and offensive humours.

And wheresoever this punishment lighteth as Medicinall, it amendeth many faults, where it lighteth as a judgement of indignation it cutteth off evil doers from the face of the earth.

The uses of this doctrine follow.

1. Let us consider the lamentable estate of those that profess the same faith with us, who have no other outward means of safety, to preserve their liberty and rights but by the sword, against whom great and mighty princes do say one to another, Arise ye, and let us arise against them in battell.

You know who is at this time thus endangered, even some of the branches of that vine under which we sit.

The forward free and cheerfull offerings of your hands have testified your good affections to that rightfull cause; let lifting up of your hands secure that free opening of them; that is, let your prayers fight for them and give God no rest till he hath settled Peace in these walls, and prosperity within these palaces.

Surely they shall prosper that love it: for our brethren and companions take the worshippers of the same God, the professors of the same faith with us, let us with them now prosperity, for the house of God's sake, which they seek to enlarge & advance, let us seek and study to do them good.

2. Let us thankfully consider our own peace, we are filii pacis, children of peace born and brought up in times of peace: the prophetic of Zechariah is fulfilled in our land.

We have old men and women dwelling in our towns, even men with slaves in their hands for every age, and the streets of our cities and towns full of boys and girls playing in the streets thereof.

And that promise of God to the obedient is performed in us, I will send peace in the land, and ye shall sleep, and none shall make you afraid, and the sword shall not bowel your land.

The happy dyes of the long reign of Queen Elizabeth of everlasting memory, the mother of our Peace, were crowned with
with peace, and she left a legacy of peace in the Commonwealth in her succession.

Our Solomon her heir hath maintained peace under his happy government, both at home and abroad.

What Nation is there now under heaven, which faith, Arise ye, and let us arise against England in battle.

We may say, this is the Lord's doing, and we must give him the glory of it; for as David faith, He maketh wars to cease, he breaketh the Bowe, and cutteth the Spear in sunder, and burneth the Chariots in the fire.

The Ufe. Be still and know, that I am God, I will be exalted in the earth.

Seeing we have outward peace from foraine enemies, and none riseth up against us in battle; we must be tender of maintaining peace one with another; take heed ye bite not one another, lest ye be devoured one of another.

Better it were we had wars abroad, then that we should fight one with another of us at home by uncivil contentions, by fraudulent and cunning underminings, by slanderous and lying calumnations, or by any other uncharitable means of molestation to breed unjust wars amongst ourselves.

For by this curst croftness, we do provoke God to draw his sword against us.

Seeing God hath delivered us from the calamity of war, and given us the blessing of peace, let us know that this is the fittest time for sowing of the Gospel of peace: this is the seed time for the word of God. In such a time was Christ born, in the peaceable reigne of Augustus Cesar.

Then were swords turned into plowshares, and spears into ploughshares, and so the noise of our redemption, and the sound of the Gospel went over all the world.

We see that these years of peace have made learning and arts flourish in our land; and for the light of religion, it never shined clearer then now, and the light thereof still increaseth.

Let us know that now God hath so fenced in his Vine in our land, and bestowed such fruit on it: he looketh that it should bring forth grapes, not fair and spreading branches, one t, not large and green leaves, nor sheaves and semblances and semblances of godliness, but grapes not labrufces, not sour grapes.
But frutum dignas penitentiam, fruits worthy of repentance.
These be the best presents we can make to God, the best ensigns of our peace.
Otherwise the calamities of peace will fall on us worse than those of war, idleness, wantonness, fulness of bread, drunkenness, and all the worms of prosperity which will destroy our vine.

Dr. Because firm faith, arise ye, stirring up others to battle, and addeth, we will arise. I conclude

Dr. That it is lawful for the children of God to make war.

For a defensive war nature provideth, for that is no more but to serve, to defend himself.

But this is an offensive war against Edom, their enemy, and this is lawful.

The Land of promise, though given so many years before to the sons of Sem, in the line of Jacob, yet was possessed by the sons of Chaim, of whose son Canaan took name, and Israel came into the possession of that Land by the sword.

Deut. 7:2. They had God's own warrant for it, when the Lord brought out the Land, whither thou goest to possess it, and shall reap out many Nations before thee, then thou shalt smite them, shall smite utterly destroy them, &c.

Yea, he doth not only allow of a just war, but David faith, He teacheth my hands to fight.

Mark. 10:44. Acted for God, faith to Israel, were the Midianites and smite them.

7. Reason
Because, as I taught before, war is one of the judgments of God, one of the arrows of his quiver, one of his rods whereby he doth chasten the wicked, therefore the faithful may and must arise when they are called forth into battle.

In such a case it was said, Cursed is he that doth the work of the Lord negligently; Curse ye Meroz, curse ye Meroz, saith the Angel of the Lord, Curse ye the inhabitants thereof bitterly, because they came not to the help of the Lord, to the help of the Lord against the mighty.

There it is called helping the Lord, because men be the hands of execution in these lawful wars, by whom God doth punish his enemies; and because God is holpen in those that are by just means maintained.
2. Because an offensive war is revenge of injuries, and God has said, Vengeance is mine, so that the Lord is called, Lord of hosts, and just Wars are called The battels of the Lord; they that fight in such wars, God covereth their heads in the day of battell.

The wars of Israel against Amalek were offensive, they were the Lords vengeance against Amalek for smiting the hindermost and weakest of them in their passage to the promised land.

This war against Edom was such, as it followeth, Gods revenge upon Edom for their cruellity towards Israel.

3. We finde that when the Israelites came to John Baptist and asked, What shall we do? he did not bid them leave the profession of arms, but only said to them, Do violence to no man, accuse no man falsly, and be content with your wages.

Wherein he required of them fair wars without injury to any; for none but unjust violence is these forbidden.

And we shall finde in the catalogue of the faithfull, Godom, Heb. 11. Barak, Samson, Jephthah, David, which through faith subdued kingdoms, etc.

The Uses follow.

Seeing the faithfull may make lawfull Wars;

1. We are taught to satisfy our conscience before we undertake any war, that it is lawfull and just, for else we cannot either promise our selves good success, or solicit God for his aid.

2. It is a lawfull war to preserve our right against them that invade it, as was ours in eighty eight against the Spaniard then our enemy, who prepared himself for the invasion of this Kingdom.

3. The Judges of Israel did redeem Israel from their oppressors that had invaded them, and redeemed their own right.

So Abraham made a just war against those that had wronged the king of Sodom, and took Lot prisoner.

3. To chace and destroy the common enemies of enmity, course and trade between Nation and Nation; such is the sea war intended against the Pirates and sea-thieves that hinder the trade of Nations by their Piracies; wasps and drones that rob the bees of pleasant bees.

4. To defend confederate Nations from the oppression of their
their enemies, for so Joab did will not suffer the Ammonites to vex and wrong the Gibeonites, because the oath of God is between them.

Thus for the common peace it is lawful for Christians to confederate with Turks and Infidels, for Protestants to make leagues of peace and civil society with Papists, Catholikes with Hereticks.

And when the league goeth no further then the just defence of them in their rights, we may borrow and lend each other.

Chron. 12. For the common love of humanity teacheth us to do as we would be done to; and the Apostle biddeth, as much as in us, to have peace with all men.

But to affust Infidels and Heretiques in their unjust wars, it is utterly unlawful; so Jehoshaphat joined with Abab against Ramoth in Gilead, and the Prophet of the Lord reproved him for it.

Chron. And Jehu the son of Hanani the Seer went out to meet him, and said to King Jehoshaphat, Wouldst thou help the wicked, and love them that hate the Lord; therefore for this thing is the wrath of the Lord upon thee.

If the league between the godly and ungodly Nations have these bonds,

1. To assure one another against injury from each other.
2. To defend each other's rights, without prejudice of Religion.
3. To maintain commerce between them.

I see no cause why it may not be lawful for Christians and Infidels to confederate.

1. For defence against injury of others; if the Oxe of an Infidel, or his Ass fall into a pit, ought I not to shew him mercy in his beast, and to save him if I can? Shall I do this to his beast, and shall I not do it to him?

If thieves would rob him, shall I passe by and see him rifled, and shall I not give him aid? what duty one man oweth to another, that doth one Nation owe to another; this is preservation of Justice; summa cuique.

2. For binding our selves not to do Infidels any hurt unjustly, it is the Law of God; we must not only abstaine from robbing them, but we must preserve their right; we may not take away
from them their lives, their wives, their goods, or anything of theirs: we may promise interchangably to do them no wrong.

3. For commerce; some of our late Divines affirme it unlaw. Perce full to sell to Infidels, or Heretiques, any commodity which they may abuse to any idolatrous use.

For example, to sell the Papists Waxe, because they make Candles thereof, which they do use in their false worship of God: so Frankincense cloth, &c. this is made a breach of the second commandment.

But this rule is too strict and unwarrantable: for what providence can prevent abuse of all the commodities that any Land affordeth.

We sell wheat, of which they may make their Wafer-gods: we exchange gold with some of them, they may gild their Images with it. Some of them send us in Wine, which is much abused to drunkennesse: and filks of all sorts, which is abused to pride, &c. This is Nimia sapientia, nimia justicia, to be overwise, over-just.

Seeing the godly and faithfull may lawfully make just wars: we are taught to exercise Arms, and to study Military Discipline, and to value the worthy Souldier as a necessary member of the Common-wealth, and to give him all good encouragement.

That peace which rufteth the armour, and despifeth the souldier, and difufeth Arms, is dangerous; it weakeneth the hands and hearts of men of action, it disableth the Common-wealth, it provoketh the adversary to affault, and putreth all into hazard.

As John biddeth the Souldiers to be content with their pay, so he alloweth them a pay, and imposeth the charge of their maintenance upon the Common-wealth.

Let not daring and worthy spirits complaine, as Themistocles did, that they are like to the Platanes in a storme, men fly under them for shelter, in fair weather, velitans, pluck off their leaves.

3. We are taught when just occasions of war arise, to gather courage, as being helpers to our God in his battels.

When Hezekiah saw that Senacherib was come to fight against Jerusalem, he said to his Commanders and Souldiers, Strong and courageous, fear not, nor be afraid, for the Lord.
of Ahab, neither for all the multitude that is with him, for there is more with him; with him is an arm of flesh, but with us is the Lord our God for to help us, and fight our battles.

So Nehemiah encouraged the people against Tobiah and Sanballat, when they came to hinder the building of the walls of Jerusalem.

Be not afraid of them, remember the great Lord, and the fearfull, and fight for your brethren, your sons and your daughters, your wives and your houses. There be that have said, that true Religion doth make men cowards, and destroyeth fortitude and true valour. It is not so.

1. Because true Religion doth sett the conscience in the goodness of the cause, which the Heathen did not respect.

2. True Religion calleth us upon the protection of Almighty God, which also the Heathen regarded not, but trusted to them that were no gods.

Therefore let us lay to our soldiery in the wars of God, as we read it said by the Officers to the people by the commandment of Moses.

What man is there that is fearfull and fainthearted? Let him go and return to his house, let his brethrens heart do faint, as his heart fainteth.

For it was a base and unkingly answer that Ahab sent Benhadad, who said, Thy silver and thy gold is mine, thy women and thy fair children are mine. He answered, My lord king, according to thy saying, I am thine all that I have. They that put their trust in the Lord, do not fear what man can do into them.

Seeing wars are lawfull, we conclude that it is lawfull also to use all wittie means of circumvention to ensnare the enemy; those are called stratagems of war.

So Joshua may lye in wait and come against Ai, on the back side of the City.

So Abraham may divide his company, and smite the enemy in the night, when he attempteth the rescue of Lot.

So the Israelites may use advice to draw the men of Gibeon out of their city, and so take advantage against them unawares.

5. Seeing just wars may be undertaken by the servants of God, let them prepare themselves as Gods servants to them.
When thou goest out with an host against thine enemy, then shalt keep thy self from every wicked thing.

The Lord thy God walketh in the midst of the Camp to deliver thee, and to give thee thine enemies before thee, therefore let thine host be holy, that he see no filthy thing in thee, and turn away from thee.

Amongst the Heathen it was wont to be said, that the Camp was the School of vertue, much more ought it to be so amongst Christians; for there is a terror of death, and we know that immediately after death cometh judgment.

How ought men to sanctifie themselves, and to repent them of their sins, and to purge their hearts from all wickedness, that serve under Almighty God in his battels?

God hath threatened,

If you will not obey me, nor do all these Commandments, I will set my face against you, and ye shall fall before your enemies, and they that hate you shall reign over you, and ye shall flye when none pursueth you.

Surely such are of the forlorned hope, that come not to serve the living God; therefore the strongest army is of them that are religious, and make conscience of doing any wicked thing to displease God.

Seeing it is lawfull to make just wars, there must be a willing yielding to the charge thereof; monies are the sinews of war, and for this cause pay we tribute; Give unto Caesar that that is Rom. Cæsars. God hath given our lawfull Princes an interest in our goods for the common good; and the Apostle allegeth this cause of tribute and subsidy to our Princes.

For they are Gods Ministers appointed for this very thing, that is, to execute wrath upon them that do evil, and to defend their own right.

7. This reproves those that sensually and securely play and sleep out their time, without care of their own safety, till the enemies come on them and make them a prey.

This was the ruine of Laiß.

The children of Dan sent five men who came to Laiß, and behold the people that were therein dwell careless, after the manner of the Judg. 8.7. Zidonians, quiet and secure.

This gave encouragement to the children of Dan to attack them.
The Doctrine of the lawfulness of just wars doth seem to confute the Manichees and Marcionites of old times, and the Anabaptists and churls of the family of Love in later days, who have maintained it unlawfull for Christians to make any either offensive or defensive war, or so much as to wear a weapon.

Clifh faith. Resist not evil: if one smite thee on one cheek, turn the other: if one sue thee for thy coat, give him thy cloak.

This must not be literally understood; for Christ himself who gave this precept did not do so, he was smitten in the High Priests Hall, and he turned not the other cheek, but reproved him that smote him, saying,

If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?

This then is spoken by our Saviour to forbid private revenge, that no man should be the judge of his own wrong, but should bear it with patience.

It is Saint Augustine's answer. Obediencia istam non in ostentatione corporis est, sed in preparatione cordis.

And he faith, Non maximam tamen obtulit, sed totum corpus dedit, ingenium cruci.

And he addeth, Quanto melius et morens, vera placatus et ad perseveranda graviora paratus est.

He could have withdrawn his cheek from the smiter, but he would fulfill the Prophecy.

He giveth his cheek to him that smiteth him, he is filled with reproaches.

Private revenge Christ forbiddeth us; Christ did not take it against his adversary that smote him; he reproved it in Peter, he undid the maim that he made, and healed his smiter.

But war is a publike revenge, and the Magistrate beareth the sword to that purpose to execute revenge upon evil doers. Vengeance is God's, and where he committeth the trust of execution thereof, as he doth to the Magistrate, there it is lawful.

This cleareth many other like objections, as that, Qui gladio ferit, gladio peribit. He that smiteth with the sword, shall perish by the sword: we must recompence to no man evil for evil.

For all this is meant of our revenge; but the revenge of the Magistrate is the vengeance of God, because he is God's Min-
The prophet 


shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

These words bear three interpretations.

1. That this was a signe of the coming of the Messiah into the World; he was born in a time of cessation from wars, when the Romane Monarchy had leisure to leave a taxatton by the Poll; so when David had rest, then he thought of sumbring his People.

2. That this was fulfilled in the spirituall Peace and Unity of the Church, collected now out of all nations of the World, Jew and Gentile made one.

3. That this is the proper effect of the Gospel, where it was embraced faithfully, to make Peace.

Under the name of Edom, we may understand all the enemies of the Truth of God and Christian Religion: such as are Schismatics and Hereticks, who understanding not the mystery of Godliness, and Peace, do set their wits against the Church, to corrupt the Truth therein deposite and professed, or to disturb the quiet professours thereof.

1. Hereticks.

These are our brethren by outward profession, calling themselves Christian, but they see that we have gotten the birthright, and the blessing from them, and therefore they hate us, and are comforted against us, to destroy us.

The Church is God's Israel, the children of the Promise, filij regni, filij thalami, filij lucis: children of the kingdom, of the Bridechamber, and of the light.

The Embassadours that are sent to stir up to war against those, be the Ministers of the Word of God; for to this purpose we are sent forth to confirm the brethren against those, to reconcile these to God: And we are commanded to arise against these in battell.

The war and so the weapons with which we fight against these are not carnall, but spiritual; the clear light of the Gospel which is the power of God to salvation to them that beleev, and the Truth of God which is strong, and prevails against them that beleev not.

It is time for us to joyn together as one man in battell, especially...
Especially the Papists, whose Religion is ambition, whose piedad is worldly policy, whose zeal is combustion, whose faith is fury, who hide the Word of Light in the darkness of an unknown tongue, to keep the people ignorant, that they may not know God's right hand from his left, to emplace them in the flames of their imagined Purgatory, that they may well be paid to release them thence.

They mingle the sacrament of Baptism with their own inventions which they make equivalent in virtue to the power of God's ordinance.

They mingle the sacrament of the Lord's Supper by robbing the people of one half thereof taking the cup from them.

They dissemble the sacrifice of Christ's sufficient satisfaction for sin, by addition of humane merits of erogation, and super erogation.

They weaken the sole intercession of Christ by intrusion of more Mediators, Angels, the Mother of our Lord, and Saints.

They shorten the free and full grace of God, which Christ himself from Heaven, told Paul was sufficient by their lying doctrine of Free-will.

They flatter and abet some by their doctrine of indulgencies, which attributeth to the Pope power of pardoning sins past, and to come.

They dishonour the holy sufficient Word of God, by equi-balling with the same humane Traditions and false Legends.

They destroy true saving faith, by their false doctrine of implicit faith, teaching that is enough to believe as the Church believeth, not declaring what the Church believeth, and upon what ground their faith is built.

They maintain the Idolatry, by teaching the worshipping of Images, and praying to Saints.

And for the power which they give to the Pope against God in dispensing with the breach of his Covenants, in coining new Articles of faith, in defining the interpretation of Scriptures, in usurping authority over temporal Princes, to enthrone and to dethrone at pleasure, to arm their natural subjects against them, to animate Incendiaries to abett treasons, to blow up States.

All these things, and many more call upon us, to take arms and joy ourselves, our strength against this Edom, this red and hairy, and
and bloody enemy, whose mercies are cruel.

The best weapon against this Kingdom of darkness is the Light of Truth; the more we carry this Light about us, the more will the ignorant amongst them know how they are abused and misled: For our war is spiritual, not against their Persons, but against their Heresies.

2. Schismatics.

These also call us brethren, but they break the Unity and Uniformity of the Church.

All the children of Peace must arise against these in battle: this also is a spiritual war, and the sword of the Spirit must be drawn, and used against these to cut them off, as Saint Paul withal, I would they were cut off that trouble you.

Or if the Word of God cannot prevail with them, to convert them to peace,

The discipline of the Church, which Saint Paul calleth his rod, must be used against them, to cut them off from our congregations.

The Apostle calleth them Leaven, and leaven, that a little leaven, soureth the whole lump.

So do Schismatics; for a few of them do corrupt many, and divert them from the congregations wherein they are members, and displace the established Ministry to them, and set them in opposition to Authority, and at last tempt them to separation.

Mr. Perkins upon the Article of the Holy Catholike Church, doth learnedly handle this point.

First, saith he, they object

That our Assemblies are full of grievous blots and enormities.

He answereth,

The defects must be

1. Either in Doctrine,
2. Or in manners.

1. Defects in Doctrine,

2. Or contra fundamentum, against the foundation.

He maintaineth that our Church of England doth teach no Doctrines against the foundation of Christian Religion.
2. For corruption in manners, he declareth, that it cannot make a Church no Church, but an imperfect Church: therefore Christ commandeth to hear them which preach well, and live ill, as the Scribes and Pharisees which sit in Moses chair.

Again, he findeth it objected that the Church of England doth hold Christ in word, but denieth him in deed.

Answer,

Denyall of Christ, is

Either in judgment.

Or in fact.

To deny Christ in judgment, which obstinacie is against the foundation, and makest a Christian no Christian.

To deny Christ in fact only, sheweth us to be weak and imperfect in our profession of the Gospel; and the best of Gods servants cannot keep out of this rank, because it is impossible for them that carry a body of sinne, who do the evill that they would not, to hold conformity of life and conversation with their knowledge and good desires.

And truly the authors or the actors of chisme, do shew much uncharitableness in their separation from our Church; for the Apostles rule is, Be not unequally yoked with Insidels: What concord hath Christ with Belial? What agreement hath the Temple of God with Idols?

Wherefore come out from among them, and separate your selves, saith the Lord.

And do they judge their brethren to be Insidels, the sons of Belial, Idolaters, that they do separate from us?

Againe, the same Apostle faith,

If any man teach otherwise, and consent not to the wholesome words of our Lord Jesu Christ, and to the Doctrine which is according to godliness, from such separate your selves.

Can any lay this to the charge of our Church, that we offend in this kind? It is true, that nothing is more easie then to accuse, but men and Devils cannot prove this against our Church.

The Church of the Jewes in the times immediately after Christ's Ascension was the Church of God; neither did Christ for-
ing evil of the way of God; Saint Paul departed from them, and
separated from them, and separated the Disciples of Ephesius;
from certaine Schismatiques he separated, but not from the
Church.

Therefore arise against such in battell, detect them to pub-
like authority, seek their amendment, or if that cannot be com-
passed, prosecute the ridding them out of the Church; for those
Edomites do not love the welfare of our Jerusalem, and they
will not know those things which belong to peace, The way of
peace they have not known.

Under the name and title of Edom, we may understand the
whole Kingdom of Satan; and Israel the Church of God stirred
up by the embassadors, the Ministers of God, to arise against it in
battell.

For this, is our life called a Warfare, because we fight against
Satan the professed enemy of the Church, & against all his forces.

Both his outward forces in the world:

And his inward forces. Corpus peccati, the body of sin.

The holy Apostle Saint Paul knowing the danger of the e-
light, doth not only awake us to fight, and giveth us his owne
example, so fighting not as one beateth the aire:

But he prescribeth us to a fit armour, and teacheth us how to Ephes.6,
put it on, that we may be able to defend our selves, and to resist 19. &c.
Satan.

This is no power of our own, but our strength in the Lord,
and in the power of his might.

3. To come nearer home, as God told Rebecca, when Jacob
and Esau were yet in her womb there striving; there be two Gen. 25,
Nations in thy womb: so Saint Paul will tell you that there
is in every regenerate man two opposite forces;

The flesh and the spirit, and these strive; the spirit hath God
put into us to rule, the flesh rebellish against the spirit.

Therefore the will is present with us, but we are not able to do
the good that we would; yea, he confesseth that he cannot do the
good that he would, and that he doeth the evil that he would not.

The spirit of God is Gods Embassador, calling upon our
spirits to arise against the flesh in battell; and that is the true
rule.
use of all Doctrines of mortification, and of godly life, to 
strengthen the spirit against the flesh, to weaken the power of 
the body of sin. And for this Saint Paul did bring his body in 
subjection; for such is the nature of this fight, that the more we 
resist our natural and sensual desires, the more we advance the 
force of our spirits against our flesh.

And it a most glorious conquest for any servant of God to 
overcome himself.

Obadiah verse 2.

Behold, I have made thee small among the Heathen: thou 
art greatly despised.

1. From God. I have made thee small, &c.
2. From God and man. Thou art greatly despised.

1. From God. Three circumstances aggravate the judgement.

1. Edom is made small.
2. Made small among the Nations.
3. I have done it.

2. From God and man. 2. Circumstances.

1. Thou art despised.
2. Thou art despised greatly.

Before I handle these points, two things offer themselves to 
consideration, which make safe way unto the understanding of 
the Prophecy.

51. The preface to this Prophecy. Behold.
52. The parae thereof.

Whereby he openeth the eyes of the Idaean, to look into their future estate; it is a word much used in holy Scripture, and ever maketh way to some worthy and considerable matter; here the Lord would have the Idaean take notice of the judgment and wrath to come.

Not that they should repent them of their sins, and turne to God, for God hated them, and set his face against them, and they had hearts that they could not repent: but hence we learn,

It is God's manner to give warning of his judgments, even to those who will not take warning, that they may be without excuse; and Ezekiel must prophesie to those that will not receive him.

And those shall speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious.

He giveth a reason before;

For they shall know that there hath been a Prophet amongst them.

God will have the ungodly know that he hath tendered to them the means of escape from his judgments by the ministry of his word, that they may have nothing to plead for themselves in the day of judgment, that they may see, and perceive, and confess that their perdition cometh from themselves.

From whence we conclude, that to the reprobate all the means of grace are altogether ineffectual to salvation; the light that is in them is darkness, their knowledge sweaseth them; their faith is presumption, their fear is despair, their joy is carnall, their hope temporal. Their mind and conscience is defiled: abominable, and Tit. 1. 15. disobedient; and to every good work, reprobate.

Of this justice of God against the reprobate, I can give no other account, then that which the Apostle doth yield;

He hath compassion on whom he will, and whom he will he hard. Rom. 9. 18

Or if we would hear the same from the Son of God himself. To them it is not given. And, even so Father, because thy good pleasure was such.

So he faith, Behold, to them whose eyes in his justice he hath shut; and he faith beare, to such whose ears in justice he hath stopped, and he giveth warning of his judgments to them whom he hateth, as in my Text.
O Lord, how unsearchable are thy judgements, and thy ways past finding out!

Therefore let them use their eyes that can see, and let them hear that can hear, and let them take notice of the judgement and wrath to come.

The Elect of God shall finde many impediments, and shall feel a great reluctation of the flesh against the Spirit, let not such be faint-hearted, but let them so fight, not as they that beat the air: and let them so run that they may obtain.

2. The phrase of this prophecie of judgement is,

Mal. 3:4

I have made thee small, thou art greatly despised.

For God saith, That is done already, which yet is not executed.

But consider the ground laid in the beginning, Thus saith the Lord,

The Lord to whom all time is present, and whose decrees give present resolution of all things, though he suspend the execution thereof.

But it was not long before this commination was fulfilled upon Edom.

I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Whereas Edom saith, We are impoverished, but we will return and build the desolate places;

Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickednesse, and the people against whom God shall have indignation for ever.

Concerning the fulfilling of this prophecie, it was long ere it was perfectly accomplished; for this was the work of sundry Nations, to effect the judgement here denounced.

For first they were waisted by the Chaldeans and carried into captivity; yet it is clear that they returned many of them back again: then was it fulfilled that is spokен before.

An Embassadour is sent amongst the Heathen, Arise ye: for first the Heathen arise.

Then in the time of the Machabees.

Judas fought against the children of Esau in Idumea, at Arabasine, because they besieged Israel, and he gave them a great overthrow.
threw, and abated their courage, and took their spoils.

And again after this,

The Idumeans having gotten into their hands the most commodious holds, etc.

Then they that were with Machabees, made supplication and besought God that he would be their helper, and so they ran with violence upon the strong holds of the Idumeans:

And assailing them strongly, they wanne the holds, and kept off all that fought upon the wall, and killed no fewer than twenty thousand.

There was an escape then of nine thousand who had taken a strong castle; these many of them by corruption of money made an escape, which cost the blood of more than twenty thousand.

And so was fulfilled that other part of this prophecy, We also will arise against her in battle.

Yet did not the Idumeans sink, for they recovered strength, and did vex the city Jerusalem, and came against it with a great Army, being by letters, and by a fet oration of one called Jesus, c. 6. entreated first to help their brethren the Jews, then to lay down arms, and not to fight against them.

They brake into Jerusalem in the night with fury of war; and Cap. 7.

he faith,

Templum redundavisse sanguine:

Oleo milia est quingentos mortuus dies inventis, 12 Millia nobilium perierit ab Idumeae trucidata after the destruction of Jerusalem, and the dispersion of the Jews that remained of that cruel Massacre, wherein the Conqueror left no cruelty undone; he faith,

Horum furores amuli etiam Idumaei suere: illi enim seceratissimi perempti pontificibus, ne qua pars conservaretur pietatis in Deum totum quod ex Civitate facie supereras abscedere.

Thus the Jews that remained after all these bloody wars dispersed, and do yet continue in dispersion; but with promise of being recalled before the end of the World; but the Edomites are now perished from the face of the earth, no mention of their names is left in the World, no promise of their restitution, so that this Prophecy is at last fulfilled, and hath been many yeers accomplished; so long was it before the performance hereof, and judgement began at God's house; yet in the end it was
was executed in their final ruin upon the earth.

This text calleth all this done; for no length of time could evacuate the Truth of God herein, which teacheth us to look assuredly for all these things which God hath said shall come to pass; especially, The fall of Antichrist, The calling of the Jews, The resurrection of the dead, The last judgement, and everlasting Life.

Let us come now to the parts of this Text.

1. The effects of this judgement from God.

1. Edom must he made small.

Edom or Esau, though he lost the first blessing after he had sold his birth-right, yet he obtained a blessing of his father.

Behold thy dwelling shall be the fairest of the earth, and of the dew of Heaven from above.

And by thy sword thou shalt live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

This blessing was a Prophecy of the greatness of Edom whose increase was such, that Moses doth rehearse that he was sain to depart from his brother Jacob and dwell in Seir.

Gen. 36. 7. For their riches were more then that they could dwell together, and the land wherein they were strangers could not bear them, because of their cattle:

Verse 31. They had many Dukes and Kings of Edom, before there reigned any king over the children of Israel.

So that in greatnesse they out-stripped Jacob.

This greatnesse continued seven hundred years, after the prophecy of Isaac till Daniels time.

2 Sam. 8. 15. And he put garrisons in Edom: there dwelt all Edom put he garrisons, and all they of Edom became Davids servant.

There God made them small,

Again, Amaziah king of Judah prevailed against them: he

2 Reg. 14. slew of Edom in the valley of Salt ten thousand, and took Selah by 7. mar. This made them small.

They suffered many changes yet this is noted of them, that
1. They were grown often very great, yet still God made them small.

2. That they were great before Jacob, and continued so after Jacob's posterity were gone into dispersion.

3. That now their memory is so extinguished on earth, that their posterity is not known.

Let no man measure the favours of God by the accessed of his possession, by the territories of his dominion, by the multitude of his men, by the force of his strength: God gave all these things to Esau whom he hated.

Rather let men fortunate and prosperous in their ways, who have the desires of their hearts satisfied, and whose paths be annoymted with butter, suspect that God hath set them in slippery places, Venem intem luquies.

Let them know that their fulness doth come of God's open hand, aperit & impletes: and let them know that The Lord giveth and the Lord taketh away, and therefore let them take out both Saint Paul's lessons:

I have learned how to abound, and how to want.

We are not to seek in our own times of examples of fulness turned into greatness, and of greatness again made small.

It is a judgment that David complained of, Thou hast lifted me up, and cast me down: how much more peace have they in their booths, that were ever small, then they who having risen above others, are hoope to beneath themselves, and laid so low, that the foot of pride treadeth on them: down stout heart; there is no perpetuity in things temporal.

Great Edom is made small, rough and boisterous Edom, that carries all by strong hand, is made meek and tame.

2. Made small amongst the Heathen.

These were numbered among the Heathen, and amongst them they were great, they separated from the Church of God, like the sons of sober and religious parents that turne gallants and roarers; and amongst these they shine awhile; amongst these Edom was made small.

Abraham had an Ismael that was called out among the Heathen.
A Commentarie or Exposition

Isaac had an Esau that put himself in amongst them; all the
sons of Jacob were Patriarches, great Fathers of the Church.
Esau, where he rose to glory and greatness, there he sunk
into smallness; the eyes that saw him in his shining, saw him
collapsed.

3. God hath done this; there be few that look so high when
they are down, but they do rather complain of evil fortune, or
of some great wrong done to them here below, failing of
means, derision of friends, or injustice in superiors. The Hea-
then look to second causes, and to natural agents, they consider
not that it is God who lifteth up, and casteth down.

But God taketh it upon himself, and would have Edom know
that this is Dextra Iehova, the right hand of the Lord.

Others look high at first, and upon every degree of down-
fall, do charge God with hard measure, and murmur at his
uneven hand, as if he had not done them right; which as Job
faith, is to charge God foolishly.

But let men take it how they will, God is the Author of the
rising and falling of the sons of men, of their growth and wi-
tering; can God hate, and his hatred sit idle and look on? as
his love is operative, so is his hatred: such is his love, that all
things work together for the best to them whom he hath cal-
fed; Saint Augustine addeth, etiam peccata, even their sins;
another, etiam adversa, their adversity; and such is his hatred
that all things work contrary to the ruin of them whom he
hateth; etiam prosperitas, even their prosperity, for the prosper-
ity of fools doth destroy them.

2. This judgment is aggravated by two circumstances, from
God and man.

1. Thou art despised.
2. Greatly despised.

1. Despised.

The children of Edom had two great temptations to swell
them, that is riches and power; these they insolently abused, to
oppression of their neighbours. God, who powreth contempt up-
upon Obadiah

on Princes, covered them with contempt: This is the severest vengeance that pride feareth; Edom that was highest and bore rule over the Nations, and lived by the sword, is now made small; after this fall followeth contempt.

God hath said it, They that despise me, shall be despised.

2. Despised greatly.

Pride will have a fall, it never falleth lower here on earth, then when it falleth into great contempt,

1. Of God, that he turneth away from them, or setteth his face against them.

2. Of man, and that

1. When the Prophets of the Lord do set their faces against them, as in this case.

Son of man, set thy face against Mount Seir, & prophesie against it; it is no small matter to have the Messengers of God against us, which do carry his sure word of prophesie; for they speak from the mouth of the Lord, and where they pronounce the judgment of God against impenitent sinners, whosoever sinnes they retaine, they are retained.

2. When the Lord hath expressed his hatred, and pronounced his judgment, the Church of God despiseth their power, and derideth their malice, saying, Thou O God seekest it, for thou beholdest ungodliness and wrong to take the matter into thy hand.

3. This maketh it a great and full contempt, when they that served them, shall be Lords over them, and their sword can no longer help them; so is Edom despised among the Heathen; this is great contempt to have the contempt of God and man.

You see their punishment.

These points of Doctrine do follow by just consequence.

1. That Gods enemies, though for a time they prosper and thrive in the world, yet they shall by little be at last confounded. The whole course of holy story runneth very clear this way. Cain, a runnagate, and many learned do think, after killed by Lamech,

Ilithael, every mans sword against him.
Pharesh drowned in the red sea.
Sennacherib slain by his own sons.
Haman hanged on his own gallows, which the Poet calls *Aris
perire suæ.*

Nebuchadnezzar turn'd beast.
The Jewes have Chrifts bloud on them and their children.

Herod eaten with worms.
Judas went to his own place.
Put in the execution of judgment, God doth not all at once always.

Moses telleth Israel, God will root out these Nations before
she by little and little; Thou must not consume them at once.

As Amos prophesie eth, Blafing and mildew, then the Palmezomes, then the Pestilence, then the Sword, and at last as Sodom and Gomorrah.
So he destroyed Egypt with ten plagues, one succeeding an-
other; he doth not empty his quiver all at once: so here are
two points considerable.

1. He doth destroy them.
2. Not all at once, but by little and little.

1. The reason why he doth destroy them.

It is a righteous thing with God to render tribulation to them that trouble you.

2. When he maketh inquisition for blood, he remembereth the
complaint of the poor. His mercy endureth for ever.
3. The enemies of the Church are God’s enemies. Exurge
Dem & dispense inimici sui, let God arise, and let his enemies
be scattered. One of the mouths of babes and sucklings hath them
ordained strength, because of thine enemies, that thou mayest fill the
enemy, and avenger.

The Use.

1. It teacheth us to exercise our patience in all affictions as

Christ faith, Fear not them that can kill the body, &c. Patience
bringeth forth experience, and experience hope. Here is the pa-
ience of the Saints.

2. It stoppeth any course of revenge that we may think upon;
that is God’s title.

O Lord
O Lord God the avenger, O God the avenger, shew thy selfe Ps.94.1.
clearly.

Dearly beloved avenge not your selves.

3. It ministreth matter of joy to the Church, and of thankgiving to God, when the ungodly fall. The feast of Purim was kept with joy for the fall of Haman, and the delivery of the Church.

There is great joy at the fall of Babylon.

4. This ministreth matter of terror to the ungodly, to hear that the Lord Jesus cometh with thousands of his Angels, he will render vengeance unto them with flaming fire; and punish them with everlasting perdition, from the presence of the Lord, and from the glory of his power.

Gather together on heaps 0 ye people, and yee shall be broken in pieces; hearken all ye of far Countries, gird your selues, and yee shall be broken in pieces; take counsell together, yet shall it be brought to nought; pronounce a decree, yet shall it not stand; for God is with us.

So let all thing enemies perish 0 Lord, but they that love him shall be as the Sun when he riseth in his might.

2. But this is not done all at once, God doth judge the wicked by little and little oftentimes. The reason is.

1. In respect of the wicked themselves, that they might finish their unrighteousness: suffer ye the sowers to grow till the harvest.

When the harvest is yellow, then he putteth in the sickle; and tarryeth, as David saith,

Till their abominable wickedness be found worthy to be punished.

2. In respect of his Church, that he may exercise the patience of his Saints.

If thou faint in the day of adversity, thy strength is small.

Therefore God said he would not cast out before Israel any of the Nations that Joshuah left. That through them he might prove Israel, whether they will keep the way of the Lord to walk therein or not.

3. In respect of himself, for the glory of his justice; for his justice is not speedily executed upon them that do evil, all the world shall see that God hath awaited the repentance of the wicked.
wicked, and given them time for it; and because they will not repent, he doth what his sword, and he prepareth instruments of death.

This teacheth us to carry the Lords leisure; the sons of thunder were too quick with Christ to offer to pray to God for fire from heaven to consume the Samaritans.

This is our common fault, when any one offendeth us, that we strait fall to cursing, wishing the pox and the plague, the vengeance and curse of God upon them.

If our fury had the managing of Gods vengeance, who should live? take heed of provoking the patience of God: that justice that thou dost awake by thy curles, owes thee a punishment for thy impatience and uncharitableness.

2. We are taught that the reward of pride is fall and contempt.

So David faith, thou wilt bring down high looks: no sooner doth God make the great ones of the world small, but they are greatly despised.

It needs no proof where examples of great falls do fall so thick as they have done on this side the Alpes within these few yeers.

Never ran the streame and current of Suitours more strong to rising, and growing, and growen greatnesse, then it ranne away from the fall thereof, and sought another channell.

And they that flattered these in their spring, and tendered them service, and made them their gods in their fair weather, in their fall of leaf forfake them, and then humble petitions turne to scornfull libels.

Sen.Titus

I may say of our times truly, as Hecuba, Non unquam tulit Documenta fors majora, quam fragili loco starent superbi.

Thus men lay by the walls the ladders that they climb by, and like those people, of whom Boemus writeth, they bleffe the rising, but curse the setting Sun.

Every man seeketh the face of the Ruler; so again, low hedges are troden on.

This is the language of this Prophecie, and Edom is one example hereof: this point is throughly pressed afterwards.

Therefore let him that thinketh he standeth, take heed lest he fall.
upon Obadiah.

There is a natural evil eye, which beholdeth the prosperity of rising men with much envy; that eye is glad of the fall of great ones; observe the text how soone it followes, I have made thee small,

Thou art greatly despised; so soone doth contempt follow after a fall.

Let Edom be Sathan, and let God bind him in chains, and give us faith to resist and overcome him; how do we despise him, and scorn him disarmed?

Let the world be Edom, and let God declare the vanity and casuality that is in all these things that Satan tempteth men with, and we shall see the servants of God will despise it, and use it as though they used it not.

Let a man’s own corruptions be the Edom, the lusts of the flesh that fight against the soul, that make a man forget his piety to God, his charity to his brother; but let God by his word reveal to us the body of sin, and by his law humble us under the mighty hand of God: we shall despise and contempt the desires of our heart, and we shall say, I will go and return to my first love, for then I was better than now.

This making small is ruin to the ungodly; it is medicine to the just; the narrow gate that leadeth to life, is easily entred by them whom God hath made small in their own eyes, and estimation of themselves.

Christ made himself of no reputation, not only ad sacrificium, to a sacrifice; but ad exemplum, to an example, that we might walk as he walked.

Small threads will passe through a Needle’s eye, great cables are too big; God resistent the proud: a small womb containeth us, a small tomb burieth us; and never doth the favour of God shine more on us, or the attending service of Angels more minister unto us, then when the world despiseth our low growth, and our contentment with our daily bread; there is much difference between those that be humiles, humble, and those that be humiliati, humbled, and between those that be humiliati ad vindas, humbled to punishment, & those that be humiliati ad medium, humbled to medicine.

This prophecy is full for it, that God resistent the proud, and pride shall have a fall; and after the fall, followeth contempt.

And
And what reward have they of all those things?

The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that faith in his heart who shall bring me down to the ground?

Though thou exalt thyself as an Eagle, and though thou set thy nest among the stars, thence will I bring thee down faith the Lord.

2. Now he foretelleth how all the hopes of the children of Edom are dispersed.

1. They had hope in their own pride, ver. 3.
2. In the safety of their situation, v. 3, 4, 5, 6.
3. In the strength & assurance of their confederates, v. 7.
4. In the wisdom, v. 8.
5. In the strength of their own men, v. 9.

For the first, The pride of thy heart hath deceived thee.
Thou didst think better of thyself then there was cause.
Self-opinion is the bane of all virtue, for by it men become their own flatterers, and build castles in the air, it is tumor cordis, the swelling of the heart; this is of the world, and one of that cursed Trinity which undoeth the world,
The lust of the flesh, the lust of the eyes, and the pride of life.

The cunning Serpent breathed this poison in our first Parents; for when Eve heard him say, Similes crisis Deo, you shall be like unto God, the soon ate of the forbidden fruit, and gave of the same to Adam.

Pride swelleth the heart, that it is not capable of grace, it filleth it full of itself, & leaveth no room for Christ in that Inne.
Therefore one faith to a proud man, Deus praebo est largiri supienia, sed in non habes ubi eam recipias.
Pride is contrary to humility; for humility is not only virtue, but was virtus, the receptacle of virtue; God giveth grace to the humble; but pride, like the woman that had filled all her vessels with oyle, and at last was defate, there wanted a vessel, it so filleth the heart with the oyle of self-flattery, that there is no room left, no vessel to receive any grace.
It filleth the fiskins up to the brim.
upon Obadiah.

Whatsoever good parts are in a man or woman, pride spoils all, and turns them into vice, as one long ago truly and facetiously timed,

Si tibi gratia, si sapientia, formaque deseris,
Inquinas omnia sola superbia si comitesetur.

This is esteemed the Queen of vices, woe to the crown of pride.

It is one of the late repentances of the damned, beholding the happiness of the just, and feeling the misery of their damnation.

What hath our pride profited us? or what good hath riches with our vaunting brought us?

Satan is called a Prince ruling in the air, the god of this world, and that Leviathan, who is a King over all the children of pride.

This vice opposeth God, and transgresseth and trespasseth the Majesty of God; it began to all the other sins, it infected glorious Angels, and turned them into Devils.

One observeth that pride is no Recusant, it will come to Church; a man that lives in the light of Religion, and hath any moral goodness in him, will lay down his covetousness, gluttony, luxury, idleness, envy, anger, for Service time; but the proud person will bring pride to Church along with him: Two men went up to the Temple to pray, one a proud Pharisee.

Pride mingleth it self with our best actions, and claimeth share with God, in many of our good works.

It also filleth us with contempt of our neighbour, not as that Publican, non ut aliis, not as other men; Edom lived by his sword, and aved men with his power, and this did fill his heart with Pride.

Riches unsanctified make men proud; so Jack becomes a Gentleman, and Mechanicals finde some false pedigrees to enable them, or purchase places of eminencie, to put them before their betters: power unsanctified, makes men boisterous, and heavy to the poore.

Learning unsanctified, and the very knowledge of Religion, doth breed pride, and that maketh contention, for pride is the root of Schisme and Heresie.

This turns faith into presumption in some profession of Religion, but it turneth it into contention in others; in others into...
separation; in the prohane, it breedeth contempt of God and of his word.

Wisdom, knowledge, honour, riches, power with humility, no pride to corrupt them, they are the ornaments of life, and the faculties of vertue, and the factors of grace and the fear of God.

It is a good saying of Hugo de Sancto Victore. Superbia mi-bi Deum ausert, Invidia proximum Ira meipsum. Pride depriveth me of God, envoie of my neighbour, anger of my self.

Behold his soule which is lifted or puffed up in him, is not upright in him, but the just shall live by faith.

Pride in the wicked taketh roome and place of faith, for as faith in the Fleet doth lay hold on all the gracious promises of God, which do concern this life and a better.

So pride in the wicked maketh them beleive that they are worthy of all favours of the time, and of all temporall graces; therefore the Prophet setteth them in opposition.

Therefore God beginneth to take this people of their pride, teaching us, that Pride is abominable to God.

Here we are compassed with a cloud of witnesses; It was pride that cast down the Angels, that deceived Eva: that made Cain a murtherer: Lamech a boaster: Nimrod a hunter: Ismael a scorn. Edom an oppressour, &c.

And the Pharisee that could put off the aspersio of other sins extortion, injustice, adultery, he could not adde pride, of this every one hath a share.

Diogenes wanted not his part, as Plato taxed him most justly; for it is so insinuating a vice, as that they which labour most to expresse humility, cannot but take some pride, even in that.

This pride of Edom deceived Edom.

Faith buildeth upon a rock, no storme can shake it, it is fortified by the prayer of Christ, I have prayed that thy faith may not faile: Pride buildeth on sand, the foundation is false, every wave and wave that beats on it, shakes it and ruins it.

There is no creature that comes into the world more naked, and more disarmed, then man doth; yet none so proud, and therefore none so promising to it self as man is: for as one faith, Colligit de vise spinas, pro minus tribulos, for out of the good blessings of God, he maketh matter of self-opinion, and false glory.

This
This is a monstrous birth, Ex bono malum. Lumen quod in te est, tenebra sunt: when thou thinkest thyself more happy than others, and goest in this transport far, at last thou seest that thou hast been thine own impostor.

It is a good saying of Saint Gregory, That he that boasteth, and is proud of any of God's gifts, interficit medicamine, the medicine that should heal, kills him.

That which all this while supported the glory of Edom, which was Edom's pride, proves Edom's ruine, it hath deceived him.

The Doctrines of the Church of Rome do maintain this pride of the heart, therefore they are deceitful: for

1. They say we have Freewill to do good.
2. They teach that a man in this life may fulfill the whole Law of God.
3. They teach that a man may be justified before God by the merit of his works.
4. That a man may overdo the Law, and do works of supererogation, which may encrease the treasure of the Church, and may help out them that come short in good works, by mending their store.

All these doctrines seem to maintain the pride of the heart, and to give flesh wherein to rejoice: against which we oppose the doctrines of humility.

5. That the Sacraments do conferre grace, ex opere operato, and therefore whosoever is made partaker of them, hath the grace whereof they be seals.

First, So in Baptisme, they affirm that original sinne is quite done away, so that infants baptized are certainly saved; and such as depart the world without Baptisme, are separated from the sight of God.

Whosoever receiveth their Sacrament of the Altar, doth verily and really, and carnally feed on the same body of Jesus Christ that was born of the Virgin Mary, and suffered death upon the Cross.

Secondly, Neither do they only attribute this vertue to the Sacraments which Christ ordained in his Church, but unto those five which they have since added, and euer-ballanced with the holy Ordinances of God.

1. For their Sacrament of Penance, they hold that the grace
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of Baptism may be finally lost; and so to recover man again from that downfall, they have devised this Sacrament. This is Trent divinity, Sess. 14, cap. 1. Si in regenerationis omnibus gratitudine erga Deum esset us justiciam in Baptismo ipsius gratia & beneficium suspenderam tuenterentur, non fisset opus aliud sacramentum instituere.

But because this serves not, Penance doth come in, for how else should they bring in their Audicular Confession, by which they dive into mens hearts, and their imposed power by which they dive into mens parthes for satisfaction? And this concludes with Ego te absolvero, I absolve thee; which doth wash them as clean from all sins past, as if they had never sinned.

2. For the Sacrament of Marriage, they do that but a little honour, save only in belying it to be a Sacrament, and pronouncing Anathema to all that do deny it to be a Sacrament ordained by God himself in Paradise.

Firstly, But neither do they make it the means to convey any spiritual grace which is the chief use of a Sacrament: but only make it a bare sign of the conjunction between Christ and his Church.

Secondly, Neither do they leave it at large for all persons, but curse those that allow it to Priests.

Thirdly, Neither do they honour the state of Matrimony, with equal honour to Virginity, but pronounce Anathema to them that preferre it before Virginity.

3. For the Sacrament of Orders they make the Priest some amends, for therein he hath a Sacrament which the Lay partake not in: this they attribute the power of Absolution, the power of Binding, the power of turning bread into the body of Christ, the power of conferring grace.

4. For Confirmation, that is another help to Baptism to relieve the imperfection of Christ's Ordinance, Novum gratiam tribuit.

5. For Extreme Unction; as the Sacrament of Baptism is sacramentum inter tantum, the Sacrament of entrance; so this is sacramentum ex cunctis, of going out; this makes expeditiorem ad Coelum viam, a quick way to heaven; and is to be administered in articulo mortis, the point of death, and it carries the soule to heaven directly.
May we not behold the pride of the Church of Rome in all these, how they have taken to their own hands the keys of David; they open and no man shutteth, they shut and no man openeth.

It is in the power of the Priest to give, it is in the power of the people to take salvation; and I do not see any great need of Jesus Christ in these doctrines.

Neither can I find that they have left him any absolute, but only given him a dependent power over them, that he cannot save without them.

Surely all this pride deceiveth them that put trust therein: for,

1. Against Freewill We oppose,

In Adam we all die, in Christ made alive. And that this stretcheth to a corporall, spirituall and eternall death; here the same Apostle, We are by nature children of wrath.

Saint Paul was a vessel of election, he had the spirit of God; he received the office of his Apostleship immediately from God; yet he saith, The good that I would do, I do not; the evil that I would not do, I do; whence is thence this Freewill?

2. Against the fulfilling of the Law of God in this life, There is not a just man upon earth, who doth good and sinneth not; and he that breaketh the least of the Commandments is guilty of all; that is, he is found a transgressor, legie, of the Law. But in multis offendimus omnes, in many things we all offend. Justus cadit Septies.

3. Against Merit of works. Christ saith,

They that have done all that is commanded, have done but their duty; servi invisiles, unprofitable servants.

And what proportion is there, finiti ad infinitum, of the finite to the infinite? the works of men be finite, the glory of God is infinite.

All our righteousness is like defiled clothes.

4. Against Supererogation.

That pride deceiveth them; for there is nothing to be done
in obedience, or in love to God, which is not commanded in his law, that requireth all the soule, and all the mind, and all the strength of both these; he that can finde any thing more to do, and can do it, may supererogate.

5. Concerning their Sacraments.

They dishonour Baptisme and make it of no account, when they teach that the grace of Baptisme may be lost, and devile three Sacraments to help it.

Confirmation to strengthen it.

Penance to renew it.

Extreme Unction to perfect it.

We acknowledge God powerfull in his own Ordinance; we hold that the Grace given to the Elect in Baptism is sealed and imprinted, an indelible character.

Confirmation is no more but a watering of the Plants, which the ordinance of God hath grafted. Penance is no more but a stirring up of the grace given in baptism: Extreme Unction is of no necessity, it was a temporal practice in those times, when the gift of healing was in the Church; instead whereof we have prayers both in private and in publike Congregations. The Grace of Baptism we hold sufficient for the whole life to sanctifie it, and in the Elect of God it is not, it cannot be lost.

The true Sacrament of Confirmation is the Lords Supper, for that representeth to us the body that was broken for us, and the blood that cleanseth us from all our sins; that is often repeated to call us to repentance and to strengthen our Faith.

If we flatter ourselves, that the act of receiving doth sanctifie us, that is a deceiving of our own hearts; for the flesh profiteth nothing, it is the spirit that quickeneth.

We know that it may be eaten to condemnation; if there were carnall presence of Christ, none could eat of it but he must be joined to with Christ as he could not perish.

Lastly, for the Sacrament of orders, they deceive themselves in the pride of their hearts, thinking that God hath given them the Kingdome of Grace, and of glory to belowe where they will.

We are the Ministers of God, sent forth as Gods Embassa-
dours, to carry his pardon to such as are penitent; the pardon doth set forth who are capable of it; we are the Ministers of God to make tender of the means of Grace to such as are capable of them.

We cannot make a man capable either of Grace or Salvation; yet none can have either but by our Ministry: except God will shew his Prerogative and say, *Ecce ego creabo rem novam in terra.* Behold I create a new thing upon earth.

Humility deals truly with us: for if I be humble, I am content with that I have, and think it more then I deserve.

I do not envy either greater graces in others, or higher places; for I know mine own weakness. *deneze,* and my sins are ever before me; and therefore I think it happy with me, and acknowledge it a great mercy, that I am not consumed.

I do not glory in mine own knowledge, but with *Agur* the son of *Jakeh,* I say, and confess, *Surely I am more brutish then any man, and have not the understanding of a man:* I have neither learned wisdom, nor have the knowledge of the holy.

I do not glory in mine own righteousness, but looking to mine heart within, and into my ways without, I say with Saint Paul, of Sinners *I am cheefe.*

An humble man hath this advantage of a proud man, for he cannot fall, his estate may grow both higher and fuller, but his heart keepeth one point of elevation, and is fixed at that; he never grasps for wind to hold it; he hunteth not after opinion, he doth not flatter himself with vain hopes.

Well may an humble man suffer from others, but he will keep so good a watch upon his own heart, that that shall never deceive him by any information of self-wisdom.

But I commend a *Virtue* that but half keeps a living man in the earth, faith the gallant; true, but as the root is deep embosomed of the earth which makes the Tree bear a storm the better.

But this keepeth men from putting forth themselves, where they may exercise their other virtues. I but it joyeth all well affected, that Church and Common-wealth aboundeth so in choyce, that there is no need of me.

And those whom pride putteth forth have an evil edition.

*2. Their next confidence was in the situation of their dwelling.*
ling, resembled to an Eagles building her nest in the clefts of a
rock on high. So there meets to make up their confidence,
strength and height of dwelling.

That is their confidence, and that is dispersed in the fourth
verse,

I'hence wilt I bring thee down saith the Lord.

This opinion of the strength of an impregnable habitation
hath deceived many.

After David had reigned seven yeeres in Hebron, The King
Sam. I.5.6. and his men went to Jerusalem so the Jebusites the inhabitants of
the land, which spake unto David saying except thou takew
the blind and the lame, thou shalt not come in thiser, Thinking
David cannot come thither.

The Hebrewes have made a figurative construction of these
words, namely that the Jebusites did preserve two images, the
one of Isaac, who was blind, the other of Jacob, who was lamen,
these two Isaac and Jacob made a Covenant with Ahimelech,
in which Leage they comprehended the Jebusites; therefore the
league must be broken, which was made with Isaac and Jacob,
if they did come thither to remove the Jebusites.

But this is vain and fabulous.

The true meaning is, that the Jebusites did think their hold so
strong, that so long as there were any men therein, (though
blind and lame) they would be able to defend the place against
David.

But that hope was dispaire, for ver. 9. David dwelt in that
Fort, and called it the City of David, &c.

The like Example we have of Babylon.

Here her in her ruffe and in the pride of her heart, Thou hast
said in thy heart, I will ascend into Heaven, I will exalt my throne
among the stars of God: I will sit also upon the mount of the Congre-
gation, in the sides of the North.

I will ascend above the heights of the clouds.

I will be like the most high.

Which pride of heart smaried in them; for it followeth, Yet
shall she be brought down to Hell, to the sides of the pit.

Dr. Remo. I deny not but this is litterally to be understood of Babylon.

Obed. But it troubleth me that any learned man of our dayes should
charge so many great judgements as have applied this, to the
of the Angels with unskilfull application thereof. I know,
    The learnedest and gravest judgements have gone that way,
    as far as we have any thing written of the fall of Angels.
    And men of yesterday do not well to impute unskilfulness to
    such expert Scribes.
    But in the posthumous writings of great learned men,
    the publishher may shuffle in some of his own bram amongst their
    Writings.
    For understand this either literally of Babylon, or allegori-
    cally of the Angels that fell, either of them thought their dwell-
    ings impregnable, and therefore safe.
    Jerusalem called the joy of the whole earth, was compared
    to high mountains, that the prophet so expresseth the fame of
    the Church, resembleth it to Jerusalem.
    As these mountain are about Jerusalem, so is the Lord reside-
    nce of his people, &c.
    They that trust in the Lord shall be as Mount Zion.
    Yea we know how it was destroyed.
    David was gone far that way, in piousm upon the safety
    of his person, and state;
    Dost, unmoved movest. I said I shall not be removed; thou
    Lord of my goodness halt made my mountain so strong.
    All which examples, and all experience, meeteth in one point
    of Doctrine, that is a main confidence, trust in the strength
    of our God and dwelling on earth, as dweling on Zion.
    A full proofe of this which we find in the example of the
    Philistines Garrison, for
    Between the passage, by which Jonathan fought so gaining to
    the Philistines Garrison, there was a rock, rock on the one side, and
    a sharp rock on the other side.
    Yet Jonathan endeavoured on his hands, and with force, and his arm-
    bears bearer offer him, and they fell before Jonathan, &c.
    The reason of this is given by God himself, I will bring them
down with the Lord.
    The Lord taketh the instruments of their high work, and who-
    soever be the instrument and means of their overthrow, is the
    Lords doing.
    In this very example in my Text, God claimeth the glory of
    Edoms ruin, for the Prophet asketh who it is that cometh against
    Edom.
Edom, and why his garments be red? It is answered, I have trode the wine preffe alone; there was not one with me.

Which prophecy looketh two ways, both to the destruction of Edom in the letter, which God assumeth to himself as his own work.

And specially to the kingdom of Satan, which Christ in the blood of his passion did alone conquer.

We had a faire example hereof in Eighty eight; the invincible Armado of Spain, then our enemy, now our reconciled friend, came forth in the strength of ships and Ordnance, and men, and promised themselves the conquest of this land: they said we will rejoice and divide Sichem, and meet out the valey of Saccab. God gave us victory, and declared that no strength prevaileth against the Lord,

Therefore let no man trust in the strength of his dwelling: we have an Iland encompassed and moted about with the Sea, walled in with sands and rocks, and shelves, which maketh the passage to us full of dangers, and is a great security to our land; yet have the Romans, the Danes, and the Normans conquered this land.

Therefore our trust is not in the strength of our dwellings, but God is our rock; on the clifts of this rock we dwell safe, so that Faith, and not presumption do build our neast. To him if we address our prayers, to him if we give the Sacrifices of praise, if to him we perform the duties of obedience, who can harms? God of his goodness hath made our mountain so strong that we need not feare what man can do against us.

The trust of Edom was vaine, and the vanity thereof is described in the miserable waft that was made therein.

Ver. 5. If thieves come to thee, if robbers by night ( how art thou cut off? ) would they not have stolen till they had enough? If the Grape-gatherers come to thee, would they not leave thee some Grapes?

V. 6. How are the things of Esau searched out? How are his hid things sought up?

The words do expresse the full ruine of Edom for all his strong habitation.
Thieves that rob an house by night, do not carry away all; and they that gather Grapes nearl, the Law requires to leave some clusters for the poore, the fatherlcss, and the Widdow.

But in the sacking of Edom, there should be a carrying away of all in sight, and a curious search for all hidden things; there should be nothing left.

Neither men nor goods should be concealed, but the eye of search should find them out all.

There should neither be a satiety in their enemies, nor a compassion; neither fulness, nor pity should exempt any from spoyle.

That maketh the Prophet so patheticall, that he interposeth this admiration, How art thou cut off?

In the Prophecy of Jeremiah, it is added for an interpretation of this Text,

I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren and his neighbours, and he is not.

This is not to be understood so as if the Nation and name of Edom should cease for ever upon this devastation, but for a time; for they were again to build, and were again to pluck down, as Malachi prophesied.

But in the end there should be nothing left of Edom, his very name should be forgotten upon earth even as it is at this day; for who can say this is the seed of Esau?

From hence, 1. We are taught that where God cometh to the spoyle, there is no secret and close receptacle, either for the persons or for the wealth and treasures of men, but he will search it out and lay it open; their bellies be full of hid treasures; those bellies will he rip up, and into those secret parts, shall his search penetrate, nothing shall be safe from it.

As in the fury of the warres of the Jews, we read that some of the Jewes having no other means left to preserve something to relieve their wans, swallowed certain pieces of gold to keep them from the hand of the enemy, which coming to the eares of the Roman soldiers, they rift up many of the Jewes bellies to seek for gold.

Edom dwelt in Mount Seir amongst the rocks, and many of...
their dwellings were in rooms hewed out of the hard stone, yet all their secret cabins were searched and spoileth.

Abosheth is not safe on his bed, nor Eshu in his Paltour, whether shall I fly from his presence? saith David.

Amos 9.1. God himself hath spoken to this purpose, I will slay the half of them with the sword, but that shall not fly away, and he that escapeth of them shall not be delivered.

Ver. 2. Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence shall my hand bring them down.

Ver. 3. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they may be hid from my sight in the bottom of the sea, or go into captivity thence will I command the sword and it shall slay them, and I will set mine eyes upon them for evil, and not for good.

Those searching of Edom be of God's sending, and they are his privy search, he will bring to light things hidden in darkness.

Use.

Trust not to the secret treasures of ungodliness, nor to the goods thou hast layed up for many years to come; there is nothing so secret but shall be laid open.

God's search is not like Laban's; he searched all the places but where Rachel was; but God leaveth no place untouched.

If the secret slove escape, save perfidious & surcease. Yet, there is time & mercy, the mouth and the ruff, and if nothing else, Tempus edax rerum, time the consumer of all things.

For so saith the Wriseman, there is a time to gather, and a time in scatter.

Let us not be too much in love with these things that we possess here; we know that when our Augustus Cesar began his reign here over us, all neighbouring and remote Nations offered him peace, and he accepted it, and turned all our swords into ploughshares; I need not speak figuratively.

Much armour was turned into Utensils for domestical use, and then there was no noyle ahead of hostility; even then in the peaceful time of the Church and Common-wealth, the religion of Rome stirred up certain searchers, that digged into the bowels of the earth, and their hunger after Proscriptions burned through
through strong walls, and there heaped up such instruments of massacre, as would have searched our hidden things.

Those sheeves would never have had enough, those Grape-gatherers would have left never a cluster to relieve the poore Church; thry would have rooted up Vine and all, and have laid the Vineyard of the Lord of Hosts desett and waste.

These were Papists, the ministers of hell, this was Religion falsely so called, the zeal of furies; such sheeves lurke in many several corners of the land; such Grape-gatherers hide themselves under the shade of our vine; let all that love the peace of Jerusalem take heed of them; our houses, closets, nay our cellars are not safe from them; they will seek out our hidden things, if they can take advantage against us.

Against this Edom let us bend our forces; and the idolatry and superstition, and ignorance, and imposture of that Religion, let us search out and detect.

It is his Majesties expresse command, that in every parish the sworn men do search for Recusants, that forfake all our Churches, and for our own malecontent Professors that love any Church better then their own.

He would separate the clean from the vile, and the peaceable from the factious, Edom from Israel; for we hold nothing in safety, we can hide nothing out of sight, so long as those searchers and underminers be abroad, the peace and honour and safety of the Church is their prey they hunt after.

2. We are taught, what a fearful thing it is to fall into the hands of the living God; when he plucketh his hand out of his bosome, he smiteth home, as he saith,

Affliction shall not arise the second time; he calleth himself in his Law, a jealous God, his jealousy burns like fire.

He can give Edom high and strong mountains for his habitation, he can give him the fat of the earth, and the dew of heaven, and let him multiply on the earth exceedingly, he can forbeare him in his wickedness and cruelty for a long time.

But when he cometh to execute judgment, his right hand will finde out all his enemies, he will not leave a place or corner unsearched, but he will cut off head and tale, branch and root, in one day, for his hand is not stomet, but is stretched our still.

Why then doth the pride of our hearts deceive us, flattering us
that all shall be well with us, though we walk in the lusts of our own hearts; though pride disguise us in our cloathing, though gluttony fill us up to the throats, though drunkennesse stagger us, and our oaths and blasphemies fly up as high as heaven;

Hath God forgotten to be righteous, and is his judgment set turn'd all to mercie, that we dare him with our crying sins, and awake his vengeance with our abominable impieties?

Can we sin the sins of Edom, and not smart with their punishment? he hath a curious and searching eye, he hath looked upon our works, he hath set our sins before him, our secret sins in the fight of his countenance.

First, his eye searcheth out the sins of men, then his right hand searcheth out all his enemies; if he be angry, yea but a little, blessed are all they that put their trust in him.

They shall say one to another, Come and see what desolations hath made in the earth: and as it is in my text, How are they cut off! but peace shall be upon Israel.

1. Out of the manner of speech and phrase of this Prophecie against Edom, I observe the use that all ages of the Church must make of the examples of Gods judgements upon other persons, and Nations before us, recorded in Scripture or in story registred, for the benefit of after times. For,

1. He interpofeth this clause of admiration, How art thou cut off! As declaring an admirable judgement to be executed upon them, enough to strike all that see it, or hear of it with feare.

2. By a comparison of similitudes he sheweth that Thieves and Vine-robbers shall be merciless men in comparisone of them that shall fight the Lords battails against Edom. For they shall leave somewhat behind them, these waiting depopulators of Edom shall leave nothing.

3. He saith not categorically and positively the things of Edom are searched out, his hid things are sought up, but in a more pathetical language of amplification, by way of question, How are the things of Edom searched out! and returning the matter but with addition and amplification, How are his hid thing sought up?

Which questions do put it upon us to take the judgement of God upon Edom into a serious consideration.

It is a question amongst great learned Divines of former ages which
which was the greatest miracle that ever Christ wrought while he lived upon earth.

St. Jerome answereth, some thinke the raising of Lazarus: others the giving sight to the blind: others the voice that was heard at his Baptism: others his transfiguration: but he, for his own judgement, he thinks that the whipping of men that bought and sold in the Temple, twice by him performed, was the greatest of all his miracles.

For that a man so weak in his own person, so despised of men, so opposed by the Merchants of the Temple, should play Rex in the Temple, and shou'd there execute judgement, and subdue the hearts of so many men, who thought they did well, and had some colour to defend what they did, and that they should without resistance suffer the lash, and abandon the place.

St. Origens doth admire this miracle of his justice, as declaring him to be God, as David saith. God is known by executing judgement, Quo domantur hominum ingenia, Whereby the wits of men are subdued.

Therefore when the Judgments of God are preached, let men fear. The doctrines of Paul were soft and gentle, when he spake of righteousness, and temperance; but when he spake of the Judgement to come, Felix trembled, but it is probably thought, that that last doctrine of judgement to come, put him into that quaking and shaking fit, and made the earth to quake within him.

Therefore the Prophet David having shewed what searcheth God maketh for sin, addeth,

Psa. 50:22

Now consider this, you that forget God, least I teare you in pieces and there be none to deliver.

His judgements are over all the earth, it is a meditation for the Sabbath, it is proper for the day.

And David saith, I have made me glad through thy worke.

Psa. 92:4

One of his works is of judgement.

When the wicked spring as grass, and when all the workers of iniquity flourish, it is that they shall be destroyed for ever.

Ver. 7

For loe thine enemies O Lord, loe thine enemies shall perish, all the workers of iniquity shall be scattered.

Ver. 9

This is matter of comfort for the Church of God, it is joy in the tabernacles of the righteous; for they say the right hand of
of the Lord, bringeth mighty things to passe.

It serveth also to mingle some trembling with their joy, and some fear with their faith, to keep it from overgrowing to presumption; therefore the Elect of God upon consideration of the severe judgements of God, do feele in themselves a renewed fear of the Majesty of God, which humbleth them as Habacuk confesseth.

When I heard, my belly trembled, my lights quivered at the voice, rottennesse entered into my bones, and I trembled in my selfe,

Hab. 3.16. that I might rest in the day of trouble.

This is the sweet fruit of that consideration, for it prepareth rest for the soules of them that feare the Lord.

Therefore let fortunes and times delicate minions, the daughters of ease, and plenty, which study nothing but trimme and bravery, and waft the precious moments of time, which should be spent in the contrite repentance of their sins, in the curious dresse of their bodys.

Let them read the judgement of God upon the daughters of Sion; see how fine they were, and how God threatening them with the scab with discovery of their nakednesse, with stinke, with baldnesse, with devesling, with sack-cloth.

Let the drunkards of our time, heare what God threatened

Ephraim, The Crown of pride, the drunkards of Ephraim shall be trode under foot.

Let the Schismatical refisters of authority, which despise Moses their King, and Aaron their Priest, and think much to be subject to the Ordinances which are set down, remember Miriam the sister of Moses, who resifting Moses, was punished with a Leperie and though Aaron besought God for her, could not be healed till she had been shut out of the Camp seven dayes.

Read and study holy Scriptures; whatsoever is there written, is for our learning; our God is the same, and his years fail not; he hath the same eye that once he had, to find out sinners: he hath the same hatred that once he had to sin, he hath the same Justice that once he had to censure it, and the same right hand to execute his wrath.

All Scriptures will tell you that he doth it severely; his sword is sharp, and his arme is strong: O Lord be mercifull to me a sinner.
All the men of thy confederacy, have brought thee even to the border: The men that were at peace with thee have deceived thee, and prevailed against thee: They that eat thy bread, have laid a wound under thee. There is no understanding in them.

The third confidence of Edom disappointed.

This point is Rhetorically amplified,

1. In the persons in whom Edom trusted,
2. In the failing of them.

The persons are called:

1. Men of their confederacy, such as had entered into League with them, saying, your friends shall be our friends, your enemies shall be our enemies, we will engage our strength mutually with you, we will seek our good in the common good of both; as in the Proverbs, one purse, one Army.
2. The men that were at peace with her, that had promised them love from themselves, and all offices of humanity.
3. They that eat thy bread: Such as did communicate with them in the necessities of life, as Indus did with Christ, Commensales convive, Table Guests.

Their failing is also amplified.

1. They have brought thee even to the border, that is, whilst Edom trusted to their help, they came forth of their strong holds to meet with their enemies, in the borders of their territories, who but for their trust in them, might have been more safe in their own Fortresses. For trusting to their help, whom they found pernicious, they left their habitations, and strong Castles empty to keep the enemy from coming upon their borders: whilst their false friends expose them to invasion, and their gates to direcption, in their absence. Relinquentes & pro- dentes.

Thus they gave their enemies advantage against them to keep them from returning again into their strong holds.
2. They have deceived thee, and prevailed against thee. For they that were trusted as friends to Edom, betrayed them to their enemies, and fought against them, and prevailed.

3. They have layed a wound under thee, that is, they have secretly conveyed under thee an instrument to wound thee; therefore others read posuerunt insidias subter se. Declaring how cunningly their false friends had concealed their malice, & how dangerously they had layed their plot, for the overthrow of Edom, so near as under them, even to blow them up. Like our Powder Traytors; for they layed wounds under the Parliament-house, instruments and means to wound and to destroy all.

And therefore he concludes of Edom. There is no understanding in him, that is Edom was blinded, and be foole with this vain confidence, to trust in the pernicious friendship of their false friends.

From this place these Doctrines arise.

1. It was Edom's sin against the first Commandement to put confidence in man, and therefore God punisheth them by those whom they trusted. From whence ariseth this Doctrine.

That God punisheth one sin by another: The sinne of injury and oppression of Israel, by the sinne of false confidence in men.

2. Consider against whom Edom offended, even against Israel their brother: for was not Esau Jacob's brother? therefore God punisheth their perniciousnesse to their brother, with the perniciousnesse of their friends to them. From whence we conclude,

That God requircth the wicked with the same measure which they have meated to others.

3. Whereas the friends and confederates of Edom, turn enemies and Traytors to them, we conclude, that

There can be no true peace, nor bonds of love between wicked men.

4. From all these Antecedents we may conclude, that those who trust in men, have no understanding.
Edom first sinned against the second Table of the Law, in wrong and violence, and then he sinned in vain confidence in man, against the first Table, and God by this severe sin punished the first.

It is the manner of Satan, after a speeding temptation to one sin, to suggest another, to hide, or to defend and beare up the other, ourlying comes in to conceal fraud, as in the case of Ananias and Saphira.

And so curving and swearing come in to maintain the credit of a lyce, as in Peters denyall of his Master.

So here needs a great many lies to maintain one, if interrogatories do preste the Lyer far.

If it were no more but so, that one sin doth drive us into another, even in this consideration, one sin doth punish another, because the more sin is committed, the more punishment is deserved; but this is much more, that sinne is punished with sin.

Thus Edom first breakeh the second Table of the Law, in doing wrong to his brother, and fearing that this will one day cost blows, he sinneth another sin against the first Table, and forsaketh the confidence in God, and putteth his trust in men, which turneth to his utter ruine and destruction.

So even the Saints of God fall, as David; for his adultery began to desile him, and then he stained himself with the blood of his well-deserving and faithful Subject; this is the Plot of David, in the matter of Uriah.

The reason why sin should be the punishment of sin, is because nature being once corrupted, and grace withdrawn, we are, then prone to those defections from God, which do more and more corrupt us. And that is a great punishment, S. Paul clearly shewsith it in the degrees thereof.

1. When they knew God, they glorified him not as God. Lam. i.
2. They were not thankful.
3. They became vain.
4. Their foolish heart was darkened.

Thus did they runne out of one sin into another, and at last.

Therefore God gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between them, selves, for this cause God gave them up to vile affection. God gave them.
v. 28. them up to a reprobate mind, to do those things which are not con-
venient.

16.37. Sin in the heart is a fire in the bosome; Can a man take fire in
his bosomed, and his clothes not be burnt? Can a man go upon
hot coales an his feet not be burnt?

St. Gregory hath a good description of sinnes.

1. Some are simple in themselves sinnes, such is every thought;
word and work against the Law.

2. Some sins are causes of more sins, as sursetting and fulnesse
causeth luxury and uncleannesse of the flesh.

3. Other sins are the punishment of former sins, as in fact,
Edom his former sin is punished by a latter.

4. Other sins are the punishment of former sins, and the causses of
latter, as in David,
His idlenesse was punished by his Adultery, and that Adultery
was the cause of murder.

But here is a Quare.

Quare. If sin be a punishment, it is of God; for all punishment is just;
and is of God; but God is not author of sin: therefore sin is no
punishment.

To this our answer is, that sin may be considered two ways.

Sol.

1. As it is a pollution of man.

2. As it is in the effect thereof the just punishment of man.

God is not the author of sin as it is a pollution, but being
committed, God in the even course of his justice turneth it into
punishment of man.

And man is punished saith Thomas Aquinas three wayes.

1. In praedentials, because God withdraweth his preserving
grace from a sinner, and maketh the means of his preservation ineffectuall.

For to the just be faith, I will not leave thee nor forsakethee;
but to the reprobate he shutteth up their eyes, ne videas he stop-
peth their ears ne auditias: he hardeneth their hearts, and leaveth
them to their own corruptions to be wrought upon.

2. In concomitantibus; these are either.

1. Inward, the pollution of the heart.

2. Outward, in the calamities of life.

3. In subsequensibus: that is the unrest of the conscience, and
distraction of the mind.
Excellent and full to this purpose is the example of the Prodigall; for

1. God withdrew his grace from him, and left him to take his vitious and luxurious courses in the world till he had spent all and was cast forth.

2. God punished him in his mind, by giving him over for a time to the pollution of sin; he outwardly punished him with contempt and beggary and famine.

3. He punished him in his Conscience with the remorse of his sin which wrought with him so effectuallly that he repented him of his sin and returned to his Father; so this punishment was not ad amandationem, but ad emendationem.

Et que penna sit facta est medicina.

Thus sin in the Elect may be the punishment of sinne to their great good, and the recovery of them again to God; as in David's example, and in the example of Peter.

But the reprobate are forsaken of grace, polluted in their minds, and tormented in their consciences, and feel crosses and afflictions in the flesh, and these be rods of their own making, wherewith God scourgeth them, sending the Angel of Satan to buffet them.

The most dangerous and damnable estate is, of those who when they have sinned, do not love the word of God, which should restore them; like those froward sick persons, that refuse the phy fis t that should heal them.

The word of God is plain-dealing, and telleth every one of his faults, and revealeth to them the justice of God.

When men begin to take exceptions at the Word, and quarrell with the food and medicine of life, and to say, Durus est hic sermo, this is an hard say ing, then sin groweth an heavie punishment to them, and worketh their destruction.

Therefore let all those that would not be their selfe tormentors, heare what the Spirit speaketh to the Churches: let them not consult with flesh and bloud, but let them order their wayes according to the word of God.

Let no burthen seem so heavy to them, as the weight of their own sins.

Let no annoyance seem so stenching as the turpitude and pollution of their own sins.
And then come unto me ye that are weary and heavy laden, and I will ease you.

Come to me, you that are defiled and polluted with your manifold corruptions, and I will wash you clean in my blood, faith the Redeemer of men.

When our sins have broken our hearts, and made us contrite, and the smart of them hath made us weary of them, then shall we see them fastened to the Cross of Christ, and the grace of God will be sufficient for us.

Dolfr.

God requiteth the wicked with the same measure which they have meeted to others; Edom dealt perfidiously and treacherously with Israel; therefore their confederates and professed friends deal so with them.

It is Christ's rule of Justice.

Ex. 33. 1. 2 with what measure you meete, it shall be measured to you again, proved.

Ex. 22. 12. 12. no afflict the widow or fatherlesse child: if thou afflict them in any wise, and they cry at all unto me, I will surely hear their voyce,

And my wrath shall make hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherlesse.

David smarred in this kind.

He defiled the wife of his faithfull servant Uriah, Absalom his son defiled his fathers Concubines in the sight of all Israel.

Cain feared this judgment so soon as he had killed his brother Abel, for he said presently, it shall come to passe, that every one that findeth me shall slay me.

Adoni-Bezek confest this justice of retaliation executed on him, for they took him, and cut off his thumbs and toes, and he said,

Three score and ten Kings having their thumbs and toes cut off, gathered their meat at my table; as I have done, God hath required me.
upon Obadiah.

So saith God to the Chaldeans,

"Because thou hast spoiled many Nations, all the remnant of the Heb. 8. people shall spoil thee.

And God made this judgement good against Amalek, for they sought to destroy Israel, and God by Israel destroyed them.

Samuel said to Agag their King.

"As thy sword hath made women childless, so shall thy mother be childless among other women; so he bowed him in pieces before the Lord."

Ahab slew Naboth, and himself was slain. Jezebel shed Naboth's blood; Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick even thy blood also. The dogs shall eat Jezebel by the walls of Jezeel. As Solomon threatneth, They shall eat the fruit of their own way, and be filled with their own devises.

The Apostle calleth this righteousness in God;

"It is a righteous thing with God, to recompence tribulation to them that trouble you."

The word is decompose, arraéνoνεια, and signifieth a retribution contrary to them, that in the same they shall be Patients wherein they have been Agents.

From this fountain of justice cometh that Law judicial, an eye Ex. 21. 34. for an eye, a tooth for a tooth: which Law Christ did not abrogate but interpret, and put it into the power of the Magistrate where it ought to be, taking it away from private persons.

Let us all lay this justice of God to heart, and let us look for it at the hands of God, that he will διψαναί to us our iniquities unrepented.

Let the Adulterer hear Job. If my heart have been deceived by a woman, or if I have laid wait at the doore of my neighbour, let my wife grind to another, and let other men bow down upon her.

Let the cruel oppressor of his brethren, look to be oppressed in himself, or in his posterity.

"If she daughter of Babel oppresseth, Blessed shall he be, that revengeth her at them that have served us."

"It is God's own word. He that honoureth me, him will I honour"
honour; but he that despiseth me, shall be despised.

3. *Doctr.* There is no true love and peace between the ungodly.

Here hath been much confederacy between Edom and other Nations, they were men of Peace. they did eat and drink together, yet even those turned perfidious to Edom, and betrayed him.

Christ in his legacy of Peace said, pacem meam do vobis, non facies mundus dat. My peace I give unto you, not as the world giveth. For,

Either it is pax adulationis the Peace of Adulation, of which David faith, Olemum peccatoris non confinget caput meum. Ravennas note is that in all Sacrifices to God salt was used, for God cannot be flattered; when we say the most we can of him, we come short. Adulatio quam similis est amicitia, non imitatur tantum, sed praedit.

Poore men have the advantage of the rich in this, for who flattereth them? Sinners say we need not this wafe; why should we bestow it on them that cannot requite us? We will save it, and give it to them which are mighty.

2. Or it is pax mala confederacionis, the peace of evil confederacie, such as is between Thieves, we will all have one purse; these be as old Jacob said of Simeon and Levi, fratres in malo, brothers in evil; St. Aug. calleth this ne fariam amicitiam, a wicked friendship, into their secret, let not my soule come.

These tares bind themselves in bundles for the fire.

3. Pax simulacionis a dissembling peace, when men hide malice under a shew of Peace; that they may sub amici fallere nomen, that they deceive under shew of friendship, so Iudas kisseth, and betrayeth. Amasa entreateth and stabbeth.

4. Pax temporalis, a temporall peace, when men maintain love, and friendship, and exchange great gifts and tender love, and service to serve a turn. So men set up the Ladders that they clime by as high as they can; but when their turn is served, they lay them along upon the ground.

This is the peace which the world giveth, and there is no true friendship in it, for a friend loveth at all times.

*Nec multis divulsus querimonius
Suprema cium solvit amor die.*
True peace is like the dew of Hermon, none but the Elect of God have it.

My Peace I give to you, it is not like the light of the Sun that shines on good and bad.

This is like the light that shined on Goschen, when all Egypt else was in palpable darkness.

This is like the precious oyle poured on Aarons head, and running down to the skirts of his raiment, for there the Lord commanded the blessing and life for ever more.

Aristotle held that friendship contracted either by pleasure or profit could not hold; for the cement and glew that should tie them together, is but weak; this continuation is but hujus ad hoc, of this to that.

But the union of the faithful is hujus in hoc, of this in that. For they be incorporate in one body; and they are made members of Christ and members one of another, one flesh, one body.

We see men in their greatness followed, and served, and petitioned, observed, and presented, with choicest and richest gifts; if we see them decline in favour, or power, we see them forsaken of their servants.

We see young prodigals frequented with company, courted with complements, feasted and swelled with all delights; but when the fountain of this friendship is drawn dry, and the means faile, who calleth those men friends, or seeketh their conversation?

This yet appeareth more plainly in the Idumeans of Rome, that have long persecuted the true Church of God; for though they have laboured ever since the first corruption of the Church, to maintain their Heretical opinions, yet could they never be at any perfect peace amongst themselves.

And this offer our Church may boldly make to them, that there is no Tenet in our Religion we maintain against them, but we will renounce it, if we do not find it averred by some one, or most of eminent learning amongst themselves.

And because it will take up too much time to give instance in particulars of our difference from the Trent Church, for a taste let me refer to many as are desirous of better satisfaction, to read that learned proofe of this truth in the Reverend Dean of Gloucesters third book of the Church, at the end of it, where
in the whole and found flesh; we rather take away their oile
and wine, and beast and money wherewith they should help
themselves; and instead of putting them into an house, we take
their houses over their heads, and expose them to stormes.

The God of peace sanctifie us throughout, that his peace may
knit us together in him.

Doctr. 4. Those who trust in men, have no understanding.

Here on earth we do much value the wisdome and judgment
of man, by his choyce of adherence and dependance; and we
judge them unwise that addresse themselves to such, as cannot
either support them as they are, or put them on farther.

But the word of the Lord faith, there is no understanding in
Edom to trust in man; and the Psalmist, Non relinquas hominem;
he adviseth,

Trust not in Princes, nor in any son of man, for there is no help
in him; God goeth farther in my text, there is treason in him; sub-
ducte auxilium super inducit exitium.

He will bring thee to thy uttermost borders, and there he
will leave thee.

Jun. reads, Cujus vulneris non erit intelligentia, as pointing
out so great a plague upon Edom, ut ipsam necueat mens humana
comprehendere, nemum curare arte & intelligentia.

Joannes Draconites readeth the text thus, Ante proderis hos-
fibus quam animadvertas.

But the sense is easie, God censureth them for fools, that put
their trust in man.

For God himself faith, they commit two great evils, They for-
sake God the Fountain of living waters, and bewed them out ci-
 sterns, broken cisterns that can hold no water.

Sam. 17. The Philistims trusted in their great Champion Goliab, and
10. they defied the hoast of Israel, and despised  David; the Ara-
mites sent Israel word, that the dust of their land should not be.

Reg. 20. enough to give every one of their Army an handful.

The reason of this folly, is, the god of this world hath blinded
the eyes of them that believe not; for Satan worketh strongly in
the children of disobedience; he hath strong illusions for them, to
make them believe lies.

They that trust in lying vanity, faith Jonah, do forsake their
mercy.
It is a lying vanity to trust the false gods of the Heathen, Deut. 32:2. Let them rise up and help you, let them be a refuge. It is a lying vanity to trust in any confederacie against God:

It is Gods woe,

Woe to the rebellious children that take counsel, but not of me, that cover with a covering, but not of my spirit, that they may add to sin unto sin.

That walk to go downe into Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.

Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

He declareth this folly in the next chapter.

Now the Egyptians are men, and not God, and their horses flesh, and not spirit; when the Lord shall stretch out his hand, he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

This sheweth want of faith, when we trust in the vain help of friends.

It is true, that we must use all good means to further Gods providence; but we must not put any trust in these means; there may be help by them, there is no help in them.

David setteth these two in opposition, and declareth the differing success of them.

Some trust in chariots, and some in horses, but we will remember the name of our Lord.

They are brought down and fallen, but we are risen, and stand upright.

Is it not folly for man to run himself upon the curse of God? God hath said it, Cursed be the man that trusteth in man, and maketh flesh his armes, and withdraweth his heart from the Lord. Jer. 17.

The Poets, the Prophets of the Heathen, can tell us what ill success the Gyants of the earth had, which their confederacie against the gods.

Non est consilium contra Dominum.

The Use of this point is Let us all labour and pray for understanding.
for he turned his wisdom into folly, and left him not wisdom e-
nough to save himselfe from the halter.

Therefore by Edoms example let us learn not to trust to hu-
mane wisdome, flattering our selves, that we can do any thing
without God; for even the wicked when they oppresse the
Church, and hurt the Saints, do it not without the counsell and
wisdom of God: so he faith before, thus faith the Lord, an Em-
bassador is sent to the Nations, Arise ye against him in battaile.

It is God that maketh their confederates forlake Edom, and
the men of their peace be the sword of God drawn out against
Esoias.

Reviling Rabshakeh the General of Senacheribs forces against
Isa. 36.10. Jerusalem, could say, and he said truly, And am I now come up
without the Lord, against this Land? The Lord said unto me, go
up against this Land. For God stirred them up, and animated
them to fight his battails against Israel.

The wisdom of the world is not worth the seeking, because
it may be lost and taken from us, the wisdome of God which is
from above, God giveth to his chosen, and he cannot take it
away from us, because the gifts and calling of God are without
repentance.

But the wise men of the world, when they have most cause
to use their wisdome, then it faileth them, like the Sea-mans
cunning in a violent storm, it is gone faith David.

The wisdom of God in man is ever at the bottom the greatest
tempest of danger and sense of sin.

The Disciples when they are brought before Kings and Rulers
are promised, Dabo vobis sapientiam, I will give you wisdom; and
further, Dabitur illâ hora; it shall be given in that houre.

Steven at the houre of his death, not distracted with the fury
of them that stoned him, dyed calling upon God, calling on him
for them that killed him.

God takes away wisdome from them that know not how to
use it. Such as are wise to do evil, but to do good have no un-
derstanding.

Wisdom in an ungodly man is armatae nevissia, armed wicked-
neke; and therefore David prayeth against it, let not their wic-
ked imagination prosper.
It was David's wisdom, Audiam quid loquatur in me Deus, I will hear what the Lord will say. For he will speak to our hearts peace and joy in the Holy Ghost. He will uphold us with his counsell; the fear of the Lord is the beginning of our wisdom.

2. The Assurance. Thus saith the Lord.

For the fruit in wisdom is so confident, that the holy Prophet, though he had called his prophecy his vision, and though he had begun his whole Prophecy with Thus saith the Lord, yet the more to assure the events threatened, he summeth this authority.

1. He bringeth in God himselfe despersing their first hope. I have made thee small, the pride of thy heart hath deceived thee.

2. In their second hope, which was in the strength of their habitation, he bringeth in God speaking to Edom, I will bring thee down saith the Lord.

3. Now again in this third hope of theirs, in the wisdom of their wise men, two things do meet in this verse to fortifie the assurance.

1. The authority of him that saith and doth those things, Thus saith the Lord.

2. His appeale to them, for he doth not say I will destroy the wise men out of Edom, but he appealeth to their own hearts, saying, Shall I not destroy them, q. d. Do you think that I will be over-reached by your wise men? No, they shall not have wit enough to save themselves, much lesse to save you. For I will destroy them.

Which peremptory declaration of the will of him who is judge of all the world, doth leave no place for evasion; for the Psalmist saith of him, that He doth whatsoever he will in heaven and in earth, and in all deep places.

By vesture of this certaine word of God we do gather this assurance against all the enemies of the Church in all ages thereof; for he hath said it by the mouth of Job;

How often is the Canaan of the wicked put out? And how oft commeth their destruction upon them? God distribueth forrows in his anger.

What though the execution of this wrath be deferred? he addeth, O 2 God.
God layeth up his iniquity for his children, that is the punishment of his iniquity; as there is a decree against them in the counsel of God, and word against them, declaring the decree of God, so dies erit, there shall be a time.

3. The time in that day.

Our days and times be all in the hand of God, and they be hid in his own power, who in his secret wisdom hath appointed them; when that day should come, he hath not yet revealed to Edom in this Prophecy.

God is so patient and long-suffering that he doth not punish presently; for vengeance is his, he may take his time when he will, and no man can resist him.

The point here considerable is, That God in his secret wisdom, hath designed a particular day for every execution of his will; yea the Scripture goeth so far as to the hour: even to a moment, the least fraction of time.

This declareth that the wisdom of the world and of flesh hath but its time; there is a period fixed, wherein it must determine.

Abijah's counsels went for Oracles till this day, then God turned his wisdom into folly and destruction.

So God threatened Jerusalem with a day in which the Lord would take away from them the mighty men, and the men of warre, the judge and the Prophet, the prudent and the ancient.

This he doth two ways;

One by turning all their knowledge into ignorance, and their wisdom into folly.

Another, by destroying their persons, either by his former judgments, or by leading into captivity; here both are threatened, for he will destroy both prudens, wise men, and prudentia, their wisdom in that day.

This may remember us of that great day of which St. Paul preached to the Athenians, that God had appointed a day in which he will judge the world in righteousness, by that man which he hath appointed.

For as the day of Jerusalem, and the day of Edom, and the time of Gods particular judgements is set and fixt; so is the day of the last judgement, in which every man shall give an account to God of himself, and all our works shall come to judgement.
What manner of men then ought we to be, expecting this
day, and providing for it?

This Doctrine of the set day of particular execution of God's
threatened wrath against sinners, doth teach

1. Holy patience in waiting the Lord's pleasure, and as the
Apostle admonishest

Cast not away therefore your confidence,
For ye have need of patience, that after ye have done the will of
God, ye may receive the promise.
For a little while, and he that shall come will come, and will not

stay.

And blessed is he that endureth to the end.

This living under the rod of the ungodly, and this beholding
the prosperity of the wicked doth much disquiet even the
Saints of God on earth: as is the example of David we see.

Therefore we have need of patience, to sweeten the forrows
of life to us, and to clear our eyes, that we may not mourn as
men without hope.

2. It teacheth faith; for the same Author faith, Now the just
shall live by faith; for he that hath promised is faithfull, and no
word of his shall fall to the ground unfulfilled.

Faith cometh by hearing; let us then use it as the best remedy
against the oppressions of the ungodly, to be swift to hear the
word of God; that we may get the shield of faith to bear
off all the darts of Satan: so David in that disquiet went to
the house of God; there he was taught the end of those oppre-

sors.

3. It teacheth holiness; for seeing the wrath of God from
heaven is revealed against the enemies of the Church; there is
no safety but in the Church of God, and that is the Congrega-
tion of Saints; these are safe in that day; he hideth such under his
wings, his faithfulness and truth is their shield and buckler.

There shall no evil happen to them, neither shall any plague
come nigh their dwelling.

So long as we make conscience of our words, and thoughts,
and wayes, and labour our sanctification, and strive against sin,
we need not fear in the evil day: holiness is our dole mark, and
our forehead mark, the destroying Angel shall passe over.
VERSE 9.

And thy mighty men, O Teman, shall be dismayed, so the end that every one of the mount of Esau may be cut off by slaughter.

5. Their last hope is in the strength of their own mighty men: this is addressed to Teman.

Which word as it signifieth the coast to which the Idumæans lay from Jerusalem i.e. the east; so is the name of one of the Nephews of Esau, whose posterity inhabited a part of Arabia, called also by his name.

He was the eldest son of Eliphaæz, the eldest son of Esau; and under his name here the whole Nation of the Idumæans is threatened.

And as the hope the Idumæans had in the wisdom of their wife men, faileth them, for they have trusted to false friends, and all their providence for their safety miscarrieth:

So shall they fail in the hope that they have in their own strong men, for they shall not be able to preserve them from a small destruction, even so great that every one of the mount of Esau shall be cut off by slaughter.

Excellently is their judgment set forth; for their confederates shall turne peridious to them abroad, and their strong men at home shall be dismayed.

Two things make wars advantageous to a Common-wealth; Consilium et fervor, counsel and strength: in the former, God befools their wisdom; in this he enfeebles their strength.

The reason is, he hath decreed that every one of the mount of Esau shall be destroyed.

And when God turneth enemy, neither head nor hand, neither wisdom nor force can resist him; David and his hand shalldiscomfit Goliah and his armour, his sword and spear, and admired strength.

The two little flocks of Israel, the great armies of the Arabes.

It is worth our noting, that God working by means, and directing our operations, even in this work of overthrow threatened to Edom, doth destroy them by disabling, to them all the meanes of their safety, as before he turneth the hearts of their friends against them.
He destroyeth the wisdom of their wise men, and now he takes away all heart and courage from their strong men.

To teach us that all the outward means of safety are not sufficient to keep us from ruine, except the Lord be on our side.

Therefore we pray, Hallowed be thy name.

Thy Kingdom come. Thy will be done. And we acknowledge, Thine is the Kingdom, power and glory.

And this enforceth upon us the law of the first Table to have no other gods but one; to give him outward worship, to sanctifie his Sabbath, not to abuse his name.

And this filleth us with faith, saying, Credo in Deum Patrem omnipotentem, 1 beleive in God, &c.

For as David faith, Domine quis similis tibi, Lord who is like to thee?

There is no wisdom or strength, not that which is in the god of this world, the Prince that ruleth in the air, but it is a beame of the heavenly light; can God suffer any of his own gifts to be abused against him, to turn edge and point against the author of them?

There is a time when God winketh at the outrage of the ungodly, for the exercising of the patience of his servants; but when he intendeth a cutting off by slaughter of his enemies, in that day the Lord will be known to be God.

These things are written for our sakes; for the enemies of our Church are here threatened to be cut off, by slaughter, even Antichrist the man of sin, who sitteth in the place of God as God, and is worshipped, whom God shall scatter with the breath of his mouth, that is, by the power of his word preached; and we have comfort against him, that neither his wit nor his force shall prevail against us.

We have two examples which I hope no time will ever forget to praise God for, till the second coming of Jesus Christ.

The power of Antichrist was defeated in 88, when the Pope gave away the Kingdomes of England and Ireland to the King of Spaine, who sent his Invincible Armado hither, not as a Challenger, but as a Conquerer to take possession of these Lands.

They had speciall revelations to assure their victory, and the prayers of the Papish Church were all in aures against us.

But as it is in my text, their mighty men were dismayed, their
A Commentarie or Exposition

Strong Ships either sunk in the sea, or well beaten, or constrain-
ed to fly, because God meant to cut them off by slaughter, and
the power of Spaine so weakened, and the coffers of their trea-
sure so emptied, that nothing was more welcome to them then
the newes of peace with England.

The wisdome of Rome had no better sucesse in the yeere
1605. for when some men of bloud, the sons of Belial, had layed
a plot for the destruction of the whole Church and Common-
wealth then in Parliament, by powder:

We cannot deny but the Serpent put his best wits to the rack,
to stamp a devise with his own image and superscription; never
was there nequitia ingeniosior, a more witty wickednesse, then to
bring so many precious lives to the mercie of one executioner
who had nothing to do but to put fire to the train.

Yet in the very act of preparation, and the night before the
intended execution, God put fire to his own train layed for
them, and discovered things hidden in darkness, and cast them
into the pit which he had digged for them; and their wit and
policie proved hanging and quartering to the conspirators, and
declared the Papist our secret enemies, such whom we must care-
fully look to; for if by strength or wit he can destroy the state
of the Church and Common-wealth, the mercies of his heart
are so cruell, that we can expect no favour.

That is now the caufe why his Majesty intending a Parlia-
ment, doth require so strict a survey of the land for the detec-
tion of all Popish Recusants, as now is both by the Ecclesiasticall
and Civill Magistrate urged.

For they have given us fair warning, that if they can do any
thing by wit or force, they will abate nothing thereof to the
prejudice of this Church. But as the confounding of the wis-
dome of Edom, and the disabling the strength of Edom did fore-
run their fall: so our faith is, that Antichrist, Gods enemy and
ours, hath now but a short time; and every one of the mount of
Elian of the City built upon the hills shall be cut off byslaugh-
ter.

The pride of their own hearts, who think they have the keyes
of heaven and of hell: not only Peters keyes, but Davids also;
who bear the world in hand, that they can save or condem,
shall deceive them.

The
The rock of their habitation shall prove to them like an undefenced City.
Their confederates, and men of their peace, that eat bread with them, shall turn edge against them.
Their wife men shall fail them, and their Triple-crown and the temporall power of their Hierarchy shall be disabled; we have the word of God for it, The man of sin must be destroyed, Even so let all thine enemies perisb O Lord. Amen Amen.

Verse 10, 11, 12, 13, 14.

10. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and forreiners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12. But thou shouldest not have looked on the day of thy brother, in the day that he became a stranger, neither shouldest thou have rejoiced over the children of Judah, in the day of their destruction, neither shouldest thou have spoken proudly in the day of their distress.

13. Thou shouldest not have entred into the gate of my people in the day of their calamity, yea thou shouldest not have looked on their affliction, in the day of their calamity; nor have laid hands on their substance in the day of their calamity.

14. Neither shouldest thou have stood in the crose way, to cut off those of his which did escape, neither shouldest thou have delivered those of his that did remaine in the day of distress.

3. The cause provoking God to this severe processe against Edom;

This is set down,

1. In general terms, v. 10. violence against their brother.
2. In a particular description, v. 11, 12, 13, 14.

1. The generall terme is, violence, or as the old reading was, Cruelty; and the word here used doth expresse all injury.
Either done by strong hand or force.
Or done by subtlety and cunning.

In the particulars of their cruelty, there is,

1. Their confederacy with the enemies of their brother Ja-
cob, ver. 11. this is cruelty of combination, stabant ex opposito,
they were rather for the enemies of Iacob then for their brother,
as David faith; They take the contrary part, they were as one
of them.

By the strangers that carried away the forces of Iacob cap-
tive, and the forraigners that entred into his gates, and cast lots
upon Jerusalem, are meant the Caldeans, which referreth us to
the story of those times.

Therefore he brought upon them the King of the Chaldeans, who
slayed their young men with the sword, in the house of their Sanctu-
ary, and had no compassion upon young man, or maiden, old man or
him that stooped for age, he gave them all into his hand.

There was direction of the Sanctuary, robbing the Treasury of
the King, burning the house of God, and deportation of the residue
into Captivity.

In that day Edom was as one of them; For then as the Psalmist
speaketh,

In the day of Jerusalem, they cried, Raze it, Raze it, even to the
foundation thereof.

2. They are charged with the cruelty of their eye, and that
twice, ver. 12. But thou shouldest not have looked on the day of thy
brother, in the day that he became a stranger. Again,

Ver. 13. Thou shouldest not have looked on their affliction, in
the day of their calamity.

3. They are charged with cruelty of heart, ver. 12. Neither
shouldest thou have rejoiced over the children of Judah, in the day
of their destruction.

The heart is the seat of affections, they joy'd in the sorrow of Edom.

4. They are charged with the cruelty of the tongue, ver. 12.
Neither shouldest thou have spoken proudly in the day of their dis-
stress.
With the cruelty of their hands, violent actions against their brother.

Ver. 13. Thou shouldst not have entered into the gate of my people, in the day of their calamity, Nor have laid hand on their substance, in the day of their calamity.

Ver. 14. Neither shouldst thou have stood in the cross way, to cut off those of his that did escape:
Neither shouldst thou have delivered those of his that did remain, in the day of distress.
Which chargeth them with four cruelties,

1. Invasion of their Cities.
2. Deprive of their goods.
3. Intimation, lying in wait for them,
4. Depopulation, not sparing the residue.
We have seen the same of Edom, in the total cruelty against their brother Jacob.

We summed up the particulars, and made that God had just cause to enter into judgement with Edom, and to execute upon them his fierce wrath.
The same was breach of the Law, and a trespass against the second Table; against Jacob, that is the posterity of Jacob their brother.

And here I note that especially two Commandments of the second Table are broken,
1. Thou shalt do no murder,
2. Thou shalt not steal.
For what part of their cruelty toucheth the life of Jacob, is a breach of the first.
What toucheth his estate, and goods, is a breach of the latter Commandment.

And this example may serve for a Commentary upon those two Commandments, teaching how they are broken; for Edom is a very full example of transgression.

1. In the cruelty of combination, they that joyne with others that seek the life of man, are murderers, not accessory, but principal; so did Edom, for he was even as they.

Said, after Paul, blessed Apostle, both charge the murderer of Stephen upon himselfe, because as here, he was of the other side.
side, and made by and kept the clothes of them that stoned him.

It is a shedding of men in cruelty to associate in blood, and to communicate with the blood-thirsty; we see it after in Saul, he was a principal actor, and got Commission to persecute and went about breathing threatenings against the Church.

And as it is in the Law of Murther, so it is in the Law of Theft; for every association with Theevs, and Robbers, is the breach of that Commandement, and Edom brake both these Laws, for they were even as they that robbed Israel, and fought their life, though they commenced not the war against their brother Jacob, yet they joined with them that did, and so they are pares culpa, alike in fault.

This teacheth us to be very careful not only how we be Authors of Murther and Theft, but how we be adiors, or abettors of the same, and helps of the wicked against the Church of God; for God said to Lebo'saphat aiding of Shabib,

Wouldest thou help the wicked, and love them that hate the Lord? Therefore there is wrath upon thee before the Lord.

Do not thinke that all the blame shall light upon the authors of evil, Do not wipe thy mouth with the Harlot in the Proverbs, and say, I have done no wickedness; for all societie with sinners in their sins is forbidden, the Apostle is very precise herein.

If any man obey not our word, note that man, and have no company with him.

The manifest breakers of the Law, are dispersers of the word; with such eat not; God saith that such as converse with them, be as they, that is equally culpable.

Upon this evidence we find the Church of Rome guilty of the Powder-Treason; it was secretly animated and abetted by them, and they prayed for the success thereof.

2. The cruelty of the eye, this is twice here urged, ver. 12, v. 13. For the eye of humanity doth abhor the sight of Murther.

To look on, and behold the wrongs done to our brethren in their life or goods, is Murther, and Theft; Hagar was so tender, that when her son Israel was ready to perish for want of water, she cast the child under one of the shrubs;

And she went and sate her downe over against him a good way off, as it were a Bow-shoot; for she said, let me not see the death of the child.
The sight of Amasa murdered, and weltering in his blood in the way was a stop in the way of Joabs Souldiers, and all the people stood still.

It was a grievous sight, and troubled soouldiers, men used to acts and fights of death; for Amasa was a worthy Captain.

They looked on in condolement, not in rejoicing.

It is reported that after the Massacre of the Protestants in France, on the Bartholomew-night following, the Queen-Mother with many others went out to behold the dead carcasses, and having caused the body of the Noble Admirall of France to be hanged upon a Gibbet, they went out of the City to feed their eyes with that spectacle.

God will one day require the blood of those men, at the hands of all those whose cruel eyes delighted in that spectacle.

For thou shouldest not have looked on thy brother in the day of his affliction with cruel eyes;

With compassionate eyes we may; so it is foretold of the Elect, They shall see him whom they have pierced, and shall mourn for him.

So Mary and John saw Christ Crucified; and Christ invited to that sight: have ye no regard all ye that passe by? see if there be any sorrow like to my sorrow.

But when the ungodly of the earth perish, there is joy, as the Wise-man saith. It is one of the comforts of the Church, against the enemies thereof.

And they shall goe forth, and looke upon the carcasses of the men that have transgressed against me, for their Wormes shall not dye, neither shall their fire be quenched, and they shall be an abhorring to all flesh.

And David saith, Mine eye also shall see my desire upon mine enemies.

These be speciall executions of wrath upon the ungodly; but the generall rule of charity doth convince that eye of cruelty which beholdeth the blood of man with joy, shed on the earth; and the law of piety doth find that man guilty of murder, that looketh on, whilst an Egyptian smite an Israeltie, which Moses could not endure to see; for as Seneca, Oculi augem datorem, the eye encrealeth sorrow.
He saw the Egyptian and hid him in the sand.

This is no example for imitation, for lookers on to become gamblers of a sudden: How justifiable that fact of Moses was, I will not now dispute; the point is, Moses could not look on and see wrong done to an Hebrew.

It is a cruel eye that can see a neighbour suffer injury in his person or in his goods, and will pass by and not give him help.

It is a cruel care that will suffer a neighbour to be scandalized in his good name, and will not open a mouth to defend him.

If thine eye offend thee, Christ adviseth thee to pull it out and cast it from thee.

When Pilate had caused Christ to be cruelly whipped, he brought him forth to the people, to shame him openly, saying, Ecce homo behold the man, hoping that their eyes satisfied with that lamentable sight of his stripes, would have cried enough, let him go.

But this gave their eye a new appetite to see more, and they cried out, Crucifie eum, Crucifie eum. Those eyes that hunger thus, Let the cursed of Agar the son of Japhob fall on them, Let the Ravens of the valley pick them out, and let the young Eagles eat them.

3. The cruelty of the heart. They rejoice over the children of Judah in the day of their destruction.

This also is murder, to joy in the destruction of our brethren though we put neither hand nor counsel to it.

This evidence doth pronounce the Church of Rome guilty of that murder in the cruel Massacre of Paris under Charles the Ninth, before mentioned, wherein by a cunning pretence of friendship there were destroyed 30000 Protestants.

For after the Massacre there was a solemn Procession throughout the City, and that this was the joy of the whole Church of Rome, we may avouch it from the testimony of the head of the Church. For Gregory 13 hearing of it, caused all the Ordinance of his Castle of St. Angelo to be shot off in token of joy, and a Maske to be sung in St. Lucy's Church for honour of the exploit.

And the Parliament of Paris enacted it, that in honour thereof, every yeere on St. Bartholomew's day should a solemn Procession be observed through the City of Paris.
The Cardinall also of Lorrain in a publike Oration magnified the fact, and caused Monuments thereof to be erected.

Far be it then from us, who carry the names of Christians to rejoice at the sufferings of our brethren, for this is murther: Let Roman Christians teach Turks and Indians, and Madagascar to be barbarous, let their mercies be cruel: for so would they have joyed if their Powder-Treason had sped.

But as desire brethren let us put on the bowels of compassion and love, and tenderness.

Let not us rejoice in the mine of their persons, that are executed for hainous prevarications of the Lawes of the Kingdome, but rather gush our rivers of waters for them that keep not the Law.

The punishment of sin is the joy, but the destruction of the person of the sinner is the griefe of all them that feare God.

The heart is a Principlall in murther; for one of the heart cometh murther, and an evil eye to look upon it.

It procedeth from a corrupt and cruel heart, when we passe by and regard not the afflictions of our brethren, to relieue them: as the Samaritans did, but when we rejoice over them as Edom here did, and make our selves merry with their sins, or their punishments, our hearts are murtherers of our brethren: and when he cometh that will one day make inquisition for blood, he will remember the complaint of the poor.

The God of our Salvation is called the God of mercies, and the Father of all consolation: If we be sons of this Father, Be you mercifull as your heavenly Father is mercifull; love as brethren, comfort the heavy-hearted: stregthen the weake, bring him that wandrest into the way, and let not thy brethren blood cry from the earth for vengeance against thee. There is you sanguiniae, a voice of blood: and He that planted the earth, shall he not bawn?

It covered the old world with waters, the earth is filled with cruelty, it was vos sanguinie that cryed, and the heavens heard the earth, and the windows of heaven opened, so let fall judgement and vengeance upon it.

The joy that the Jews had at the death of Christ, what sorrow hath this cost them since? they have gone like Cain with a mark upon them, stigmatised and branded as murderers, and they are scattered upon the face of the earth, 1600 years almost of depo-
deportation have they endured; and who cries now, it is time for the Lord to have mercy upon Sion?

The author of the *three conversions of England*, writes a congratulatory Epistle to the Catholiques in England, rejoicing at the timely quiet death of Queen Elizabeth, in a full age, full of dayes and full of honour, and telleth them that they have as much cause of joy, as ever the Christians had in the Primitive times for the death of the bloody and cruel Emperours.

This candle of the wicked was soon put out, for ere that Epistle could come to them, our gracious King was Proclaimed the heyre of her Crownes and of her Faith.

4. They are charged with the cruelty of the tongue, verse 12.

Neither shouldest thou have spoken proudly in the day of their distresse.

This is another kind of breach of the Law, *non occides* thou shalt not kill; to speak proudly, or as the Original doth express, to make the mouth great, or wide, against our brethren in their distress.

For they animated the persecutors of their brethren in the day of Jerusalem, and said raze raze it, even to the foundations thereof.

They opened their mouth wide in cruelty, or as Ezekiel speaketh for them,

Moab and Seir did say, Behold the house of Judah is like unto Ezek.25.8 all the heathen, i.e. God taketh no more care for them, then for any other people.

It is one of the provocations wherewith God was provoked against Edom;

Because thou hast said these two Nations and these two Countries shall be mine, and we will possess it: though the Lord was there.

He accuseth them of Anger and Envy against those two Nations i.e. Israel and Judah; so called because the Land was divided in Jeroboams time into two kingdomes.

Anger and envy, are by one Savion declared to be murther, and the tongue is called by David a sharp sword, the poiyon of Aspes is under their lips: it is the bow out of which they shoot for arrowes bitter words.

Thou
upon Obadiah.

Thou hast loved all the words that may do hurt, Verba be ver-
bera.

Venite percutiamus eum linguam. Come let us smite them with Jer.14,
the tongue, said the enemies of Jeremy; and Saint James said Jam.3;
there is ignis in lingua, a fire in the Tongue; Behold how great a
matter a little fire kindleth.

The tongue is a fire, a world of iniquity; so is the Tongue amongst
the Members, that it defileth the whole body, and is setted on
fire the course of nature, and it is set on fire of hell.

It is an unruly evil full of deadly poison.

There is that speaketh like the piercing of a Sword.

1. In their anger they spake cruelly, instigating their enemies to
destroy them.

2. In their pride they spake insolently, expressing their inward joy at their ruine, by speeches of lcore and diddaine, and
of triumph over them.

The Jews are a fearefull example of this in their process against Christ, for they cruelly said, Crucifis eum, Crucifis eum,
not him but Barabbas.

If thou let him goe thou art not Caesar's friend.

And after tauntingly, when he was upon the Croffe, to
him, he saved others, let him save himself; to his Father, Let him
now save himself, if he will have him.

Which how deare it cost them, let their owne tongues re-
peat their judgements: Sanguis ejus super nos, et filios nostros, bis
blood be upon us, and upon our children; it was so ever since, and
as God wrote the crueltie of Amalek in a Book, and vowed
never to forget.

So even unto this day, he remembret what that Amalek
did to Israel; the desolation of their City, and Temple, the
grace, and pride, and praise of the earth: their miserable dis-
perion to this day, is a certaine testimony of Gods unappealed
displeasure to them.

Sarah saw Ithamar working; he doth not say she heard him;
peradventure it was but a scornfull or proud looke that she ob-
terved; but it is understood that he scoffed him with some words
of diddaine, that he should be the young-Master, and heire of
the house.

th to solicite hi
house; and the Apostle doth call it persecution, and a kind of murder.

Beloved, do you know that cursing is murder? do you know that bitter and scornful fandring, which toucheth the good name of a brother, is murder? do you know that every word you speake to animate and encourage any against a brother, is murder? do you know that those reviling speeches which anger venteth, in your common scoldings, and reproachfull raillings one upon another, and that secret and private whispers, wherewith you deprave one another be murder?

m.4.12. Saint James teacheth you, That be that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law, and judgeth the Law.

That is, he declareth himselfe to be above the Law, and taketh upon him to judge; for be that judgeth the Law, and thinketh that the law of God doth not bind him to obedience, he is not a doer of the law but a judge.

Christ faith, be that faith to his brother, faith, that fools, is obnoxious to hell fire.

Let us all judge our selves by this Law, and we shall finde, that we had need to take heed to our wayes, that we offend not with our tongue; it is no easie worke to govern the tongue, it asketh care, and caution; David himselfe must take heed.

That was the lesson Pambus found to hard, that it was enough to take up his whole life. And in our anger and fury we do little thinkke upon it, that

By our words we shall be judged, by our words we shall be condemned; and if of every idle word we shall give an account to God, how much rather of every angry word, of every lying word, of every whightfull, and scornfull word, every cruel and bloody word, of every prophan and blasphemous word.

This is commonly the revenge of the poore, for when they have no other way to right themselves against injuries, they fall to cursing and imprecations.

Jamus, 1.6. Saint James telleth you, If a man among you seeme religious, and brideth not his tongue, be deceiveth his own heart, this mans religion is in vaine.

And againe, If any man offend not in word, the same is a perfect, and able to bridethe whole body.
upon Obadiah

What man is he that desir'd life, and loveth many days, that be Ps. 24. 13.
may see good? Keep thy tongue from evil.

But of all kind of evil speaking against our brother, this
sinne of Edom, to sharpen an enemy against our brother in the
day of his sorrow and distresse, this opening of the mouth wide
against him to insult over him in his calamity, is most barbarous
and unchristian.

Yet I deny not but that God giveth matter of joy to his
Church, when he destroyeth the enemies thereof, and it may
be sometimes lawfull to open our mouths wide in the praise of
God for the destruction of the ungodly; as I finde joy in the
Campe of Israel for the devouring of proud and cruel Pharoah
and his Armies in the Red-Sea.

Then Moses taught them a Song, not only of thanksgiving unto Ex. 15
God, but of thanksgiving over those enemies, wherein they said.
Pharaohs Chariots, and his Horse bosh be cast into the Sea;
his Chosen Captaines also are drowned in the Red-Sea. The depths
have covered them, his sword into the bottome as a stone.
The horse and his Rider bosh be thrown into the Sea.

This was the first Song, that we do read of in holy Scripture,
the ancientest Song that is extant in the world upon record;
And therefore it is a Type of the jubilation of the Saints in
heaven for the destruction of the Beast, and it said, that they.
Sing the Song of Moses the servant of God; for there was more Rev.'s
cause of joy in the whole Church, for the fall of the Beast, then
Israel had for the fall of King Pharaoh, for indeed that of Is-
rael was but a type of this.

But Moses was warrant enough for the one, and the same
Spirit which directed Moses shall authorize the other.

Yet here is a dangerous way, and exceeding slippery, and
wonderfull circumstancs must be used, and David's caution. I
said I will take heed that I offend not in my tongue; for Christ hath
put a duary upon us, which in his Evangelicall Law to exclaim be
enough, to speake well, and do well.

There is in the enemies with whom we have to doe a double
opposition, which maketh a double quarrel.

They are oppugne to God himselfe when they oppugne
the Church of God, or any member of that Church for Gods
2. When they personally violate the servants of God in life, goods, or good name, this is our quarrel; whether in passion the case be ours, or our brothers in compassion.

There is a double respect to be had to enemies,

{ 1. As they are men.
   2. As they are enemies.

This ground being layed, these conclusions do result concerning this point.

1. That no man ought to rejoyce at the ruine and destruction of a man, as he is a man; for this is a natural tie that bindeth us one to another, and Religion doth not unbind the bonds of nature; rather it is religatio, and tyeth them much faster.

The reason is, for though the Image of God in which man was created were much defaced in the fall of man, yet was it not wholly extinguished, for the image of the Trinity is an indelible character, it cannot be wholly lost, not in the reprobate, I may add not in the damned, for even they also are the workmanship of God.

Therefore as they are the creatures of God, we do owe them love and pity, in honour of the Image of God in them, and ought not rejoice to see the blemishes of God's Image.

So the Samaritane shewed kindnesse to the Jew that fell among Theeves, although as the woman of Samaria said, they converse not together.

And so Jacob curst the cruel furie of his sonses, for destroy ing the Shechemites, though Aliens from Israel, and usurping their land.

And so God hating both the Moabite and the Edomite, yet he avenged the cause of them, against the King of Moab, saying,

But I will send a fire upon Moab, and it shall destroy the Palaces of Kerioth.

And to go lower, when the rich man in hell-fire saw Abraham afar off, and besought him for helpe, he answered him by that loving compella...
take that from him but that he was Abraham's sonne according to the flesh.

And whilst we live here we ought much rather to doe all offices of humanity to our enemies, because they are men, and because only God knoweth who are his, and they may be converted, and come into the Vineyard at the last hour.

2. As they are enemies;

1. We consider them as God's enemies, so we hate them, not their persons, but their vices, for that as Augustine defineth, it is odium per se, a perfect hatred; and indeed it is the hatred that God beareth to his enemies; For the wrath of God from heaven is revealed against the unrighteousness and ungodliness of men, not against their persons, they are his workmanship, and carry his Image in some sort, though much disfigured, but against the unrighteousness and ungodliness of men, by which their persons do stand obnoxious to his displeasure.

And thus I find the Saints of God have insulted over the wicked, as Israel over Pharaoh, and the Gileadites over the children of Ammon, not rejoicing in the destruction of God's creatures, but of God's enemies, and wishing with Deborah and Bar-zech. So let all thine enemies perish O Lord.

This is no more but an applauding of the judgment of God, and a celebration of his justice; and of this we have examples, both in the Militant, and in the Triumphant Church.

1. In the Militant; Babylon where the Israel of God were captives, and delightfully intreated, and where they hung up their Harpes, and were scornfully and sarcastically required to sing one of the songs of Sion is thus insulted over.

O daughter of Babylon, who art to be wasted, happy shall be he that rewardeth thee as thou hast served us.

Happy shall he be, that taketh and dasheth thy little ones against the stones.

Lift ye up a Banner upon the high mountains, exalt the voice among them, shake the hand.

I have commanded my sanctified ones, I have also called my mighty ones for my anger.

Declare ye among the Nations, and publish, and set up a Standard, publish, and proclaim not; say Babylon is taken, Bel is confounded,
In the triumphant Church.

Rejoice over her thou heaven, And ye holy Apostles and Prophets, for God hath avenged you on her.

Yet I will not conceal from you, that many learned expounders of the Revelation, do understand this Text of the Militant Church.

But no doubt the Saints judging the world in the last day do rejoice against the world, in the execution of God's just judgment upon them; for they are then entered into their Master's joy, and all tears are wiped from their eyes.

Thus then it is lawful, when God hath executed his judgment upon his enemies, for all the friends of God to insult over them, and to lift up their voice and hand against them; for this is part of the punishment of God's enemies, they that despise me shall be despised.

This is the last perpetual shame that shall evermore continue upon them, the just reward of their bold presumption, who durst advance themselves against God.

2. We must consider the wicked as our enemies, and this way we must be tender how we insult over them in this life, because we do not know whether their destruction here be their full punishment or no.

1. Because God sometimes chasteneth with temporall judgments, that he may forbear eternal, and sometimes he punisheth rather ad digam emendationem, then ad amandationem, and by that temporall punishment doth as by some sharpe Phyllick restore them to health.

It is the voice of God's Church,

Rejoice not against me O mine enemy, when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

I will beare the indignation of the Lord because I have sinned against him.

2. Because this opening of the mouth, and insulting over the adversities of men, is one of the practices of the ungodly; they use as David saith, to say, Where is now their God?

So insolently did proud Senacherib insult over the Cities that he had subdued.

13. Where is the King of Hamath, and of Arpad, and the King of the city of Sepharvaim.
With them is the Chaire of the cornetfull.

Rather should we commit our cause to God, and comfort our selves in his justice, and lay no more, when we suffer, then the son of Jekoida said, when Joash forgetting his fathers love to him, put him to death, The Lord look upon it, and require it.

And when we see that God hath executed his judgement on our behalfe, let us give God the honour, due unto his equall justice, with joy therein.

Yet I love the example of Israel when in the cause of wrong done in Benjamin to the Levite in his Concubine, they by Gods appointment destroyed the most of that Tribe, when they had so done,

The people came to the House of God, and abode there till even be- Jud.21.2. for God, and lift up their voices and wept sore.

4. They are charged with cruelty of hands.
1. Invasion of their Citie.

Ver. 13. Thou shouldst not have entered into the Gate of my people in the day of their calamity.

This Edom did, to behold the calamity of Jacob, not to help, but as it after followeth, to rob him, for the Edomians, joyned with the Caldeans in the Invasion of the City, and were as they, and entred in by the gate with them.

It was a double calamity to Israel, to behold their brother Edom Confederates with their enemies, and Auxiliaries to them in their wars.

This bringeth Edom into the former charge of cruelty of combination, and maketh them equally culpable with the Caldeans, with whom they joyned in society of warre against Israel.

2. Of direction of their goods.

Ver. 13. Neither shouldst thou have layed hand on their substance in the day of their calamity.

This chargeth them with Theft against that Commandement, Thou shalt not steal; For not only secret stealth is therein forbidden, but all depradation by violent and unjust war.

As a Pirat told Alexander, I am accounted a Pirate, because I robbe in a small Ship, but thou because thou robbest in greaters art in
Tham. Aquinas. Prohibentur noctumeta quae infensurunt su-
fito; et in extendeth faith Borbanus, ad quam libet aliena rei usur-
pationem.

And therefore when a company of pilling and pitting of-
fenders, were carrying a Theife to the Gallowes, Demosthenes
said, Parum sum a majoribus duci, the leffer Thiefe to be led
by the greater.

This sin is so near bordering upon the sinne of Murther, as
sometimes, and even in this case in my Text, it is both Thefe
and Murther too; for to take away life is Murther, and to take
away the necessaries by which life is sustained, is theft, and mur-
ther too, and therefore the Apocryphall Author of the Booke
called Ecclesiasticus avoucheth a Canonical truth, saying, He
that taketh away his neighbours living, slayeth him: and be that de-
strueth the labourer of his hire is a blood-sheeder.

He gave the reason in the former Verse.

The bread of the needy is their life, be that destrueth them thereof
is a man of blood.

When Abraham heard that his brother Lot was taken Captive,
and that the four Kings had taken all the goods of Sodome and Go-
morrah, and all their victuals:
He armed them of his owne household, and set upon the enemy by
night, and brought back all the goods; he rescued Lot, and his women
and people.

Melchizedech blessed him therefore, and said,
Blessed be the most high God, which hath delivereth thine enemies
into thine hand.

Here God punished theft and prey: yet he that readeth the
story shall finde, that the quarrell of the assailant was for rebel-
lion against him.

Twelve years they served Chedarlaomer, but in the thirteenth
they rebelled.

This fact of Abraham, thus blessed by Melchizedech, thus
prospered by God himselfe, doth declare the subjection of
these Kingdomes to Chedarlaomer, to have been oppression:
and their Rebellion a just prosecution of their liberty:
and therefore the war of Abraham a just war.

And God gave the robbed their goods againe.

Law of God which I
steal, doth declare that there is 
mens & t匿名, mine and thine, 
in the things of this world, and that God hath not left an Ana-
baptistical community of all those things on earth, and a pari-
ty of interest in all men to all things; for then there would be 
no theft, seeing whatsoever any man did seal on was his 
own.

This was no new Heresie, but a reviving of the old, of them 
that called themselves Apostolici, mentioned by Saint Augustin, 
who in imitation of the Apostles, would have all things com-
mon.

True, that in those beginnings of Christ's Church, when the 
number of Christians were yet but small, it was a voluntary, not 
a compulsory communication of goods that was then, and for a 
small time used, as a fortifying of themselves against the common 
adversary.

But there was no Law but of their own piety and charity 
that did impose this as a duty upon them; so that Ananias and 
Saphira were not punished with sudden death for detaining 
a part of the price of the field which they sold, for they 
might have with-held all: but they were punished for lying to 
the Holy Ghost, bringing but a part, and affirming that they 
brought all.

For Peter faith to Ananias, After it was sold, was it not in 
thine own power?

Yet in that communication it was not lawfull for every man 
to take what he would; but the Apostles distributed to every one 
according to their need.

Surely if Edom and the Chaldeans had had as good right to 
the City of Jerusalem, and to the goods therein as Israel had, 
God had not laid this for an evidence against Edom, that he 
laid hand on their substance.

God is Lord of all, and he hath given the earth to the sons of 
men, yet not in common, nor in equall distribution.

Here the rich and poor meet together, and the Lord is maker 
of them both.

The Apostle learnt how to abound, and how to want, and God 
giveth to the rich things necessary in possession, as to owner
thereof during his pleasure; he giveth them things superfluous, 
that their cup may run over, to the relief of others, as to his 
Rewards.
stewards put in trust, to see that their brethren want not.

And there be two virtues commended in holy Scripture which make men Proprietaries in the things of this world, that is,

*Justitia quasi sum cuique tribuit* Justice whereby thou givest to every one his own.

*Misericordia quantum, and mercie whereby thou givest of thine own.*

The Use of this point is, Let every one know his own, and not lay hand on the substance of his brother; and let him that stole, steal no more, but let him labour, not all for himself, but that he may give to him that needeth: that the poor may grow up with him, as he did with Job, and that none perish for want of meat and clothing.

Godlineesse must be joyned with contentment, the law doth not only bind the hand, *non furabereis* thou shalt not steal; but it bindeth the heart too, *non concupisceres*, thou shalt not covet, not his house, not his ground, not his wife, not his servant, not any thing of his.

There be many wayes of theft, I am limited to that of violent taking away of our neighbours substance, for that only is here named and judged, and that is either directly by invasion, or secretly practised by oppresion.

Oppression like other sins, putteth on the habit of vertue, and pusteth for good husbandry; but all stopping of the Welsh where of *isacc* and his cattel should drink, is oppresion and theft: and whatsoever is saved from the poor by it, is the treasure of wickednesse: and the wise man telleth us, *The treasures of wickedness profit nothing*; we shall see it clearer when we come to Gods revenge upon Edom, for laying hand upon his brothers substance.

3. They are charged with insidiation for life, *Neither should* est thou have stood in the croft-way to cut off those that did escape.

*Edom* divided himself against *Israel*, some entring the City to rob and spoyle their goods, and to destroy them, that abide there, others attended without the City, to cut off them, who to save their lives did escape out of the City.

*The Chaldeans that came from Sime to invade Jerusalem,*
were not so well acquainted with the ways and passages for escape near to the City, as the Edomites their brethren and neighbours were; therefore that cruel office they take upon them to declare their full malice to Jacob, and to make up a complete destruction.

The history of those times, doth make this plain.

And the city was broken up, and all the men of warre fled by night, by the way of the gate, between two walls, which is by the King's garden; now the Chaldees were against the City round about, and the King went the way toward the plain.

At that time the Edomite knowing the secret ways, mingled himself with the Chaldees to cut off such as escaped.

In this passage note,

1. The miserable calamity of warre, how it maketh desolations, and filleth all places with blood; no safety from invasion in the City, and none from insidiation without the City.

2. When you hear of these things, thank God for the peace of the Commonwealth in which you live, and reckon it amongst the great blessings of God that you are borne in a time of peace; and live in peace every one under his own vine, and under his own fig tree, every one enjoying the comforts of life without the noise of invasion, no leading into captivity, and no complaining in our streets.

3. Let us also think of the woful calamity of that part of the Church wherein we have so great a part, so much of the best blood of this Land and Crown in danger of this cruelty; and if either our persons or purses, or our prayers to God may relieve them, let us not spare to comfort their distresses, as we would desire, in like extremity to be comforted ourselves.

4. Let us learn to abhor the bloody religion of the scarlet Strumpet of Rome, that maintaineth and abetteth these quarrels, and kindleth these coales in Christendom, which threaten confusion.

5. Let us observe all them that make contention, and move the hearts of their brethren to schisme to alienate their affections from the peace of the Church; let this be which beginneth by among flowers and blooms, ensnare the Children of our Saviour.
2. Note

Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manassch according to all that he did.

And also for the innocent blood that he shed (for he filled Jerusalem with innocent blood) which the Lord would not pardon.

Have not we provoked the God of mercies to awake his justice against our Land? Did ever pride put on more forms of costly vanity, and shameless disguise, then our eyes behold?

Did drunkenness ever waste and consume more of the necessaries of life which many poor Christians want then now?

Were the Prophets and Ministers of the Word, rebuking the vices of the times, leffe hearkned to then in our dayes?

Was there ever a more curious search into mens estates and lands, or more advantage taken; or more new inventions to get wealth, then we have heard of?

Was the Church at any time more rent with Schismes, and maymed by defections and separations, and the faithfull Ministers more oppossed with contradictions, and depraved by unjust calumniations by those that usurp the appearance of great professors then now?

Did knowledge ever swel and pufle men up more then now?

The times are foul, and the crimes thereof are clamorous; why then shoule not we expect Judahs punishment, that live in Judahs sins?

O sin no more left some worse evill fall on thee.

1. Let us brake off these sins by repentance, and seek the Lord whilst he may be found; and seeing the light of his countenance shineth on us, let us walke worthy of this light.

2. Let us serve the Lord in fear, and pray to God that the thoughts of our heart, which are only evill continually, may be forgiven us.

3. Let us receive with meekness the word of truth, and suffer it to be grafted in us, that we may bring forth no longer our owne sins with the fruits of evill works, but the fruits of the word.

4. Let us pray that God would passe by our offences, and estabish us with grace, and pluck up sin within us, that root of bitterness which bringeth forth corrupt fruits of disobedience,
that God would continue upon us the light of his countenance.

§. Let us not flatter our selves and say, none of these things shall come upon us, because we have so long enjoyed the favours of God; for Judah, where God put his Sanctuary, and Sion where he made himself a dwelling, was not spared. The righteous Judge of the world is not such a one as we, though he hold his peace a while; our provocations may make him whet his sword, and prepare against us instruments of death.

Observe the cruelty of the Edomite, he not only joyneth in open hostility, but in secret insidiation, to cut off all root and branch all in a day; he is implacable.

Such is the hatred of the Romish Church to ours; did we not see it in the attempt in 88 for Invasion and Possession? did we not see the heart of Antichrist in the Powder Treason plotted to a perfect and full destruction.

Surely David had cause to pray to God, let me not fall into the hands of man?

This is further declared in the next circumstance, Neither shouldest thou have delivered those of his that remained in the day of distress.

4. Depopulation.

For if any remained, whom neither the Invasion had met with in the City, nor the insidiation without, those the Edomite found out, and delivered into the hands of their enemies.

Of those some fell off to the enemy, others were carried away captives, others of the poorer sort were left in the Land to serve the enemy there to be Vine-dressers, and Husbandmen.

This is called sweeping with a Befome, and wiping as one wipeth a dish.

Two things do aggravate this cruelty of Edom: 1. against thy brother Jacob.

For a Turk to oppress a Christian, an Infidel a Believer, is but a trespass against humanity; for Hebrews to strive, and one Christian to afflict another, woundeth Religion also.

The Papist calleth himself a Christian, and pretendeth great love to Christ; he is our unnatural brother, and he calleth us out by excommunication, he hateth us in our affliction: yet he faith, let the Lord be glorified.
But for us to wound and smite one another of us, Protestant against Protestant; this is seven spirits worse than the former.

Brethren by Nation, brethren by Religion should live as brethren by nature; live as brethren, and our father will be angry if we do not, and the God of peace will fight against us.

2. Another circumstance of time is much urged, and it maketh weight; for when was Edom so bloody? you shall see that in the time, and you will say with Solomon, that the mercies of the wicked are cruel.

Verse 1. In the day that strangers carried away captives his forces, and forreiners entred into his gates, and cast lots upon Jerusalem.

Verse 12. In the day that thy brother became a stranger, in the day of their destruction, in the day of distress.

Verse 13. Thrice named in the day of their calamity.

Verse 14. In the day of distress.

1. Observe in this bow their cruelty is aggravated by the time, the wofullest time that ever Jerusalem had, called therefore the day of Jerusalem; when all things conspired to make their forrow full, then in the anguish and fit of their mortal disease, then did Edom arme, his eye, his tongue, his heart, his hand, and joyne all those with the enemy against his brother.

2. Observe that God taketh notice not only what we do one against another, but when, for he will set these things in order before thee, for the God of mercie cannot abide cruelty.

To strengthen the hand of affliction, and to put more weight to the burthens of them that be overcharged, this is bloody cruelty:

To oppress the poor is always abominable to God, but to oppress him in his tender and orphane infancie, or in his feeble and decrepid age doubleth the offence.

To hinder the willing labourer from his labour at all times, it is a crying sin, and they are men of blood that do so; but in times of dearth, or in times of his greatest expense, to deprive him of his labour, or his pay, this God considereth, for he knoweth we are at made; and he observeth our carriage towards one another of us.

Verse 15, 16.

For the day of the Lord is neere upon all the heathen: as them
hast done it shall be done to thee, thy reward shall return upon thine own head.

16-For as ye have drunk upon my holy mountain: so shall all the heathen drink continually, yea they shall drinke, and they shall swallow down, and they shall be as though they had not been.

This is the fourth part of this Section, containing God's revenge upon Edom which is before threatened, particularly against Edom.

Ver. 2. Behold I have made thee small among the heathen, thou art greatly despised.

And after further declared it, despising all the hopes of Edom.

1. The pride of their heart, 2. The strength of their confederacie, 3. The strength of their situation, 4. The hope of their wise men, 5. They hope in their own strong men.

Yet further, Ver. 10. He saith, Shame shall cover thee, and thou shalt be cut off for ever.

But now as Edom was not alone in that sin, but joined with others, so are they all joined together in the punishment.

The words are somewhat obscure,

For the day of the Lord, he meaneth the day of vengeance, to repay the violence done to his own people, called the day of the Lord, because God will shew himself, who hath concealed as it were all this while, and been a looker on, whilest his people did suffer punishment for their sins.

The time of Jerusalem's chastisement was called the day of Jerusalem, because their sins deserved that day to come upon them; but the day of the heathen is here called the day of the Lord, because now God doth awake, as one out of sleep, and sheweth himself clearly to his enemies.

This day the Prophet telleth them is now at hand, and neere to them.

This is neere upon all the heathen.

Not only upon Edom, but upon all those with whom Edom joined himself against the people of God.

The Prophet Jeremiah foretelling this day, nameth the heathen upon whom the wrath of the Lord was to come.

And the judgement is, eye for eye, tooth for tooth. Lex talionis, wherein he telleth her, As thou hast done, it shall be done to thee.
And after Metaphorically he expresseth the retaliation.

As thou hast drunk upon my holy mountain; hereof we observe, the change of the manner of speech that is here used; we shall cleereth the Text from that difficulty that hath distracted interpreters, so that they have failed in the right meaning of these words.

For whereas before the Prophet speaketh to Edom, here he bringeth in God himself speaking to Jerusalem, comforteth them, in the declaration of his just judgement against her enemies; for he faith to Jacob,

As thou hast drunk upon my holy mountains, so shall all the heathen drink continually.

By the Metaphor of drinking, which is referred to that which is called the cup of the Lords indignation, of which David faith,

In the hand of the Lord there is a cup, the wine is red, &c.

By this figure then, the cup of affliction is understood: the phrase was used after by our Saviour, Let this cup pass from me; again, If thou wilt not let it passe but that I must drink thereof, thy will be done.

We use that phrase to drink of the cup of God. So the threatening runneth in this sense, that as the people of God upon Gods holy mountaine have drunk of the cup of Gods wrath, and have had their draught thereof, which was but for a time: So shall all the heathen drink, and their judgement shall not have end: they shall drink continually, there shall be no end of their affliction: they shall swallow down the wrath of the Lord, until they be utterly destroyed, for they shall be as though they had not been.

In which words is contained,

1. A judgement against the Heathen,
2. A consolation to the Church.

In the judgement observe,
1. The certainty thereof, the day is set.
2. The propriety of it, it is there;
3. The extent of it, to all the heavens.
4. The equity of it, as men hast done.
5. The certainty of it, they shall drink, &c.
6. The duration of it, continually.

In the comfort note; 1.

1. He speaketh of it as of a judgement past and gone, as ye have drank thereof.
2. He calleth their dwelling's, though thus punished, My Holy Mountain.
3. He revealeth to them his severe vengeance against their enemies.

1. Of the judgement, 2. Of the certainty.

The Lord hath set down and decreed a day for vengeance, threatenings of woe at large do move but little, but when the punishment is denounced, and the day set for the execution thereof, this cannot but pierce and draw blood. And being here called the day of the Lord, that is, a day designed by the Lord for this execution, it is more quick and penetrating.

There is no sin which is committed on earth, but God hath both made a Law against it to forbid the doing of it, and he hath declared his judgement against it; yet hath he given us the light of his word, or the light of the Law, which his finger wrote in our hearts, to declare it to us, and he hath given us time also to repent and amend it, and he is patient and long-suffering in his expectation of our amendment.

But where it is not amended, he doth set down a day for the execution of his just judgement, for he will not, he cannot suffer his truth to faile.

His patience and mercy will take their day first, and his justice will also have her day.

Saint James advertizeth us,

Let patience have her perfect work.

We have a faire example of God for this; For he will not
let the work of his patience be unperfect, he will forbear us till
the very day of his justice designed for punishment.

Though all the makers of Assemblies, all the Ministers of
the word be continually striving at this naile, we cannot drive
it into the head; to make men believe that God hath set a day
for punishment of all our sins.

The promise of grace to the penitent doth so comfort us gen-
erally, that we hope we shall have time enough to put off that
day by our repentance; and then again we often take that for
repentance which is not it. For it is not enough to remember
our sins with a God forgive me; Repentance is a putting off of
sinne, an hatred of it, and a change of life and manners; every
sorrow is not such.

But were it that this day were thought upon with that feare
and trembling that is due to it; it would put sin out of coun-
tenance, and the sinner out of hope.

The sinner that believeth not this, doth make God a lyar,
whose word of truth hath revealed the certainty of this day to
us.

2. It armeth the lusts of the flesh against the soul; for who is
he that liveth without fear, that will bridle his affections, or stop
the swift current of nature in himself, but runneth into sinne
as an horse rathers into the battle.

But when we do consider upon every sin that we commit,
that the day of the Lord shall declare it, the day of the Lord
shall punish it; this maketh us afraid of our secret sins for feare
of shame, and of all sins for fear of punishment.

The certainty that this day will come, the uncertainty when
it will come, is the greatest motive to hasten repentance, that
may be.

2. The Propinquity, it is neere.

If our Consciences be convinced of the certainty of this day,
and the judgement thereof; Satan's next allusion is to flatter
us, that it is afarre off, and shall not come yet, and there will
be time enough to repent us of our sin.

If we tell you indefinitely that it is neere, yet you may hope
not to see it; but that we may prevent it.

For the Apostle hath told his brethren long agoe, of the last
day, The end of all things is at hand. But it is 1600 years since, 1 Pet. 4. 7.

and where is the promise of his coming?

But let not that comfort thee in sin; for even that day is near,

seeing time is nothing to eternity; but thy day wherein God

shall visit thy sinnes with his judgements, may be much

sooner.

If we had Commission to tell you it is but forty dayes, and

the next day is the day of the Lord, as Jonah did; peradventure

it would warn you; but we have no Commission to say it is so; it

is a good proosfe that it is neere, when none can promise that this

very day shall not be it.

Yet we see there were some that took the day of their death

neere themselves, or si moriamur: yet they made evil use of it;

Edamus, bibamus, as the Epicure Dum vivimus, vivamus.

For the sensual and carnall man maketh that evil use of his

neere end, to live more sensualy. Post mortem nulla voluptas.

In every particular mans case St. John doth admonish us all

well; Now also is the Axe laid to the root of the Tree.

I learn a parable of Christ.

Do but consider thine own field, and see the Corn that grows

upon it, and observe if it be not white, and ready for the sicle;

observe thine own wayes and works, and see if they do not

tell that the day of the Lord cannot be farre off.

There be that put this day far off from them, that is by flatter-
ing themselves in their sins; they make themselves beleevce

that they shall not yet come to punishment.

Repentance only lengtheneth this day, and suffereth it not
to approach to us;

Such an one feareth not in die malo, in the evil day.

3. The extent of this judgement, over all the Heathen.

Meaning here all those that have joyned together in warre a-
gainst the Jews. See Jer. 25.

Here is a Querie,

Did not God stirre them up against Jerusalem? In this Prophe-

sy.
we must not seek to know more than is revealed, for that is prying into the Ark, and coffeth death, God is accountable to none for what he doth.

The third day he gave Israel a full victory against Benjamin, by Benjamin. He first scourged Israel, and by Israel he after destroyed Benjamin, and left of them but six hundred men.

So may we say of this example in my Text, God useth the heathen to scourge his Church, and after destroyeth the heathen in his just, but secret judgement.

Yet let me tell you what some learned judgements have conceived of that great example of justice in that story of Israel and Benjamin.

Rabbi Levi saith that Israel might provoke God at first, because they came to God to ask who should go first against Benjamin, and did trust to their own strength; and did not beseech God to give them victory.

Rabbi Kimchi saith it was because that Israel had suffered idolatry in Dan, and had never taken the cause of God to heart, to ask counsel of God against them, but now in a private injury done to a Levite they were provoked and sought revenge.

3. Others conceive that this was the cause. They came too lightly to God at first; for they did only bluntly enquire who should go first against Benjamin? Not whether they should go or not? Not enquiring by what way he meant to punish their brother.

But the second time they went up to the Lord, they went till even, and then they asked counsel. Shall I go up again in battail against my brother. Yet even then being commanded to go, they lost eighteen thousand men.

True but they came not the second time with that preparation which became them, that would fight the Lords battails, to remove evil out of Israel; for the third day they mended all.

Then all the children of Israel and all the people went up, and came unto the house of God and wept, and fasted there before the Lord, and fasted that day untill even, and offered burnt offerings, and peace offerings before the Lord.

Then they inquired of the Lord, for there was the Arke, and there was Phineas the sonne of Eleazer the sonne of Aaron standing.

Ver 16.
And they said, Shall I yet go again to battle, against the children of Benjamin my brother, or shall I cease? And then God promised them victory.

It may be that they offended in the two first days in their preparation; they were not enough humbled before the Lord, or in the manner of their consultation with God.

But I must tell you plainly, all these are the conjectures of some learned judgments concerning this question, God hath left no account to us of his proceedings therein.

Neither hath he done the like in the example in my Text, why he punisheth all the heathen for smiting Jerusalem, seeing himselfe set them a worke.

Therefore let not our prevailings against our brethren swell us up with pride, making us presume that we have God our friend, because we have had the upper hand of our enemies, for God may punish our brethren, and make us his rod to whip others, and he may burne the rod when he hath done with it.

This is one of God's strange works, that he doth upon earth; he foretelleth one of them by his Prophet Habakkuk and Isaiah;

Behold ye among the heathen, and wonder marvelliourly; for I will work a work in your days, which ye will not believe though it be told you, and what is that?

For lo, I raise up the Caldeans that bitter and hasty Nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs.

They are terrible and dreadful, their judgment and their dignity shall proceed of themselves.

Their horses also are swifter than the Leopards, and are more fierce than the evening wolves.

These are sent of God, and they prevail; and when they have done, they thank their own god for the victory.

But the Church is comforted against them.

O Lord, how hast ordained them for judgment, thou hast established them for correction. Therefore the example of Israel having overcome Benjamin in the former story is excellent, for when they had conquered their brother, they did not stay in triumph, we have prevailed, nor bragged of their victory; But the people
having fulfilled the will of God in that warre.

Jud. 21.2. Come to the house of God, and abode there till even before God, and lift up their voices and weep sore.

They were sorry that God had used their sword and arms to their brother.

4 The equity of this judgement.

ver. 15. As thou hast done, it shall be done to thee: thy reward shall return upon thine own head.

The law of nature written in our hearts, is, Do as thou wouldst be done to.

For Aristotle abrufa tabula is not true Divinity.

Seeing the heathen will not do this, the justice of God putteth it upon them.

They shall be done to as they do.

Of this point see before.

5 The Contents of this judgement.

They shall drink, yea, they shall drinke and swallow downe, and they shall be as though they had not been.

The old heathen had a fashion of capital punishment by death, to give the offender a potion of poison to drinke.

The Prophet here speaketh of the punishment of Edom; and the Heathen in that very phrase, alluding to that of David.

Upon the wicked be shall rainie showers, fire and brimstone, and a horribile tempest: that shall be the portion of their cup.

And, Thou hast seemed sry people hard things: thou hast made us to drink of the wine of astonishment: this is the Cup that David speaketh of.

Ps. 11.6.

Ps. 63.

Ps. 75.8.

For in the hand of the Lord there is a Cup, and the wine is red: it is full of mixture, and be pouertie out of the same; but the drunk of the cup all the wicked of the earth shall wring them out, and drink them.

Wine immoderately drunken, doth set the body on fire; it inebrieth the braine, it maketh the parts of the body useless; that neither head, nor hand, nor foot can doe their several services.
Drunkenness is such a disabling thing to man; that God hath chosen to express the severity of his wrath, in the similitude of drunkenness; and the Prophet Jeremiah hath used the very phrase of upon like occasion.

Take the wine of this cup of my fury at my hand, and cause all the Nations to whom I send thee, to drink it. 

16. And they shall drink, and be moved and be mad. Yet more fully;

27. Drink ye and be drunken, and spue and fall, and rise no more.

Let drunkards behold themselves in this glass, and see how loathsome and how dangerous a sin they sin.

Every cup they drink immoderately, is a cup of God's wrath: every Health they drink drunkenly is a disease even unto death; drunkenness maketh men the emblems of God's indignation; the very Images and Pictures of divine vengeance.

In this phrase God often in Scripture doth express his judgement, and his fury and vengeance against evil doers. Therefore, Be not drunk with wine, whereby is excess.

I beseech you, brethren, by the mercies of God that you would do no more so; if any of you have by occasion been overtaken with that Epidemical and popular fault, do no more so wickedly, sin not against your own bodies; Morbus est; its a disease; sin not against your good name, it is a foule blemish to be called a drunkard; they that are so, are very impatient of that name.

Sin not against God's creatures, they were given us for use and service: not that we abusing them should become servants to them, and be overcome of them.

Sinne not against your brethren by evil example, or by tempting them to this sin.

Above all, God forbid that you should do this great wickedness and sin against your God.

You see he can and will set you a drinking off his cup, and he will make you doff it as you call it; and do him right to drink all, even to the bottom till you fall and rise no more, till as my Text saith, You be as though you had not been.

The phrase of my Text hath carried me thus far out of my
way, but I must do so, if I will meet with drunkards, for they are so brain-craed, that they cannot keep the right way.

I return to the contents of this judgement, thus exprest in the phrase of drinking.

These Nations have filled the cup of affliction full for Jerusalem, and Jerusalem hath drunk deep thereof; now God will change the object of his fury, be will take away his cup from the Church, and he will give it to her enemies, as Isaiah hath sweetly and fully declared it to the great griefe of the Nations, the great joy of the Church.

21. Hear thou affliction and drunken but not with wine.

22. Thus saith the Lord, and thy God that pleadeth the cause of his people: Behold I have taken out of thy hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.

23. But I will put it into the hand of them that afflict thee, which have said to thy soul, bow down that we may go over, and thou hast laid thy body as the ground, and as the street to them that went over.

This calleth to my remembrance the word of the Apostle St Peter;

Pst. 4.17. For the time is come that judgement must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

When God sent destroyers into Jerusalem, their commission was,

Slay utterly old and young, both maids, and little children, and women. It followeth,

And begin at my Sanctuary.

The first cruelty that was executed on earth, that is upon record, was upon just Abel, and the first death we read of, was a violent death.

The first that suffered in Sodom any notable affliction, was righteous Lot.

2Pst. 2.7. For he lived in much tribulation, vexed with the filthy conversation of the wicked.

For that righteous man dwelling among them, in seeing, and hearing, vexed his righteous soule from day to day with their unlawfull deeds.
After that cruel execution done upon our Saviour Christ by the Jewes and Romanes, God sent his judgements abroad into the world, but he began at his own Sanctuary; the first that suffered was Steven, then James the brother of John; the Apostles all but one suffered martyrdom; the Church lived in persecution, then God punished the Jewes by the Romanes, and after that the Romanes lost their Monarchy.

The difference of their drinking was:

1. The Church drinketh first, and tasteth of the cup of wrath, as Christ said to the sons of Zebedee;

   "Ye shall drink of the cup wherein I drink, and be baptized with the Baptisme that I am baptized withall.

   They drink some of the uppermost of the cup.

2. God punished them for a time, but he took not his mercy utterly from them.

The Church have an end of their afflictions; but the next point declareth the severity of God against the enemy Nations.

5. The duration: Continually.

This sometimes holdeth in temporall afflictions; if God curse be upon Canaan, Israel shall have their Land, and they shall have charge to root them out, and to destroy them utterly.

God remembreteth what Amalek did to Israel: The Lord hath sworne that he will have war with Amalek from generation to generation.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

These carry their destruction about them; for evil shall slay the wicked; malum culpa, the evil of sin, that infecteth them, shall be malum pena, to punish and torment them.

The reason hereof is, for where God once hateth, he ever hateth.

He hath once said, I have hated Esau: let the blessing of his father feed him with the fat of the earth, let his habitation be in the rock, let his neighbour Nations make leagues and confederations with him, let him have all the purchase of his sword for a time; the right hand of God shall find him out, and not leave him living him till he be utterly destroyed; so he is threatened brave.
His very hidden things shall be sought out, the decrees of God be like himself without variableness or shadow of change.

God hath ever given great way to the intercessions of his Saints; they have so farre prevailed, that Abraham praying for Sodom, gave over asking before God gave over yielding to his Petition.

God hath shewed much favour to evill places for some few righteous persons sake, that have been there.

Ezech.14. But when he cometh to execute judgment once upon a place, he saith three times in one chape Though Noah, Daniel and Job were in that place, they should deliver but their own soules, by their righteousness, but they should deliver neither son nor daughter.

Therefore the word of God is not sent in the Ministry of his servants to convert reprobates, that cannot be, they cannot be converted; and if God had revealed to us whom he hateth, we might have a labour of preaching to them in hope of their conversion.

But the use of preaching and prayer is, for such as are already in the Church, to confirm the brethren, and to build them up further for those sheep which are without, to bring them to the fold; for Christ faith be hath other sheep which are not yet of his fold, and them he must bring to it.

And when you read of so many added to the Church, it was not out of the number of reprobates, but out of the number of Gods chosen, who were before uncalled,

This is a secret which God concealeth within the closet of his own wisdom; The Lord knoweth who are his.

Let the elect of God rest in this: if the wicked of the earth that live in all kinds of ungodliness be in the decree of his election, they cannot miscarry, though they hold out as the thief did, till they come to the cross to die.

Therefore let us despaire of no mans salvation amongst us.

But if the decree of Gods hatred be setled upon them, there is no hope; for Christ the remedy of sin undertaketh for no more then the Father hath given to him.

These howsoever they prosper on earth in things temporall, they have drank a draught of deadly wine, that ever rifeeth up in them, and upbraideth them; for God hath spoken it. Nulla pax impie, there is no peace to the wicked.
But he is like the raging of the unquiet sea, ever coming out mire and dirt, for a reprobate man dare not trust God.

2. Put if we come to the after reckoning in the day of judgement, there can be no end of the woe of them whom God hateth; their worm of conscience never dieth, their fire of torment never is quenched.

There have been some whom Saint Augustine doth call Misericordes illos, that have believed and affirmed,

1. Some of them that the damned Devils, and all after some long time of sharp punishment, shall be received into favour; these make hell but a Purgatory.

2. Others say, True, that they shall be damned to everlasting pains but Donabitis eis Deus precibus & intercessionibus sanctorum suorum.

The illusion that deceiveth them is this:

Non credendum est tunc amissuros sanctorum viscera misericordiae, cum fuerint plenissime ac perfectissime sanctitatis; ut qui tunc orabant pro inimicus, quando ipsi sine peccato non erant, tunc non orent pro supplicibus suis, quando nullum caperint habere peccatum.

And supposing that the Saints will pray to God for them, he inferreth,

An vero Deus tunc eos non exaudist, tot & tales filios suos, quando in tanta eorum sanctitate, nullum inveniet orationis impedimentum?

This is further urged,

For when we say the Scripture doth tell us that God will everlastingly punish the wicked; and David faith, He will not suffer his truth to faile;

They answer, that all those threats of Scripture are to be understood in veritate severitatis, in respect of the evil desert of the wicked, but not in veritate miserationis; for that must at last have honour above all his works.

Further they plead.

God hath never more plainly and positively declared his will concerning the eternall destruction of the reprobate then he
did by his Prophet Isaias, declare the destruction of Ninive; it
is but forty days; and without any condition, Ninive destruxtur.
Except we allow mental reservation, mendacem non possi-
mus dicere Deum, & tumen non factum est.
The truth was in this, pronunciavit eos dignos hae pati.
Their inference is, Si tunc pepercit eis Deus quando Prophetam
sum contristatum erat parcendo, quanto magis tunc parces mi-
serabilium supplicantibus quando, ut parcat omnes sancti ejus or-
abunt?
They add the saying of the Apostle: God hath concluded all
under sin that he might shew mercy unto all.
To the first, and therein to both, Saint Augustine doth fully
answer, that if we deny everlasting death, we may as well deny
life everlasting; for we have the same ground for both, the same
direct word of God.

Cap. 23. Aut utrumque cum fine diuturnum, aut utrumque fine fines perpetuum.
To the second, he denyeth that which is presumed, that the
Saints will pray for the damned; here we pray for all, because,
we know not who be elect, who be reprobate; but when God
hath revealed his will concerning these, cessat oratio, praying
cesseth, and the voice of the elect is, fiat voluntas tua, thy will
be done.
Yea, the Saints shall judge the world then; and those bowels of
humane commiseration which they had on earth, are put off; they
now hate where God hateth, and judge where God judgeth,
and rejoice against them whom God condemneth.
And for the example of Ninive, his answer is ful, and appie,
Evertuntur peccatores duobus modis.
1. Sicut Sodomita, ut pro peccatis suis homines puniantur.
2. Sicut Ninivita, ut ipsea horum peccata penitendo desfruantur;
there was the mistake of Isaias, for that was the City which
God threatened and destroyed.
Eversa est Ninive qua mala erat, & bona adificata est qua non
erat. Sanctibus manibus, perditis mosibus.
To the last Argument from the words of the Apostle, he
hath concluded all under sin, that he might have mercy on all.
He bids them there read the whole text, they shall there see
gnos omnes intelligit, nempe eos omnes de quibus legisbatur; that is,
both Jews and Gentiles, not comprehending the whole of both; 
but only vasa misericordiae in both, the vessels of mercy; and 
the very course of the Text clearly it to be so mean.

Therefore the revealed will of God hath sealed this perpetu-
ity of woe upon the ungodly: They shall drink, and they shall 
drink continually.

The justice of this proceeding against the ungodly is taken 
from the merit of sinne, which being committed against an in-
finite Majestie, must needs be also infinite: now the person guilty 
being finite, cannot bear a punishment infinite in the weight of 
it, and therefore it must be infinite in durance, to eternity.

Again, the hater of God repaeth vengeance which is de-
served, at least with the same measure with which his love giveth 
rewards undeserved; but the love of God giveth eternall life, 
therefore the hatred of God cannot give less then eternal death. 
This sheweth you the reason of those earnest exhortations, To 
work out your salvation, to make your calling and election sure; he 
meaneth in your owne faith, for so long as a man liveth in 
feare of this eternall judgement, and seeth no way to escape it; 
his soule is among Lyons, even the roaring Lyon and all his 
whelpes: it is in the keeping of the spirit of bondage, his eyes 
ye so heavie upon him that he cannot look up.

2 The comfort implied and express ;

1. He speaketh of the judgement on Israel, as already past 
and over; as ye have drunk.

2. He calleth Jerusalem, though thus wasted and made desco-
late, My holy Mountains.

3. He graciously revealeth to his Church his just revenge 
upon his enemies.

1. As ye have drunk, that is when as ye have drunk of this Cup of 
affliction, then God shall take it from you, which doth yeeld this 
comfortable Doctrine,

That though the Church of God do live for a time under the Cross, 
God will not leave it so for ever.

Afflictions are some part of that Physick which God doth Dostin-
minister to his Church, to heal the sores and diseases thereof.

Timoribus in Plebebiis, seeing the people very disorderly
Apothecarists in Apleburb, seeing the people very disorderly
among ides et numo non quin quiescet eum idem, et me in usum reparation.

But Physick is not given perpetually, it cealeth when the disease is removed; God knoweth the use of the rod to be necess ary for a time; to the Church confesseth;

Hab. 2:10.

For whoso judgments are in the Earth, the inhabitants of the world will learn righteousness.

When they have taken out that lesson God cealeth to afflict.

Job 7:19.

God is sharper in these visitations; Job hath not leisure to swallow his spittle.

Yet he endureth but a while in his anger; Weeping may abide for the evening, but joy cometh in the morning.

For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment in mine anger I hid my face from thee; for a little season, but with everlasting mercy, have I had compassion on thee;

1. The cause of God's favour eftsoons shining on the Church, after affliction, is to let them see that his quarrell is not to the persons, but the sinners of men; for no sooner do men repent of their sinnnes, but God also repenteth of his judgements.

He is a father; and a tender father doth not love the smart, but seeketh the amendment of his sinnne, and God himselfe in the smiting of his Church, is first wearey, and he complaints first.

Why should ye be stricken any more? ye will revolt more and more, the whole head is sick, and the whole heart faint.

From the soule of the foot, even to the head, there is no soundness in it, but wounds, and bruises, and putrefying sores, &c.

Thus God suffereth in the paffions of his children, and all our stripes ake upon him.

Yet he is a God that loveth not iniquity, and therefore when he layed upon his dearly beloved Sonne the iniquity of us all, the Apostle said, He spared not his own Sonne, but gave him up to death.

2. He will not suffer his Church to live always forsaken under the Crosse, in respect of his servants, and that for foure reasons;

1. Afflictions do worke upon them so, that it breedeth in them contrition and sorrow for their sinnne: and a broken and
of Obadiah. 145

corne spirit God cannot refuse, he will not discourage the contrite and sorrowful, but will have them to know that their groanings and sighs, come up even into his ears; He putteth all their tears in his bottle.

2. Afflictions do turn the children of God into prayers and supplications, and he will not neglect them that pray to him, that they may see the power and virtue of prayer, that upon all occasions they may prostrate their hearts before God in prayer.

God hath said of the just man: He shall call upon me in trouble, Ps. 91.15; and I will hear him; yea, I will be with him in trouble, I will deliver him and glorify him; in their afflictions they will seek me diligently.

In the house of bondage he heard Israel.

Then the Lord said I have surely seen the trouble of my people, which are in Egypt, and have heard their cry, St. James 1.24.

If any man among you be afflicted, let him pray. If there be not our comfort when all remedies fail us, we were most unhappy: for we can never be shut up so, but we may send our prayers from us to heaven, to plead our cause in the name of Jesus Christ.

3. Sharp afflictions may be a strong temptation to make the children of God doubt of the love of God; It was not lawful for them in the judicial Law to be immoderate in correction.

A just man might have forty stripes given him, but not more, lest if he should exceed, and beat him above these with many stripes, Deu. 25, 3; then thy brother should seem vile unto thee.

God will not overdoe in his chastenings of his Church, to prevent this danger, lest his servant should think himselfe lost in the favour of God; We see how David was put to it in this kind.

When his tear ran, and ceased not, his soule refused comfort: yea, once he complained.

My God, my God, why hast thou forsaken me? yea, he thought upon God, and was troubled.

Therefore God doth carry a favourable hand in his afflictions, to prevent the despair of his children, for he knoweth whereof we are made.

4. Sharp afflictions may be an occasion to harden the heart.
heart of man, and make him fall away from God to sinne; and that reason is given by the holy Psalmist.

Ps. 125:2. For the rod of the wicked (shall not rest upon the lot of the righteous; lest the righteous put forth their hands to iniquity.)

Indeed some that have been well taught, and do understand well, and have lived in some measure of good life, and walked conscientiously, when God hath tried them with wants, have fallen into iniquity, and embraced temptations.

Magnus puericius proprionium jubes quidvis & sicere, & pati, virtusque viam desinit arduo.

Shifts, frauds, secret stealths, borrowings without means, or hope of repayment, &c.

The wife son of Jeake prayed to God; Give me not poverty, Pro. 30:9. lest I be poor and steals, and take the name of my God in vain.

Extremity of paine in sickness and soareness, is a great temptation: two great lights in the Church of God were eclipsed by it; Job the example of patience, fell into bitter curblings of the day of his birth: so did holy Jeremy the Lords Propher.

In these respects God is tender, and suffereth not his chosen to be tempted above their strength, but doth give issue to their temptations.

Yet sometimes he suffereth his Elect to see their owne weakness; by some fall, that when he putteth to his helping hand, they may be more wary to keep a better watch upon their hearts.

3. God doth not suffer his Church to be forsaken in afflictions, lest the enemies thereof should too much insult over them.

It is David's suit to God; Let them not say we have provo-

When Saul and Jonathan were dead, David lamented them with great lamentation.

The beauty of Israel is slain upon the high places, bow are the mighty fallen?

Tell it is not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice: lest the daughters of the uncincised triumph.

For this addeth to the ungodliness of the wicked, they grow proud upon it.
Let not their wicked imagination prosper, lest they grow too proud.

4. The afflictions of the Church when they do grow sharper, 4 Reain and alarming cause the ungodly of the earth to blaspheme the name of God. It is not for nothing that David doth pray so earnestly;

Quicken me O Lord for thy names sake, for thy righteousness sake. Ps. 143:11. Bring my soule out of trouble.

The ungodly Jews and Romans, standing by the Cross of Christ, did speake contemptibly of God, and took his name in vaine in derision of his Son.

It is the manner of the ungodly to blaspheme, if once they prevail against the Church, then the God they serve is thought unable to protect them, and the Religion that they profess is scandalized for untruth.

These be great reasons why God doth not for sake his Church in affliction, but giveth them a heavenly issue out of them.

This point teacheth its own use, for it serveth both to;

1. Inform. 2. Convince. 3. Exhort. 4. Rebuke.

1 Information.

This is a sure and infallible rule, That whom God once loveth be ever loveth, as he faith, I will never leave thee nor for sake thee; for the gift of God are without repentance; his love is himselfe, and he cannot deny himselfe, he hath given us to his Son, and of them that thou hast given me, faith he, I have lost none: and no man can take them out of my hand. What shall separate us from the love of God in Christ Jesus? be nameth the greatest miseries of life.

Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors, through him that loved us.

The love of God to his Church is a banner over it.

2 Conviction.

This Doctrine convinseth the Heathen, who deny that there is any Providence; because the best men drinks deepest of
the cup of affliction, which maketh the profane say, It is in vain
to serve God, and what profit is it that we have kept his Ordinance,
and that we have walked mournfully before the Lord of Hosts?
True, that they who make conscience of their ways, are de-
spised, their soul is filled with the scorn of the proud.
Ver. 25. True, that they that work wickedness are set up, and they that
tempt God are delivered; but the Elect say, for thy sake we are killed
all the day long.
Yet the comfort that the just have in their affliction, doth as-
sure that verily there is a reward for the righteous, doubtlesse there is
a God that judgeth the earth.
And though for a time the wicked inflicts over the just, the
day will come when they shall see their ruine.

3. Exhortation.

1. This doth admonish us to trust in the Lord; for he never
failing them that put their trust in him; trust is best express in a
storme, when the waves rage horribly, when the sorrows of death
compass, and the floods goe over our soule. In faire weather
when health, and youth, and plenty, and power, and pleasure,
make a calme in our life, and we have the desire of our hearts,
it is not easy of us to say, surely God is good to Israel.
But in the furnace seven times heated, in the den of Lions, in
the belly of the Whale, in the vally of the shadow of death, they
that then trust in the Lord, they declare their faith more then
victorious.
In sickness and smart, and paines of the body, in want and
miserie, those that then say to God, Thou art my Rock and my
Fortresse, my strong hold, and the God of my Salvation; though thou
kill me, I will trust in thee;
These are more then conquerors by faith; for they do not
only conquer feare, and all the temptations to despair, but they
do advance instead thereof, joy in the Holy Ghost, rejoicing in tri-
bulations, and giving thanks to God for all their sorrows.

2. This teacheth us patience; for tribulation bringeth forth pa-
ience, and patience must have a perfect work to hold out to the
end; by our patience we possesse our soules; for the impatient man is
not his own man; impatience is like drunkenesse, is to be

stennis
gereth our reason, and drowneth our understanding in the
luge of passion and perturbation, that our tongue speaks, our
heart thinketh, our hand worketh things that in the next cause
we have cause to repent.

3. Affliction is 

4. Affliction is 

5. It teacheth us commiseration of the sorrows of our brethren,
and filleth us with comforts wherewith we comfort them, accor-
ding as we have received comfort our selves in our sorrows.

So when we visite one another in sickness, it we have had
either some other, or some like paines our selves, we tell them
how we found ease; to the Apostle faith,

Blessed be God, even the Father of our Lord Jesus Christ, the Fa-
ther of mercy, and God of comfort, who comforteth us in all tribu-
ants, that we may be able to comfort them which are in any trouble, by
the comfort wherewith we our selves are comforted of God.

For as the sufferings of Christ abound in us, so our consolation also
aboundeth by Christ.

4. Rebuke.

This doctrine chideth those that can, receive good at the hands
of God, and not evil, who upon every affliction, fall out with
God, and murmur at his visitations, and doubt of his favour
as if temporall ease and prosperity were the measure of his
love.

There is a root of bitterness in us: and the best of Gods
Saints have declared themselves to be but men in this tryall: af-
lictions are too strong for us, we cannot well endure paine, we
cry to our Chirurgeon, totequia writ, take it away, it paineth me, the plaister paineth us: he telleth us, Non tollam quia sancta,
I will not, because I would cure you: we see that this paine is
too soon over; God continueth but a while in his anger; this is the
only Purgatory of the Elect, and this fire is but for our drosses,
and this medicine is but for our disease.
2. He calleth Jerusalem though thus wafted and overthrown, My Holy Mountains David's faith, He loved the Gates of Zion more than all the habitations of Jacob.

God sayed of it, Here will I dwell, for I have a delight therein.

The former doctrine declareth that God did not meane to cast off his people for ever, and the next words, ver. 17, promise restoration.

Two things had met on this Mountain, to corrupt it, and unsanctifie it.

1. The grievous and crying sinnes of the people of God, provoking wrath.

2. The barbarous cruelty of the enemies of the Church, executing wrath.

These made no difference, betweene holy and unholy, but first robbed and pillaged the Sanctuary, and carried away the treasures and utensils, the ornaments of the Temple, and all that might yeeld them any profit, and then put fire to that admirable pile of the curiousest structure for art and cost, that ever the bright eye of heaven lookt upon.

I cannot but stay your thoughts upon the way, to consider with me what desolations sin may make upon the earth.

Here is blood spilt in Jerusalem, the holy City, no respect of the grey haires, no compassion of the fairest Virgin, no tenderness towards either to new-borne, or unborne children.

Here is deportation of others in numerous multitudes into Captivity, to become Vassals to thy proud Conqueror, the Assyrian Monarch.

Here is the City of God demolish'd, the very ring and jewel of the jewel of the world, the Psalmist calleth it; The joy of the whole earth; here is the Temple, the rich Diamond of that ring, the place wherein God was served, & offerings were burnt therein to his name, that now made an Holocaust and Burnt-offering itself, and sending forth lambeau.s,lfe, s flem, flames ascending to the stars.

The spacious, spacious Courts of that house, Gods owne enclosure, and all the holy mountain, the glebe-land of the Church.
The land emptied of her native inhabitants, save some few reserved to be the drudges of the Caldeans, to plough their grounds, and to dress their vines.

Beloved, a greater example of the provocation of sin, or the execution of justice no time, not all the Bookes of time have ever shewed.

And what shall we say? hath some lost the thing that it had wont to carry, or hath God lost his feeling, that we should equally that City in sins, and not expect equal vengeance?

Every man shunns it, to be a Prophet of ill news, and men had rather exhort, then correct: If we come with the rod which Paul threatened, we may chance hance it ourselves.

Sinners be too bold to be under the check of Gods Ministers, but there is one aloft, that saith, But I will reprove thee, and set in order before thee the things that thou hast done.

The comfort yet is, that this Mountaine of Sin, though thus punished, is called Gods mountaine still; God vouchsafeth to owne it, and call it his; the enemies thereof have gotten the possession of it, yet God will not lose the right of his inheritance there, for he meaneth to build up againe what the enemy hath destroyed, and returne againe those whom the enemy hath carried away captives, as the next Section declares fully.

Let the brethren of Schisme and Separation lay this to heart, who full from the communion of the Church of England, pretending the great corruptions that be, some in the doctrine, but most in the Discipline thereof.

Is Sin the Mountaine of the Lord still, although both sinne and vengeance have left it desolate? Did Christ call the Temple his fathers house, when the ungodly prophaners of it had made it a den of thieves?

I dare not say now, though that Mountaine of the Lord, and the place where Gods honour did sometimes dwell, and wherein God took pleasure, hath almost endured sixteen hundred yeeres desolation, and is now the cage of uncleane birds, inhabited by Turks and Saracens, and for the profit of both, by Popish Idolators, which make prize of Pilgrims returning to visit the places sometimes hallowed by the presence of Christ and his Mother, and his holy servants: I dare not say that God hath lost his interest therein, or reigned all his right thereto.
I remember the Prophecy of Zecchaeus.

But it shall be one day, which shall be knowne to the Lord, nor day, nor night, but it shall come to passe, that at evening time it shall be light.

And it shall be in that day that living waters shall go out from Jerusalem.

A Prophecy not yet fulfilled; for though Interpreters doe commonly attribute this to the coming of Christ in the flesh, and the light of the Gospel, beginning at Jerusalem, and shining over all the world, the words of the Text do directly confute that exposition; for this prophecy is determined to the evening time, that is to the latter end of the world, and Christ came in the fulnesse of time.

And at the coming of Christ in the flesh, it was not as here is said, Nor day, nor night, for then Lux magna ostres est: the sunne of righteousness arose in our hemisphere, the very night was lighted to the Shepherds with an extraordinary clari-ty.

And such a light shone in Jerusalem, as not only lighted them, but it was a light to lighten the Gentiles, it shone to the East upon the Magi there, and all the ends of the world soon saw the salvation of their God.

Therefore, I conclude: that this prophecy is to be fulfilled towards the end of the world, when God shall call againe his people from far, and his dispersed from the ends of the earth.

When the fulnesse of the Gentiles is come in, then shall God call again his people, and remember the oath that he sware unto Abraham, and the sure mercies of David. Then shall he set his name again in Jerusalem, and displant the intruders upon his possession, and settle his habitation once again upon the Holy mountain at the end of the world.

Yet I do not affirm that there shall be again a Commonwealth of the Jewes, or a distinction of Tribes, as heretofore.
that wall of partition is taken down, and the bond of Christian Religion shall be the bond of peace, and God hath said it. *Tres Tyrius ve, mihi nullo discrimine agetur.* Both Jew and Gentile, all shall be alike.

But God hath laid such claim to this mountain, and profess'd so much love to it, that I dare not believe that he can forget it for ever, but that when the time, the appointed time shall come, he will have mercy upon Sion, and will pity the ruins and dust thereof.

But when here Sion is called *Mons sanctus meus,* my Holy mountain: here is a queare how any place can be called Holy, and what kind of holiness it is, which is ascribed to any place.

Surely if it be *Santius quia meus,* what place is it where God is not, he is in the valley of the shadow of death: he is present over men in the nethermost hell.

But God is said to sanctifie some places here on earth, because he is present there.

1. *Secundum specialem curam,* in respect of his special care and protection.

2. *Secundum specialem cultum,* in respect of his special Worship.

Jerusalem was the place which God took into his special protection, and where he placed his special worship; for the Lord God was well known in Sion; at Salem was his Tabernacle, and his dwelling in Sion.

1. And for the special care that he had of that place, *He loved the gates of Sion,* &c.

And though the earth was the Lords, and all that therein is, yet of Sion be said, here do I dwell: I have a delight herein.

And this *Spiritualis cura,* spiritual care, so sanctified that place that when Israel had polluted the worship of God, and Heathen came in upon God's inheritance, and defiled his Sanctuary, yet ceased not that place to be Holy; not by any inherent holiness as the Roman Church suggesteth, but only *secundum specialem curam.*
curam, because it was not yet out of God's special protection; and only thus it is holy at this day.

2. Proper speculæm cultum, for his special worship; when any place is dedicate to God's worship, and separate from common use, it is an holy place. and God vouchsaeth there speciam praesentiam, a special presence. For I am not of Mr. Calvius mind who faith, Templæ non sunt propria Dei habitacula, unde aurem propius admoveat. For God hath a special interest in those places which are separate to his special worship, and the very place is fearful to them that have any sense of Religion; and as Damascus faith, plus participat gratiae & operationis Dei, they partake more of the powerful operation of God.

For why is Heaven the Throne of God more then the earth, but because God doth there more express his glory, then he doth here.

And for the interest that God hath in those consecrated places, consider God's challenge in my Text, Sion though in the Land of the Chaldeans, is the Mount of God.

Churches and Lands once given to God, do remain his for ever; for unless God shall manifestly reveal his resignation to man, what man on earth hath any assignment from him of his right.

Beloved, we have power to give to God of his own, but we have no power on earth for revocation, when it is once Sacred, and God hath enclosed it, no man can lay it common.

But the far of the Church hath fed so many of all degrees in this Land to that growth and strength, that this Doctrine is a Paradox, and we are but laught at when we plead the right of God to things Sacred.

For if Sacrilege be a sinne, what rank of men in this or our neighbour kingdom doth not live in sin and by sin?

The Mount of Sion is challenged here to be the holy Mountain of God, in whose hand for ever the possession thereof be, and all that invade the right of God in things sacred shall heare him complain, 'Ye have robbed me; and though they make it strange, and ask wherein have we robbed thee? Solomon will tell them, It is a snare for a man to devour, that which is Sanctified, and after the vows to enquire.

3. It is a great favoure of God to his Church to reveal to them...
his will concerning both their own short punishment, and the
long affliction of their enemies.

For themselves, they shall see in this revelation, that God will
not give them over utterly; and affliction doth never shew in-
tolerable, when we can look beyond it, and see faire weather
after it.

This had need be preached to the Church of God, to keep
them from fainting in their patience, from falling into sin.

David confessed, 'I had fainted unless I had believed to see the
Ps. 27. 13-
goodness of the Lord in the Land of the living.'

The Prophet having given us his own example, doth also
give us his good counsel;

wait on the Lord, be of good courage, and he shall strengthen thy heart; wait I say on the Lord.

You see the use of this doctrine is to put mettle into us that
we be not cast down with the present sense of God's judgement,
but that we courageously do bear them, and patiently expect
our deliverance from them. Of this before.

1. It is a comfort and joy, to the Church to know that God
will execute their judgements upon their enemies, and passe the
cup of his wrath from them to those that hate them.

2. Because it stoppeth the way to an high and grievous sin,
which is murmuring against God; let every man suspect him-
self for this; for God's own Israel did often fall this way. But
when God revealeth to us his purpose we cannot find fault:
though we feel where judgement beginneth we know where it
shall end.

2. It alloyeth all thoughts of revenge on them that trouble
and persecute us; for to what purpose should we fret our selves
at the instruments of God's vengeance, when we know the end
of these men, how God hath set them in slippery places, and that
he will take the matter into his own hand to revenge it?

And this is a necessary Doctrine for us, because the pursuit of
private revenge is one of the crying sins of the time. We have
poore men that to molest a neighbour will swear the peace a-
gainst them to put them in bonds; when it is to be feared that
it is rather revenge than feare that makes them sweare, and this
upon a little crying of blood appears cleerly.

Just Laws are made to do men right against wrongs, wemust
go to Judges as children to their Father, to seek Justice in charity, not in the spirit of revenge. God hath declared himself to be Deus utionum a God of revenge, and hath promised to judge our cause; let us commit the matter to him, and give our souls rest possessing them with patience.

Israel shall see their cup that they have but tasted, drunk up and swallowed down of their enemies: the mouth of the Lord hath spoken it.

Ps 93. 11. Mine eye shall see my desire upon mine enemies.
David maketh this use of this point,

Ps 41. 12. By this I know that thou favouretest me, because mine enemy doth not triumph over me.

For it is a good signe of God's love to his Church, that he suffereth not the ungodly to insult over them.

And for the enemies of the Church, they may have victory, they cannot have a triumph; for the cup of wrath is no sooner taken from the Church, but it is presently given to her enemies to pledge them, as the Prophet saith:

When thou hast done spoiling, thou shalt be spoiled, the drink shall not fail in the cup.

You see that David made that use of the fall and punishment of his enemy, only to rejoice in the Lord, and his favour, and not to insult over his enemy; for the wise man adviseth,

Prov. 24. 17, 18. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

Let the Lord see it, and is displease him, and he turne away his wrath from him.

Thy patience doth heap coales of fire on the head of thine enemy; and thy favourable forbearance of him, in triumphing over him, holdeth the cup still to his mouth.

We cannot do our enemy a greater pleasure, then to be glad at his afflictions, for God seeth it and abateth his displeasure against him; but we may rejoice safely and boldly in the love and favour of God to us.

Verse 17.

But upon Mount Sion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions.

The second part of the Prophecy, containing the comfort of
the Church against all her enemies, ad finem Capitis, to the
day of the chapter.

1. A promise of restitution of them to their own, ver. 17.
2. Of victory against their enemies, ver. 18, 19, 20.
3. The means ordained for this, ver. 21.

1. Of their restitution of their own.

Mount Sion literally doth signifie the seed of Jacob, the whole
Nation of the Jews; taking name from the most eminent part
of their Kingdom, as Mount Sion denoteth Eshur and his issue;
this shall be delivered from the captivity of Babylon; that is the
deliverance here promised.

And that holiness here mentioned, is the renewing of the people
by repentance and new obedience to the pure worship of
God; and then the house of Jacob shall recover the possession
which the army of the Chaldeans took from them.

Allegorically and typically, this Prophecy doth foretell the
deliverance of the Church from all her enemies thereof in the
end of the world, which shall be performed by the Spirit of san-
fication fitting them to the same.

That the Church shall not alway be under the rod of corre-
tion, we have formerly declared.

1. The point now considerable, is, what our God requireth of
us, even holiness.

2. That God performeth his mercy of deliverance first, that
after he may sanctifie us to himself.

1. That God requireth holiness of us; He hath shewed thee O Mic. 6:8.
man, what is good, and what the Lord requireth of thee; surely to
do justice, and to love mercie, and to humble thy selfe to walk with
thy God, this is holiness.

This is no earthly wisdom, which is carnall, sensefull and de-
vils; it is the wisdom which is from above, and therefore, He
hath shewed thee O man.

Holiness is not learned in the Schoole of nature, nor to be
seen by the light of reason; it is the inward light of the Spirit of
God that enlighteneth our darkness, which openeth to man the
way of good life, not moral and civil only, but religious and
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spiritual, which teacheth justice mingled with mercie, both built upon a good foundation of humility, and these not as before men, but as in a walk with God himself.

For such as these God keepeth a book of remembrance as the Prophet saith,

Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine in that day when I make up my jewels (or speciall treasure) and I will spare them as a man saith to his own son that serveth him.

What can a man desire more of God, then to be esteemed amongst his jewels and precious treasure? Such are the holy, and what trouble can it be to them to be despised of the world, and cast out of them, when God shall take them in as his jewels and treasure? God himself giveth holiness in precept, and giveth the reason in that injunction, Be ye holy for I am holy.

And Saint Job saith, that every man that hath hope of ever more life, purifieth himself, even as he is pure.

So that Gods holiness is the motive that must induce us, and the president and pattern that must conduce us to holiness.

1. The motive, because he being holy, nothing ungodly and unclean may approach him, therefore all the legall purifications and sanctifications of the people, before any speciall worship and service of God, were types of that holiness which must fit us for Gods service; because without holiness no man shall see God.

Again because the favours which we desire from God be holy, and Christ saith, Notis dare quod sanctum est canibus, give not that which is holy to dogs; surely he will not do so to himself.

2. It must be our pattern and example, because holines is never accepted but where it hath three properties, as it hath in God.

1. That it be sincere, and not in hypocriye, there is a sinne of hypocrites; and there is a portion with hypocrites; false holiness is like counterfeit gold, it will not go for pay, it is high treason against God to counterfeit his Image and superscription; for holiness is the Image of our God stamped in us in our creation; therefore hell is called the portion of hypocrites.

2. That it be total; holiness in the face, and outward gesture
proceeding from holiness in the heart and inward affections: holiness of the tongue, that it speak not lewdly, falsely, or prophanely; holiness of operation, that we do nothing but what becometh the Saints of God. Holiness at Church, and holiness at home; holiness in our private conversations, and in our private retirings, that is in the whole man, in the whole time of his life, and in all places.

3. That it be guided with knowledge, for the ignorant holiness of the Church of Rome which is implicit, and knoweth not what it doth, is the sacrifice of fools: like the Athenians worship directed to an unknown God.

This is the way to come again to our own possessions, and to cast out that strong man armed that hath led us into captivity; this is the old way, and the good way to the new Jerusalem.

Many walk of whom I have told you often, and now tell you weeping, they be enemies of the cross of Christ, whose end is damnation, whose belly is their god, and whose delight is in those things which mind earthly things.

But our conversation must be in heaven; an holy conversation is an heavenly conversation, and maketh heaven upon earth.

And if we be risen with Christ, to this conversation, then we seek those things which are above, and not those things which are beneath.

It must therefore be our care to look to those things which hinder holiness, and to keep good watch upon our life that none of those things do corrupt us.

These are as the Apostle doth enumerate them.

1. The lusts of the flesh.
2. The lust of the eye.
3. The pride of life.

1. Carnall desires do make us unholy, not only fornication and adultery which do make the members of Christ the members of an harlot, of which sin the Apostle saith, that adulterers and fornicators God will judge.

But carnality also in our affections, labouring more for the body then for the soule, for the flesh too ful fill the lusts thereof: studying meat and drink for the belly, lusts and fashions for
the garments, more then to please God in the exercise of Religion, and duties of charity and piety; carnality also in the very service of God, of which the Apostle also speaks: for while one faith, I am of Paul, another I am of Apollo, are ye not carnal? for the truth of God and the wisdom of God is valued not in itself, but in respect of persons.

And so that those be the greatest pretenders to holiness, that pretend most of the spirit, unawares do serve the flesh, and are men in Religion carnal, yet think they do God good service.

2. The lust of the eye is another great enemy to holiness, for that overreth an evil covetousness; how easily is flesh and blood carried away from God with the wings of worldly desires?

I would I were as well housed, as well placed, as well landed, as well friended, as well monied as such and such are.

Who wisheth I would I were as holy as the Prophets and Apostles were? when we must needs dye, Balaam would with his later end like theirs.

3. The pride of life, affecting place and Court above others, trim and rich bravery beyond others, power and authority over others: these things do corrupt Religion and make us unholy; and all these things do perish in the use of them.

There be two things which make the life of man prove against these darts of Satan.

1. Godliness that fixeth our hearts on God, and fasteneth our trust on him, which giveth us assurance that we shall never want things sufficient for us, and therefore fear not to lose by it, if we bestow our time and strength and means in his service.

2. Contentedness, which respecteth rather a supply of wants, then a fulness to look upon; considering that if all that we have in possession, no more is truly ours than what serveth for use, and that is little; and seeing we brought nothing with us, and we leave all, but what our wants have spent, behind us; let a little content us, lest much do distract us from the service of our God, or corrupt our holiness.

2. This teacheth to embrace all the good means by which holiness may be preferred and increasèd in us: that is,

1. Diligent hearing the Word of God, upon which must attend.

2. Conference.
This is not the service of God it selfe, but a candle lighting us the way to the worship of God; *David* saith, *Verbum summ Lucerna pedibus mei*; thy word is a Lanthorne to my feet.

And they are much deceived, that think they have sanctified a Sabbath to the Lord, if they have onely heard sermons, and meditated, and conferred on them.

That is neither *opus dei*, nor *opus loci*, the work of the day nor place: all this is but receiving from God.

The worship of God must have somewhat from us to God, to which preaching doth direct us, therefore we must add,

2. Our worship of God which chiefly doth consist in,

\{ 1 Thanksgiving. \\
   2 Prayer. \}

Thanks for the graces of God already bestowed, prayer for the continuance, and increase of them: this is the worship which is immediately directed by Christ to himselfe, and for himselfe onely, that is, for his glory.

And in this the Holy Ghost helpeth our infirmities, for being the greatest duty of Christian worship, we cannot without great help performe it, and great help we have, the whole Trinity joyning with us.

The Holy Ghost in conceiving and uttering our prayers, and putting life into them.

The Son in carrying them up to the Father.

And the Father in receiving of them.

Pray continually, in all things give thanks.

2. God performeth this mercy of deliverance to his Church, first, and then there shall be holiness; God is ever before hand, and he would have us know that our holiness is rather a fruit and effect of his deliverance, then a cause of it, procuring or meriting it.

And to the Lords deliverance of us is a free, as well as a full favour, it is no wages for our work, as the Church of Rome doth not only erroneously, but blasphemously teach.
So doth Zachary confessest libertatis se manibus imminuere, fidelitatem ei; that being delivered from the hands of our enemies, 
not servitus libertatem, not that serving we should be deliv-
ered: sed liberandi servitium: but he doth all his favours for us, 
to whone us to his service.

The Church of God was punished for not serving of him as 
it should, and now it is restored to her owne possessiouns, that 
it may serve him hereafter in holinesse.

It is an excellent use that we make of the good favours of 
God, when they make us the more holy, and the more casefull 
to serve him.

Rom.6.22. But now being made free from sin, and become servants to God, ye 
have your fruit unto holiness, and the end everlasting life.

1 Delivered and made free from sin.
2 Then our fruit unto holiness,
3 And then everlasting life.

1 This deliverance, a motive to holiness:
2 This holiness, a fruit of our deliverance:
3 This Everlasting life, a reward of our holiness.

It is a great signe that God is not with us, when his favours 
do corrupt us, as when our knowledge doth beget in us spiritual 
pride, and our riches and temporal preferments, bring forth carnall pride: when the many affaires of the world doe 
make us neglect the Church service, or break Gods Sabbath 
which ought to be religiously conected to Gods worships; and 
when any temporal happinesse doth worke in us any relaxation 
of the service of God, for the true sanctification of all these doth 
conflict in this, that we do make them motives and provocations 
to holiness.

This doth make holiness our chiefest study and care, because 
God in the promise of restoring Israel to his possessiouns, doth 
not say then shall be outward peace and prosperity, and wealth, 
and ease: but then there shall be holiness, as the proper fruit of 
Gods favours: for peace, and health, and plenty, may be lost a-
again, but holiness cannot be lost, because that is a worke of 
the Holy Ghost in us which cannot perish, for that Spirit shall 
hide in the Church for ever.
This doth also shew whereby we may settle our possessions to
us; namely, by embracing of holiness: for the enemy hath
no power against us, so long as we be holy, and when Israel
shall see that their unholiness was their shame, God restoring
them they shall make conscience of sinning any more, lest some
worse judgement overtake them.

For God doth promise to restore Religion, and his holywor-
ship, which is the only safety of his people, which whilst they
formerly corrupted, they brought upon themselves: desolation,
ruine upon their City, and fire upon the Sanctuary of God.

You see all the earnestness of holy Scripture to per-
suade us to holiness doth aim at our owne safety, and God
for our owne good pertwadeth it: for what good will our ho-
liness do him? or what do we hurt him, if we be unrighteous?
our well-doing extendeth not to him, to add any thing to him;
our ill-doing is no prejudice to him: the benefit of our holiness
redoundeth to our selves, and thy word that teacheth It, is given
to profit us withall.

God give us all grace to make a right and probable use ther-
of to his glory, Amen.

Verse 18.
And the House of Jacob shall be a fire, and the house of Joseph a flame
and the house of Esau for stubble: and they shall kindle in them,
and devour them, and there shall not be any remaining of the house
of Esau, for the Lord hath spoken it.
19. And they of the South shall possess the Moons of Esau, and they
of the plain, The Philistines, and they shall possess the fields of
Ephraim, and the fields of Samaria, and Benjamin shall possess
Gilead.
20. And the Captivity of the House of the Children of Israel shall pos-
sess that of the Canaanites, even unto Zarephath, and the Capti-
way of Jerusalem, which is in Sepharad, shall possess the City of
the South.

2. Their victories.

These are expressed two ways:

1. In the conquest of their enemies:
2. In the dilatation of their kingdoms, by taking in
their possessions.
For Job in the next Chapter doth feel the change, and findeth bitterness in it, and he endeth that Chapter: My harpe is turned into mourning, and my Organs into the voice of them that were.

Therefore, when we once come to want that which we formerly have possesst, we whose ambitious desires gave us no rest, either to be thankful for that we had, or content with it, would desire no more then to be as in some moneths before, that God would but light that candle againe, and restore us to what we have lost.

As in the spirituall state of the soule, David that neglected the day of his salvation, which God gave him before his fall, and sold it for a little carnall pleasure; when he came againe to himself, he only prays,

restore to me the joy of thy salvation.

And the Church revolting from God, remembreteth her selfe, and faith,

I will go and return to my first husband, for then was it better with me then now.

Therefore it is a great favour of God to his people, to restore them their owne possessions againe, that they may be as in yeares past; for now they having wanted them, do-better know the favour of God then they did before in the use of them.

They would have esteemed it a greater favour in their captivity, to have had but some ease of their burthens, some liberty to have eaten the fruittes of their labours, in great miseries every little breathing of ease is sweet and comfortable: but here is a full restitution of them to their former possessions promised.

But here is much more promised, even dilatation of their borders, they shall have more then they had, they may call their place Rebobibh, as Isaies called the Well when he had room to dig in.

The Lord hath an open and a filling hand, even in this also, Multipli cac benefaciere, here is Copiosa redemptio, copiosa restitution.

For as it is another degree of favour to rise from restitution to
dilatation: so it may stand for a degree, that he enlargeth their bounds out of the possession of their enemies, and giveth away their Land to his people.

Let no man charge God with injustice herein; for the earth is the Lord's, and all that therein is; he giveth it where he will.

And Jesus Christ his Son, hath promised the meek the inheritance of the earth; for by right none but the Elect are true owners of the earth; the ungodly are but intruders and usurpers thereof.

Thus much added to their owne to make them more territory, and thus much taken from their neighbouring enemies the Edomites and the Philistims, and given to them, makes them gainers by their loss; their banishment was a sowing in tears, this is a reaping in joy.

David was so reasonable, that he only desir'd of God, saying,

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

God is a more bountiful giver, for he maketh his people glad; not only with that which they lost, but with much more; he enpoveriseth their enemies to enrich them, that they may take the labours of the people into their possession.

Job would have wished no more then to be as he was in some months past, and God not only restor'd him what he formerly had, but he giveth him twice so much as he had before.

So the Lord blessed the latter end of Job more then his beginning: which Saint Gregory doth apply to the state of the Church in the last day, when they shall receive full glory, both in their souls and bodies in his Kingdom.

For in things temporal this doth not always hold, that God repaireth thus the losses of his children, neither do they expect it, for they have learned how to want; but what wanteth in outward things, is restored to them in spiritual graces; in the gifts of patience and contentedness, in thankfulness, and the spirit of supplications.

2. Doct. God punisheth the enemies of his Church by those against whom they have prevailed; for the house of Jacob shall be a flame, and the house of Joseph a fire.
Not transubstantiate into fire and flame, as a Papist might prove as well out of this text, as he hath the corporeal presence of Christ out of Hoc est corpus meum, this is my body, but by way of similitude, and by reason of the effect that shall follow; for they shall consume the house of Edom, whom God will make as stubble for them easy to take fire.

Num. 23. It was Balaam's prophecy of the people of Israel then in distress.

Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down till he eat of the prey, and drink the blood of the slain.

Which was begun to be performed by Moses, continued by Josiah, further prosecuted by David, fully accomplished by Christ, whom God made to rule in the midst of his enemies.

The Elect are built upon a rock in the sea of this world; all the men of war that assault it, shall dash themselves in the end against this rock, so Solomon, the righteous escapeth out of trouble, and the wicked cometh in his stead.

Prov. 21. And again be faith, the wicked shall be a ransom for the righteous, and the transgressor for the upright.

The reason of this, is the equal law of God's justice before mentioned, that as it hath been done by them, so it may be done to them, and that their reward may fall upon them.

For he will avenge the blood of his servants, and yield vengeance to his adversaries, but he will be favourable to his own land, and be merciful to his own people.

Even this also must pass for a further degree of his love, to overthrow the enemies of Israel by Israel; for not only this Prophet, but Balaam foretold it; even this particular.

Seir shall be a possession for his enemies, and Israel shall dwell.

Num. 24. Out of Jacob shall he come that shall have dominion, and shall destroy him that remaineth of that City.

Amoz, 1:2 In Amoz God faith, I will send fire upon Teman, which shall devour the palaces of Bozrah; here Obadiah sheweth what fire Amoz meaneth; the house of Jacob shall be that fire, and the house of Joseph that flame.

Ezek. 25. Both expounded in plain terms by the Prophet Ezekiel.

I will lay my vengeance upon Edom by the hand of my people Israel.
and they shall do in Edom according to mine anger, and according to my fury, and they shall know my vengeance faith the Lord.

And what God threatneth the temporal and carnal enemies of his Church, the same hath he also threatened to the spiritual enemies thereof, The God of peace shall tread Satan under your feet shortly.

It had been enough for us if God had trodden him under his own feet, but God will cover his enemies with shame and grief, as well as smart and pain.

All the Elect have their part in this victory of the world, for he that overcometh hath this promise, such shall have power over Nations, so that they shall rule them with a rod of Iron, and as the vessels of a potter they shall be broken.

Which promise doth assure the Church, that although here her enemies prevail against her, yet her Spouse, whose power shall put down all rule and all authority and power shall conquer for her, and be united to him by her faith, shall by faith overcome all.

This admonisheth us,

1. Not to be troubled at the power and prevailings of the enemies of Gods Church, though we see and hear evil news daily, that toucheth us to the quick, and all them that love the peace of this Land, and the liberty of the Gospel, for the Church of God, and the patronies of his truth are under the banner of Gods love, and their latter end must be peace; let us by daily prayers commend them to the tutelary protection of God, and let him hear, vocem fidei, the voice of faith, of those that fight his battles; and vocem sanguinis, the voice of blood, of those that die in his quarrel.

2. It furnisheth us with patience to tarry the good pleasure of God, for when he shall arise, his enemies shall be scattered, and they that hate him shall fall before him; he hath promised his Church victory, and he will not suffer his truth to fail: Excellently is this comfort express by the Prophet Isaiah.

And therefore will the Lord wait that he may be gracious unto you, and therefore will be exalted, that he may have mercy upon you; for the Lord is a God of judgment, blessed are all they that wait for him.
A Commentarie or Exposition

For the people shall dwell in Sion at Jerusalem; thou shalt weep no more, he will be very gracious unto thee as the voice of thy cry, when he shall hear it he will answer thee.

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.

The assurance which the Church of God hath in all this, The Lord hath spoken it.

They build sure that build upon the word of God; for heaven and earth shall fail and perish, but no word of God shall be unfulfilled.

To have a sure word faith the Apostle, for God hath magnified his name, and his word above all things. This is my comfort in mine afflictions; Thy Word hath quickned me.

Remember thy Word unto thy servant upon which thou hast caused me to hope.

The best faith hath many fears and terrors joyned with it, to shake it, and the faithfull do sometimes want the feeling of the favour of God, we are directed here, like wise men, to let rather our understanding spiritually enlightened, then informed by sense, govern us.

The naturall mans understanding is wholly led and instructed by the outward senses; and as they suggest, that apprehends, when the sense feeleth paine, the understanding apprehends cause of feare and grief, and stirs the affections that way.

But the spirituall man doth not value Gods love by what the sense feeleth, but by that which the Word of God suggesteth.

In paine the flesh smarteth, the sense complaineth, and Satan faith, God hath forsaken thee; but the spirituall man faith no, for Gods Word faith, I will never leave thee nor forsake thee.

Therefore in all affictions the soule of man hath no better remedy then to referto the Word, Thou art my hiding place and my shield; I hope in thy Word; this is the poole of healing waters, Gods Bethesdesa for all incontinencies: and he hath sent his Angels his Ministers to stir these waters, by exposition of the Word, exhortation and consolation to heale the diseases of his Saints.
And Saviour's shall come upon Mount Sion, to judge the Mount of Elau, and the Kingdom shall be the Lords.

3. The means ordained for the performance of all this, Vid. dinis. supr. pag. 182.

Mount Sion here doth signify the whole Church of God in the two houses of Jacob and Joseph, as they are before distinguished, that is the two Kingdoms of Judah and Israel, as they were divided under Rehoboam: for Mount Sion was at first Caput imperii, the head of the Empire; the Saviour's here mentioned are those that God employed for the reestablishment of the State of his Church: and that

Either in the procuration thereof,
Or in the execution of the same.

First, In the procuration.

1. Cyrus King of Persia hath the honour of the means of Ezra in this favour: for God stirred up the spirit of Cyrus King of Persia, and he confesseth that God, The Lord of heaven, gave him all the Kingdoms of the earth, and charged him to build him an house at Jerusalem which is in Judah, and therefore by Proclamation he gave a large Commission to this purpose.

2. The chief Fathers of Judah and Benjamin had the same Motion from God to undertake this Design,

But Artaxerxes by a contrary Edit made this Work to be given over.

3. Then God by the Prophecy of Haggai stirred up Zerubbabel and Jeshua the son of Josedek to attempt the work.

This also was opposed, and Darius then King of Persia was solicited against the Jews to hinder their building so.

4. Darius came in as a Saviour, to help the people, and confirmed the Decree of Cyrus, according to that he found in the cap. 6. Search of the Rolls, and the work went on, and the house of God was finished, and dedicated.

5. Ezra moved Artaxerxes and prevailed, for a full grant.
both for the return of the people out of captivity, and for the
re-establishment of the worship of God at Jerusalem.

6. Nehemiah moveth Artaxerxes for the building again of
the City of Jerusalem, he prevaileth, and they go to work, and
their enemies who by scornful speeches and violent opposings
hindred their building, lost their labour.

These be the Saviours, who by procuration did advance this
work of God in his Church,

2. By Execution, all these concurred.

1. Cyrus gave leave and means, so did Artaxerxes and Da-
rim restoring them the treasures of the Temple which Nehu-
chananazar had taken away, and arming them with full Com-
misison, for all the helps that might advance that work.

2. The Prophets of the Lord encouraged the work, and Es-
ra the Scribe prayed and wept and meditated with the Kings.

3. Zerubbabel, Nehemiah and Joshua, and the chief Fathers
of the people laboured to hasten the execution of that work,
and for this all these are called here Saviours, because God used
them as his instruments in his preservation of his Church, giving
them the honour of his own proper appellation, for in the fit-
tness of the word, and in the fulness of sense, God only is pro-
perly, and by peculiar prerogative, capable of that great title, as
himself hath laid claim to it:

Isa. 43.12. Ose. 12.4.
I, even I, and there is no Saviour besides me. And he gave this
title to his Son, who thought it no robbery to be equal with God: for
he shall save his people,

These Saviours shall come upon Mount Zion to judge the
Mount of Esau.

By the Mount of Esau Edom, or the Idumeans, the posterity
of Esau is understood throughout this Prophecy, that people,
who as you heard dealt so cruelly with their brother Jacob in his
posterity.

To judge this people, is to execute those judgments upon
them, which God hath in this Prophecy threatened, and elsewhere
as you have heard from other Prophets, especially that of Bal-
laam and of Ezekiel, for God spoiled Edom by his people
whom they preserved.

And
And the Kingdom shall be the Lords, that is, God will declare himselfe to be King in the government and protection of his Church, and in the victorious conquest of the enemies thereof; he will settle his Church and worship at Jerusalem, as in former times; for then is God said to have the Kingdom, when his word is a Law to his people to rule them, and when the people live in the obedience and awe thereof.

As appeareth performed by them of the returne from the captivity, who made a Covenant with God, and sealed the same.

For we read that the children of Israel did assemble themselves with fasting and sackcloth, and earth upon them.

They stood up in their place and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part of the day they confessed, and worshipped the Lord their God.

Note here, how hearing and worshipping are distinguished; they do hear first, and thereby they learn to worship.

Then followeth the commemoration of the great mercies of God to their Fathers, which David calleth Gods mercies of old, and his former mercies; they do also to the praise of this mercy, confess the transgressions of their Fathers.

Then they confess their own sins for which they were carried away captive, they acknowledge the just judgement of God upon them.

And now being restored again to their possessions, they make a sure Covenant with God. cap. 10.

They entred into a Curse, and into an Oath, to walk in Gods Law, Verse 29; which was given by Moles, the servant of God, and to observe and do all the Commandments of the Lord, and his judgments and statutes.

In particular they vowed,

Not to give nor take daughters to wife with strangers, which I understand to be in respect of the difference of religion, because there can be no good marriage between Beleevers and Infidels, between the sons of God and the daughters of men, between the sons of God and the daughters of Belial, that was the same that first corrupted the old world, and at last follow-
ed the flood; God is not acknowledged King where such marriages are.

2. For observation of the Lords Sabbath they covenant to keep it strictly, and not to buy any thing of the people of the Land on that day; for where the Sabbath is not kept, there God is not acknowledged King.

3. For forgiving of debts every seventh yeere, which was a judicial constitution, and did only binde them; yet the equity of that constitution remaineth in the Church, that men should lend freely; and where there is no ability of repayment extremity must not be used, if God be our King.

4. They charged themselves yeerly every man with the third part of a Shekel for the maintenance of the service of the house of God; for God is denied his kingdom there, where his holy worship hath not fit maintenance to support it, from every person according to his ability; for they conclude, we will not for sake the house of our God.

And this they vowed to performe.

1. In the maintenance of the material Temple.
2. In the just provision for the Offerings of all sorts to be made unto God there.
3. In the true payment of Tythes for the maintenance of the Levites that served at the Altar.

This was the summe of the Covenant which the people made with God, and bound themselves by a Vow with a Curfe to observe it, as the Apostle faith, taking God to record against their soules, if they observed it not, that the curse of God might come upon them. And they sealed this Covenant to bind themselves the more; yet was all this no more then they were bound before to do by the Law of God; yet they vow to make the bond greater.

This is the literall and Historickal Exposition of these words: the learned Interpreters of this Prophecy have well conceiv'd that this Prophet, this Seer, did look farther into the purpose of God for his Church; and they say that...
Mount Sion doth here also signifie the whole Church of God, De civ. Dei, 4.18.31.

Saint Augustine understandeth by Mount Sion the Church of the Jews, and by Edom the Church of the Gentiles, and meeting with an ill translation, and not understanding well the original, he perverteth the meaning of the Prophet, as if the salvation of God should go out of Sion to the Edomites; whereas there is a plaine prophecy of judgement against Edom in particular: and therefore Edom whom God did threaten to destroy utterly in this prophecy, cannot be a figure of that part of the Church which was by the preaching of the Gospel to be gathered together out of the Gentiles.

Lyraeus gives another exposition; for by Sion he understandeth Jerusalem, by the Saviours he understandeth S. Peter and S. Paul, and the chiefe of the Apostles as he calleth them; by the Mount of Esau he understandeth Rome, and by judging the Mount of Esau he understandeth their application to Constantine the first Christian Emperour, who fed Christianity in the Roman Empire.

And by the kingdom which shall be the Lords, he understandeth that Rome shall be head of the Church: for that point of learning they can collect from all texts, to make the Church of Rome the onely true Church.

I like nothing in that exposition, but his resemblance of Rome to Esau, for that doth fit most properly; for they are the persecutors of Jacob, even of all true worshippers; and God hath promised them a destruction; The mouth of the Lord hath spoken it.

Master Calvin hath a learned observation upon this place for understanding it of the state of the Church under the Gospel; he saith, that these Saviours here spoken of, are but ministeriall, and so this place pointeth out the Messiah, to whom these Saviours are subordinate.

For the expected Messiah is such a one, as by whom all the other Saviours are less, and for whom all others work, whom all others serve, and obseave.

And this is the extent of this prophecy, in the judgement of M. Calvin: Iunius and Aries Moesanus, that Christ shall serve in his Church his Apostles and Ministers of the Gospel to show...
to men the way of salvation in such sort, as that the Kingdom of
God shall be advanced in the Church, God ruling by his
Word.

Others by Saviours on Mount Sion judging the Mount of Esau,
understand the last and small judgement, wherein the Saints
shall judge the world, and then the Kingdom shall be the
Lords; of which S. Paul saith,

He shall deliver up the Kingdom to God, even the Father, when
his hath put downe all rule, and all authority and power.

I like those expostions that take the wings of a Dove, and fly
to the uttermost part of the Text, & non relinquis locus
surely this is God's promise to his Church, that it shall judge the
world:

The parts of the Text are three.

1. A gracious promise to Mount Sion concerning itselfe,
   Servators Saviours.

2. A further promise concerning their enemies: Indica-
   bunt Montem Esau, shall judge the Mount of Esau.

3. This issue and effect of both: et summum Judeae,
   the
   Kingdom shall be the Lords.

Saviours shall come upon Mount Sion.

This gracious promise revealcth to us a comfortable and
cheerful doctrine: that God bowsoever he punisheth, yet he
still loveth his people.

Which is thus proved.

Because God doth not look downwards upon his people,
to see what they do deserve, but he looketh upward to the
decree of his owne Election, and the counsel of his will.

If God should look downwards toward men, even to his
Elector, who could stand in his sight? he looketh with pure
eyes, and he found imperfection in his Angels.

Deus has cleared this point to this people of Israel: For

No saint or holy people to the Lord thy God: the Lord thy God hath

Deut.
chosen thee to be a special people to himself, above all people that are
upon the face of the earth.

The Lord did not set his love upon you, nor chose you, because you
were more in number than any people, for ye were the fewest of all the
people, but because the Lord loved you.

From this fountain of his love did flow, all those streams
that made glad the City of the great King, as

Albeit they were few in number; yeas, very few, and strangers in the Land: and walked about from Nation to Nation, from one King-
dom to another people;

Yet suffered he no man to do them harme, but repoved even
Kings for thes faceth; crying, Touch not mine Anointed, and do
my Prophets no harme.

Therefore let all afflicted consciences, which are overcharged
with the burden of their sins; Look up to those hills from whence
their help cometh; Let them as Christ biddeth, Lift up their
heads.

Let them chide themselves as David did; Why art thou cast
downe O my soul? the remedy is, hope in God, be it the health of
my countenance, and my God.

Faith and Fear work together: Faith doth take up the
decree of Election, and the just is bold as a Lyon.

Fear looketh downe upon the corruptions of nature and
propension to sin, and trembleth under the mighty hand of God;
and the more we fear, the faster hold we lay; and the surer we
stand on the steps of that ladder by which we scale heaven.

Thereupon doth the Apostle give this precept, Make your
Calling and Election sure; that is, having a strong faith of these;
and then the many failings in your obedience, your lapses and
relapses into sin, may breed your grief, they cannot bring forth
despair.

2. The decree of God is a secret, and peradventure Satan a Reason;
will suggest that thou art not within this decree.

Therefore God hath revealed his decree to his Church; and
sealed it with gracious promises; for so Mosca faith to Is-
tael.

Because he would keep the word which he had sworn unto your
Fathers.
This Oath as we doe learne from old Zachary in his Benedicence hath two branches. 

One concerning God, Another concerning his people. 

The Oath which he swore to our father Abraham that he would give unto us, that we being delivered, from the hands of our enemies might serve him without fear, &c.

1. God bindeth himself by his Oath, to deliver his Church from their enemies.

2. The same Oath bindeth him to the procuration of his owne service for us; for onely he must grant us serviamus, that we may serve; by him we are liberati delivered; for we cannot thinke a good thought without him.

In him we live and move; and Christ faith, Sine me nihil postestis facere, without me you can do nothing.

This promise of God to his Church he hath sealed, by giving to us the spirit of promise, which spirit he hath dedolcifer in his Church, to abide with it for ever; and he hath given to all the Elect of God his Spirit, the earnest of this Covenant: this spirit serveth for a light in us to discern our salvation afar off.

For a witness to testify to our spirits, that we are the sons of God.

And God is faithfull, he will not suffer his truth to faile.

This also doth settle the faith of the Elect in all the tribulations of life. I am the sonne or daughter of God; I know it by the spirit which he hath given me, which leadeth my understanding into the way of truth, which converteth my affections, and frameth them to his love, which directeth my ways and ordereth them to his obedience; this spirit doth teach me to lay hold on the promises of grace, and to challenge my part in them: these promises do lift me up as high as to the decree of my Election, and therefore I will not fear.

David goeth further; I am thine, O saue me: for the interest that we have in the love of God, doth tend us to him for salvation.

Dost: 2. Though God love his people, and have all power in his hand to save them, yet he doth use means, and raiseth up out of themselves Saviours.
The providence of God worketh by means, even from amongst our selves, to effect our preservation.

1. Because his immediate operations are full of terror, and therefore we cannot so well endure them; therefore the people prayed Moses to speak to them, and desired that God might speak no more to them.

The Angel that brought word to Mary, that she should conceive a Sonne by the Holy Ghost, began his Message with Fear not.

The Angel that proclaimed the birth of Christ to the Shepherds, said to them, Fear not.

We have so much cause to fear in respect of our own unworthiness, that if God did not abate somewhat of the splendour of his glorious Majesty by the employment of means familiar to us, we could not abide it.

2. God using weake means to effect his will doth magnifie his owne strength; For his strength is made perfect through weakeesse.

Whereby we are taught

1. To content ourselves with the means, in the wildome of God ordained for our preservation, not expecting miraculous and extraordinary subventions.

The rich mans brethren shall not have a Preacher come to them from the dead, to give them warning that they come not to that place of torment where their brother is.

They have Moses and the Prophets, let them hear them.

God that sent his spirit on the Apostles, could have done so upon the whole Church; and when the Eunuch was reading Isaiah in his Chariot, he could have opened his understanding to have known what he had read, but he chose rather to use the Ministry of an Apostle, and therefore he command Philip to joyn himselfe to that Chariot, and by him he taught and baptized the Eunuch.

So was Cornelius directed to Peter, to be taught by him what he ought to doe.
And to the Apostle Christ saith, qui vos audis, me audi, he that heareth you heareth me.

2. This teacheth us, looking on the weak means which God ordaineth for the good of his Church, not to rest in them, but beyond them to look to that high wisdom and power by which those means are enabled, for the Church of Rome hath over-shot that way.

John when an Angel spake with him, was ready to worship him, we are naturally prone to give undue honor to the means, because we are more led by sense then by faith.

But the faithfull must walke by faith, not by sight; from this sensual and carnall eye upon the means: the honour of God is given in the Church of Rome to the Mother of our Lord, to Angels, to Saints, yea to very Images and Pictures, and so Idolatry is committed.

Therefore Peter and John, after they had raised the Cripple that lay at the Porch of the Temple, finding the people amazed, and fearing lest any carnall opinion might wrong the glory of God, prevented any undue ascriptions to themselves, and directed them where to fasten them;

Rom. 3. 12. To men and brethren, why marvel ye at this? or why look ye so earnestly on us, as though by our own power, or holiness, we had made them walk; he attributed this work to Jesus his name, through faith in his name hath made this man strong.

3. We are taught to give honour to all the means of God, ordained and used for our good; you see that God himself doth so, for although none but God is properly a Saviour, yet he hath given the honour of that great attribute, to the means of his peoples safety, and calleth them here by the name of Saviours.

This That he giveth to those temporal deliverers, who saved Israel from the hands of their enemies; So Othniel is called a Saviour, and Ebed hath the same title.

Judg. 3. 9. And Jephtha was a Saviour, he had even the name of Christ of whom he was a Type.

The Ministers of the Gospel have this high title also given to them.

S. Paul to Timothy; So doing, thou shalt save thy self, and those that hear thee.
S. James, If any man err from the truth, and another correct him, let him know that he shall save a soul from death, so the Layman may be a Saviour too.

S. Jude directing his Epistle to all large that are sanctified by God the Father, and preserved in Jesus Christ, and called, admonish them;

1. To build up themselves in the most holy faith, praying in the Holy Ghost, &c.

2. And of some have compassion, making a difference.

And others save with fear, pulling them out of the fire.

Also the Apostles faith, The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband.

So Christ to his Apostles, whose cause fins ye remit, they are remitted.

We do all know that all those be but the means by which God worketh, and yet they are graced with the attributes and effect of him that worketh them.

At this day God hath left no other outward means of salvation but by our Ministry; if we be not your Saviours, we cannot be saved; he that employeth us in this great service, and honoreth us with his own Title, will both see, and avenge the contempt of his Messengers.

The eye of the world is too much fixed on the earthen vessels, and regardeth little the treasure that is sent therein.

Gods owne people did offend that way, in neglect of Gods Prophets, who were sent from God to them, and it lay heaviest upon their consciences, and they felt the sorrow and smart of it upon themselves and their children.

Ezra prayeth and confesseth:

We have forsaken thy Commandments which thou hast commanded by thy servants the Prophets.

Daniel prayeth and confesseth:

Neither have we hearkened to thy servants the Prophets, which speak in thy name.

The great preserver of men, useth the Ministry of men for the salvation of his people, to us hath God committed the Ministry of reconciliation, as if God by us did speak to his Church.
Your faith is begunne in you by our Ministry, and we ex-
hort you to encrease more and more, as you have received of us
how you ought to walke, and to please God; therefore;

_Thess. 4. 3._

Desire not prophesying;

The _Grecians_ in St. _Paul's_ time called preaching foolishness;
but the faith that God by this foolishness of preaching, saveth
such as do belieue.

The reason why God giveth this honour to the meanes by
which he worketh any good to his Church, is;

To instruct us by his example to do the like; for thus it
must be done to the man whom the King will honour.

_Haman_ thought these five things necessary to express the
honour of a King, done to a servant that he delighted in.

1. _That he be clad in royall apparell, such as the King useth to
weare._

2. _That he be set on the horse that the King rideth on._

3. _That the Crowne Royal be set upon his head._

4. _That this be done to him by one of the Kings most Noble Prin-
ces._

5. _That he proclaims before him, that he is one whom the King will
honour._

The Apostles, and their successors have all this honour done
to them.

1. _That apparell which the King useth to weare is put upon
them, for he giveth them his owne attributes; he calleth them
Teachers and Pastors and Saviours of his Church._

2. _He seteth them upon his own horse, for they ride upon
the wings of the wind; the wind is the Holy Ghost _ala spiri-
itus_, the wings of the Spirit, by which it filleth over the
Church, be the two Testaments, which holy men wrote as
they were inspired;_

_They ride prosperously because of Truth, Meekness and Right-
geousnesse._

_Pla. 45. 4._ _Propter veritatem quam pradican, propter mansuetudinem quia
pradicant: propter justitiam quam parturient._

_Thirdly the Kings Crowne is set upon their heads; for the..._
people of God whom they teach and convert are their Crown.

For what is our hope or joy or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at his coming?

4. This is put upon us by the most noble of all God's Princes, even the Son of God himself, who sendeth us abroad and faith, Go unto all Nations.

5. He proclaims this, *Sicut misit me Pater, sic ego mittam vos*, as the father sent me, so send I you; not only sending us forth to do his work, but in some measure also to partake of his honour, as embassadors of Princes are received and esteemed honourably for their sakes whom they represent.

This the Apostle confessed to the praise of the Galatians, that Gal. 4:14 they received him as an Angel of God, even as Christ Jesus. God hath left no other Saviours upon Mount Zion his Church, but his faithfull Ministers, therefore;

1. We are taught to make conscience of our holy employment, to be faithfull in it, that neither by our negligence in preaching, nor by unsound doctrine, nor by our evil example, we become destroyers of our brethren; for we be all God's Ministers, and the Chaplains of Jesus Christ: who will call us to severe account of the Talent which he hath committed to our trust.

2. The people committed to our pastoral charge are taught where to seek salvation, and from whom to require light.

The Colossians may call upon Archippus to look to his charge, and the Minister Archippus may call upon them to walk in the light, saying: To you is this word of salvation sent. *Be swift to hear;* again, *take heed how you hear, and see that ye be not hearers only, deceiving your own souls.*

Thank God, that by men like your selves, he corrects the hearers, and cometh downe to you, and preacheth to you the way of salvation, and howsoever you esteem of our persons, touch not our calling, for that is holy and heavenly.

2. To judge the Mount of Esau.

*This part of the Promise doth concern the enemies of God's Church.*
Church, and seeing those Savions shall not only have implo-
ment to preserve the Church, but they shall also have power of
judgement to destroy the enemies thereof: We are taught,

That the enemies of the Church shall not always prevail
though they do stand it out long, but the Church of God at
the last shall have the victory.

The blood of Abel shall judge Cain, for it crieth unto God
out of the earth against him, and Cain shall smart for that mur-
ther whilst he liveth, and God shall give another son for Abel
whom Cain slew.

Israel is a full example, for being in the Land of Egypt in the
house of bondage, they had a promise to keepe them in
heart:

And the Nation to whom they shall be in bondage I will judge
saieth God, and after that they shall come forth and serve me in this
place.

The Jewes by reason of Hamans plot against them, were in
great danger. It is said,

The King and Haman sate down to drink, and the City of Shu-
sian was perplexed.

But God turned their mourning into a feast, and Haman died
upon his own tree: and the distressed Jewes had one Holy day
the more for that.

Banachurib a troubler of Israel dyed a great many of deaths;
for neither could the priviledge of the place, the Temple of his
God, nor the service that he came to do there, nor the god of
the Temple protect him from death, and which was most fear-
ful and grievous to him; his own bowels rebelled against him,
and they to whom he had been the author of life, were the mini-
sters of his death; Adramoelch and Shurezar his sons slew him
with the sword.

For you have heard that though Judgement begin at the
house of God, it goth not end there, to David;

Marke the godly, and behold the just, for the end of that man is
peace, whatsoever all the rest of his life be; and we truly say,
All is well that ends well.

Christ to his Disciples, Behold, I send you as Sheep in the mid-

Val. 20.

A Commentary or Exposition
But be that endures to the end shall be saved.

The Apostle faith, we are more than conquerors; conquerors Rom. 8:3 overcome by force and strong hand, or some cunning stratagem; the Saints overcome by patience, and weary their persecutors with their sufferings; for

Vincit qui patitur.

The reason of this happy end of the labours and sorrows of the Church is,

1. That the narrow way to glory may be frequented; for who would put himself to the rugged severity of a strict life, into the hatred of the world, to make himself as the way of the street for the proud to go over him; if he did not persuade himself, that his hearines should endure but for a night, and that he should have joy in the morning?

No, there is not heaving sin all night; for the servants of God do believe to see the goodness of God in the land of the living.

And this is that same, Carmen in noster, Song in the night that David speaketh of; Letitia in tribulatione, joy in tribulation, as S. Augustine doth expound it.

And thus doth God comfort the Church often by taking away either perfidious and unsound friends, that live in the Church to betray it; or by removing corrupt and bribing retailers of preferments in Church and Common-wealths, or by committing of cruel and unmerciful oppressions of their brethren, as bad as the task-masters of Egypt to lay burthens upon them to keep them down; this is some refreshing to the Church of God to behold this just hand of God against the ungodliness of the earth, and it is an earnest of that purging of his house when he will fan away the wicked as the dust and chaff of the earth.

2. Another reason is because God will have the enemies of his Church know that their power is borrowed, and he that lent it to them, can resume it to himself, and extinguish it in them at pleasure.

So Christ told Pilate that he could have no power against him, except he had it from above, whereupon groweth the consolation of the Church, fear not them that can kill the body; and

gam gauia fuenter.
The wicked are compared in respect of their tumultuous rage, and the manifold scourges of their wicked attempts against the Church to the raging of the sea; the comparison doth hold out thus far; God hath set this seahounds and the proud waves may come thus far and no further; so hath God limited the fury of his enemies, and set them their non ultra no further.

The use which the Church maketh of this experiment, is,

1. It taketh away feare of outward enemies. Fear of man is a dangerous preturbation, and such as endangereth faith, against which Christ giveth his Disciples warning; Let not your hearts be troubled, nor feare.

2. Quid times hominem homo in fini dei positum? tu de illius finem cadere potes quicquidibi passus fueris ad salutem vobis non ad pernicium.

3. Scripture setteth forth the power of the outward enemy in these and such like phrases; there is rugitus Leonis, the roaring of the Lyon; there is unguis Leoniis, the Lyons paw; there is corona Unicornium, the horne of the Unicorn; there is pes superbiae, the foot of pride; there is oculus aequum, an evill eye; there is manus violenta, a violent hand, and iniquitas manuum, the iniquity of the hands; os sepulchri; the mouth an open sepulcher; and venenum affidium sub labiis; the poyfon of aspens under the lips.

The mercies of the wicked are cruel, but I will not feare what man can do unto me.

Multos in summam periculum misit Venturi timor ipsi mali fortissimae illae est. Qui promptus misunda puoi. The feare of evill to come hath endangered many; he is the most valiant that is ready to suffer what is feared.

2. It tryeth our faith; Christ saith to Peter; Cur clam saepe praecepit, when he so felle himselfe sinking in the waters, God promised I will not leave thee nor forsake thee. Do we believe him? Dare we trust him? as Christ. Do you believe in God? believe also in me.

2 My brethren count it all joy when you fall into divers tempers.
3. Knowing this that the trying of your faith worketh patience.

4. But let patience have her perfect work, that ye may be perfect and entire wanting nothing.

1 Pet. 1:7

That the trial of your faith being much more precious, than gold which perisheth, though it be tried with fire might be found unto praise and honour and glory, at the appearing of Jesus Christ, &c.

3. This firsteth before our eyes the great appearance that our enemies shall make before us, either in this world, when our eyes shall have our desire on them that hate us, or in the last day when the Saints shall judge the world; which serveth to admonish us with the Prophet, To commit our ways to the Lord, and to trust in him, for he shall bring it to passe.

Excellent is the story of Elias, whom the King of Syria sent an Army to take, and they beset Dothan where he lodged; but Elias prayed, and God smote the whole Army with blindness, and he whom they sought offered himselfe to them to be their guide, and he brought them into Samaria, and then God opened their eyes, and they saw themselves in the hand and power of their enemies.

Thus doth God blind the eyes of the enemies of his Church, and when their malice is at the height, they find themselves set at the Barre to be judged by his Saints; then Jacob shall judge the Mount of Esau.

Methinks I see the great appearance of the boisterous Tyrants of the earth, whose eyes did sparkle fire in the faces of God's servants, whose tongue spoke proud words, whose foot trode upon God's Saints, whose hand spared them not, whose countenance darted against them scorning and disdain, and whose swords were made drunk in the blood of God's Holy ones.

With what a fearful trembling, and horrible dread they come to this judgement against their wills, where they shall see the Saints all in long white robes, like a flock of sheep that come from the washing: in whose glorified faces they shall behold their own shame and dishonour: in whose peace and joy, they shall behold the bloody perfection wherewith they have oppressed them in their life, and in whose settled happiness they shall read their doom of eternall woe.
A Commentarie or Exposition

And as Saint Peter saith: How shall the wicked and ungodly appear; there needs no more evidence against them, bring them to judgment, and that shall convince them.

3. The issue and effect of all; And the Kingdom shall be the Lord's.

This is the proper fruit of our deliverance from the hands of our enemies, that the Kingdom of God may be established on earth in God's Church.

1. For so long as the enemies of God do tyrannize and fill all with their gross actions; the face of the Church is covered; the Temples of God are defiled, and demolished, the worship of God seeketh private corners, and sharpeneth not itself; the Saints of God fly from the Sword of Persecution, wandering here and there, from one Nation to another people; and it is hard to say where the Church of God is.

During the persecution under the cruel Emperor, till Constantine arose, and restored the Kingdom to God, the Kingdom of God on earth was not abolished quite, but it was in some sort invisible; not that it was then hidden from all the faithful, as it was from the world; therefore concerning the invisibleness of this Kingdom, we do affirm,

1. That though this Kingdom of God be so established on earth, that the gates of hell shall not prevail against it; because God gave his Son that asked him, the powers for his inheritance, and the utmost part of the earth for his possession. And Christ promised to give the Holy Ghost to his Church to abide with it for ever; yet at times the faithful may be few in number, and they so separated one from another, in the pursuit of their own safety, that the world cannot easily discern the face of a Church.

This, some of the Church of Rome have confessed, affirming that about the time of Christ's Passion, and the dispersion of his Disciples, the true faith remained only in the blessed Virgin Mary.

But untrue; for the Disciples, though they fled from the persecution of that time, they fled not from the faith of Christ.
But was it not so in Elias's time, when he knew of no more but himself alone, that served the true God? yet God had known that had never bowed to Baal, even then.

2. We affirm, that Satan's kingdom may so farre dilate itself in power and spreading, that the external government of the Church may cease, the succession of Bishops and Pastors may be interrupted, the Discipline of the Church hindered, and the outward exercise of God's Worship suspended; the fumne of righteousness may suffer eclipse, and thus much the Remaist do confess, in their notes upon 2 Thes. 2.2.

3. That which the common opinion doth embrace for the kingdom of God, may be Satan's kingdom, whose doctrine is poison, whose pastors are wolves in sheep's clothing, whose children are bastards of the Strumpet of Babylon.

This appears in the Church story, for when Rome forsook her first Love, and began to turn faith into faction, and religion into carnal policy, to establish a transcendent greatness in the face of the earth, and to tyrannize over all that stood for the truth revealed in the word, then was the candle of the Church put out to farre as they could prevail, and the word of God the light of our steps was taken away from the people.

Then did the faithful subjects of God's kingdom hide themselves from the sword, and the fire, and the sundry persecutions which Rome devised to oppose them: then their hereby, part for truth commonly: their usurpers for lawfull Bishops: their mercenaries for Pastors: their leaguries for Gospel, and they boasted themselves the only true Church of God, and Spouse of Jesus Christ.

And when by the ministr of Dr. Luther the Church began to lift up the head against, and that one single man opposed the Pope; and was a burning and shining Lampe, to whose light many daily returned, we see that ever since that time the Church hath come more and more in sight, and grown both in number and strength.

Kings have been nursing Fathers, and Queens have been Nurses, and the Kingdom of God hath been gloriously advanced on earth.
Then did England cast off the yoke of Rome, and God caused a light to shine in darkness, and ever since a face of the Church hath appeared, gathering more and more fresh beauty: and now we may say truly of our times, the light never shone more clear in this Land then now it doth; never more learning, and never more communicated then now.

But beloved this will not serve our turne, God must have as well a rule of our hearts, as of our cares, of our hands as of our heads.

Let us look to our example in my Text: when God had restored this people to their land, they established his Kingdom.

With publick Assemblies, with fasting and humbling of themselves before God, with confession of sins, with weeping and mourning, with solemn Vowes to performe all the Commandments of God;

They spent their time not all in hearing, but in worshipping also of God.

They vowed not to make any marriages with such as were no protest subjects of the Kingdom of God, such as was the marriage of Solomon with King Pharaoh's daughter.

They vowed to keep the Sabbath holily to the service of God, to deale charitably with their poor brethren.

To honour God with their riches, setting apart a portion to maintain the worship and publick service of God.

And all this must we do if we will advance the Kingdom of God amongst us, not only in outward profession, but in inward submission.

You may know a true subject of Gods Kingdom by his walk, and by his pace; for he walketh,

1. Circumspectly, fearing danger before him to meet him, behind him to follow him, above him to presse him downe, under him to blow him up, temptations on his right hand, provocations on the left hand: therefore he loseth no time, but redeemeth it to the service of God,

2. He walketh in holiness, as in the sight of God who searcheth the hearts and reins, and cannot be deceived with false semblances and emptie shadowes, and seemings of false and hypocriti-
call shewes, but requireth truth in the inward parts.

He walketh in righteousness, that is, in the obedience of the
Second Table of the Law, living in the practice and exercise of
his knowledge, to the utmost of that measure of grace that is
given to him, as it becometh the Saints,

For these know that they were therefore delivered from the
hands of their enemies that they might more freely attend the
service of God, and the saving of their own souls.

Amongst such as these God reigneth and hath put on his glori-
uous apparel, and is acknowledged God as their King.

Idolatry and false worship doth unking and dethrone God,
and trespasseth the majesty of our King, swearing and blasphemy
maketh the name of God (which is the safety of his subjects, for
our help is in the name of the Lord,) like to a broken hedge.

Breach of the Sabbath, which is God's holy day, is a trespass
against his moderate prerogative, claiming some part of our
time for his publique service and the exercise of Religion.

Contempt of the word is a trespass against the Lawes of
this kingdom.

Injury in any kind to our brethren, is breach of peace amongst
the subject of this kingdom.

Gluttony, drunkenness, pride, be waistfull sins, and consume
the outward treasures thereof, and they also seem to quench the
Spirit of God, and to kill all good motions in our selves
and others.

Let us remember our prayer, **adveniat Regnum tuum**, Let thy
kingdom come; And seeing God hath graciously established a
Church amongst us in peace, which he hath watered with early
rain in the first coming thereof in this Land, and with a later
raine in the Government of two incomparable Princes, truly
called defenders of the Faith against Heresie and Schisme.

Let the kingdom be the Lords, let our obedience to his
Law bear witness of our Faith; and let our peace amongst our
selves give testimony of our charity, and let us walk all one way
like the horses of Pharaoh's chariot: let us all fight as one man a-
against sin and Satan, against the Devil and the Pope, sanquam
acciens ordinatae. For if the Lord be our King, we shall have cause
to be glad thereof. For

*BLESSED ARE THE PEOPLE THAT ARE IN SUCH A CASE, BLESSED ARE*
the people that have the Lord for their God.

2. Let us look as far as we can by Saint Pauls perspective: there will be a time when Christ our grand Captain shall overcome all his enemies, even death, which is the last enemy; and then shall he deliver up the kingdom to God, even his Father; then Israel shall have judged Esau, the Church the world.

Then Christ renoueth his office of a Mediator, and then God is all in all. For then all his enemies shall be in prison in the chains of darkness; all his Elect shall be fastened together, and united with Christ their head in glory; God shall then have none to contest with him for sway and domination: his glory shall then be great in the Salvation of his Church, and in the Victory of his enemies.

Thus have I in a few months gone through this short but full and pithy Prophecy of Obadiah; I know with what great comfort, light, and delight, in mine own meditations, I hope not unprofitably for you.

If you desire many hours work in a few minutes of time, this is the Analysis of it.

It was divided into two parts

1. Titulus, the Title,
2. Vaticinum, the prophecy.

1. The Title shewed,
2. What.

1. Whose: Obadiah.

Doctr. God stirreth up his servants the Prophets to give warning of the Anger to come.


Doctr. The faithful Minister must see before he say, and take instructions from God before he undertake to teach others.
2. The Prophecies: this hath two parts.

1. Against Edom, ad finem, ver. 16.
2. For the Church, ver. 17. ad finem.

In the first observe three things.

1. The subject of this Prophecy, Edom.
2. The suffectus of it, The Lord.
3. The Prophecy itself.

1. Of the subject, Edom:

Riches, strength, honour, Victory, are not so precious things Doctrines of men, as many do value them; oftentimes they go away with them all a long time whom God hath cast out: he faith, I have hated Elau: yet he had all these.

2. Of the suffectus of the Prophecy. The Lord's faith itself.

God's Ministers must deal faithfully with the Church, saying Doctrines of men, no more or lesse, and in the same manner as God speaketh to them.

3. The Prophecy, that hath foure parts.

1. The judgement intended against Edom, ver. 1, 2.
2. The despair of all Edoms, hopes, ver. 3, ad 9.
3. The cause provoking God, ver. 10, ad 14.
4. God's revenge, ver. 15, 16.

1. The judgement intended contains,

1. The discovery.
2. The rumour is itself.
3. The effect.
1. The discovery by a rumour from the Lord, an Ambassador sent among the heathen.

   1. The decree of God's judgement upon the wicked be constant and unchangeable.
   2. The consent of ambassadors all declaring the same judgement sheweth, that the Lord's Trumpet dat sonum certum, gives a certain sound.
   3. The preaching of all true and faithful Ministers and Prophets accord to their instructions, is rumor a Domine, a rumor from the Lord; and because weake and distressed Consciences do often heare suggestions of feare, they must examine the rumor, si a Domino if it be of the Lord.

2. The rumour was, that God would punish Edom by war.

   1. All warres are ordained by God.
   2. God puniseth one evil Nation by another.
   3. Warre is one of Gods rodsto punish saine.
   4. The people of God may lawfully make warre.

3. The effect of this warre, ver. 2.

   1. From God. I have made thee small.
   2. From man: Thou art greatly despised.

In both,

God giveth warning of his judgements to those whom he foreseeth such as will not take warning to amend.

In the first: God maketh small his enemies,

1. God casteth down the proud:

In the second, thou art despised.

2. They that despise God, shall be despised.
2. The despair of all their hopes, five hopes.

1. In the pride of their own hearts.
2. In the safety of their dwelling, ver. 3, 4, 5, 6.
3. In the strength of their confederates, ver. 7.
4. In their wisdom, ver. 8.
5. In the strength of their own men, ver. 9.

1. Hope in their own pride.

God resistent the proud. Pride is an abominable sin in the sight of God, and it deceiveth man.

2. Hope in the strength of their dwelling.

No place is safe without God's protection; for the hidden things of Esau shall be searched and found out.

3. Hope in their confederates.

1. God punisheth one sinne by another, for the sinne of Edom in casting off their trust in God, is punished by their trusting in men.
2. God requiteth sinners with the same measure that they have measured to others.
3. The falling out of these confederates with Edom, sheweth that there is no true peace between the ungodly.
4. Those who put their trust in men, have no understanding.

4. Hope in their wise men.

Humane wisdom and counsel against the Lord, are no sense for any state.

5. Hope in their strong men.

Vaine is the help of man against God.
3. The cause provoking God to this severe prosecution of Edom.

1. Set down in general terms, ver. 10.
2. In a particular description, ver. 11, 12, 13, 14.

1. In general, they are charged with cruelty to their brother Jacob.
2. In particular, they are charged with cruelty of combination.

Doct. They that joyned with others in action of murder or robbery, are actually culpable as ayders, abettors, and maintainers of cruelty and wrong.

2. With the cruelty of the eye.

Doct. They that look upon the injuries done to their brethren with delight, and without compassion or reliefe of them, be equally culpable with them that wrong them.

3. With the cruelty of the heart they rejoiced against their brethren.

Doct. The heart of man affected to wrong, though neither the head of counsell, nor the hand of assistance joyned with it, doth break the Law of charity.

4. With the cruelty of the tongue.

Doct. The proud words of the enemies of God do break peace, and transgresse the current of charity.

5. With cruelty of hands.

...
1. Invasion of their City.
2. Desperation of their goods.
3. Infidetion for life.
4. Depopulation, not sparing the residue.

Whatsoever is done against our brother in his person, or in his goods, breaketh the Law.

The Fourth part, God's revengement.

This containeth two things.

1. A judgement of God revealed against the ungodly.
2. A sweet consolation of the Church.

In the judgement I note six things:

1. The Certainty: the day set.
2. The Propinquity: near at hand.
3. The extent: to all the Heathen.
4. The equity: as thou hast done, &c.
5. The Contents: they shall drink.
6. The duration: continually.

God hath set a time to punish every sinne of the impenitent.

That time is at hand.

God doth punish those whom himself hath stirred up to be his instruments to punish others.

God doth punish by retaliation.

Though the judgement of God do begin at the House of God, the wicked shall not go unpunished.

The judgement of the wicked and unmercifull, is without all mercy.

2. The comfort of the Church.

1. He speaketh of their judgement as past.

Though the Church of God do live under the Cross for a time, it shall not be ever so.
2 He calleth Sion though thus layd waste his holy Mountaine.

Where God loveth once, he loveth ever; and though he affliceth, yet he loveth still.

3. He revealeth to his Church their owne deliverance, and the destruction of their enemies.

The Cup of wrath shall passe from the Church to her enemies: the knowledge whereof is a great settling to the Church in comfort.

The second part of the Prophecy

Containing the consolation of the Church against all her enemies, wherein observe,

1. A promise of restitution to their owne.
2. Of victory against their enemies.
3. The means ordained for this.

1 Doct. God requirith of them whom he delivereth from evils, holiness of life.

2 Doct. That God delivereth his Church first, that after they may serve him.

2. The victories of their enemies.

1 Doct. The afflictions of the Church do turne to their greater good.

2 Doct. God punisheth the enemies of his Church by his Church against which they have formerly prevailed.

3. Doct. The Church hath good warrant to settle their faith in the assurance of this, because the mouth of the Lord hath spoken it.

3. The means to effect this.

1. Here is a promise of Saviours to them.

1 Doct. Though God do long punish, he doth ever love his people.

2 Doct. Though God have all power and means under command, yet
he doth choose to make us instruments of his favour to one another; men Saviours.

We are taught to give due honour to the means of Gods favours, by the example of Gods communicating to his instruments his owne great title of Saviours.

2. Here is a promise of victory to his Church, full victory; They shall judge the mount of Esau.

Though the enemies of the Church do resist long, yet God doth at last will give his Church a compleat victoy over them all.

3. The issue and effect of all.

The Kingdome shall be the Lords.

This is the proper worke and fruit of all Gods favours to Doctors Church to advance the Kingdome of God on earth, and to submit our selves as faithful subjects to his Dominion.

Thus have I drawn the two brealls of this Prophecy, and explained it to you: venit, ad multos ; for it hath two parts, Deus altus erit sacerdos.

\{ 1. Here is the Doctrine of Gods justice.  
2. The Doctrine of his mercy.  

I have done more; I have gathered the cream of this milk; sure these Doctrines which I have collected be Flos Lactis.

I confesse that I have studie this Prophecy with singular delight, which hath turned the paines I took in it into sweet and gracious recreations: for in this short only Chapter of this Prophecy

Here is a sweet meeting

1. Of the Majesty and authority in the sender, and fidelity in the Messenger.
2. Of great substance and weight of matter, with admirable oratory of words and sentences, and with sweet disposition of order and method.

Righteousness and peace have kissed each other.

3. Righteousness punishing Edom and the Heathen, and avenging the cause of Zion; Peace establishing the Kingdom of God, in the restauration of his Church.

The Prophecy is like a seasonable March; it comes in like a Lyon to end Winter: it goes out like a Lambe, to bring in the cheerfull Spring.

For it begins at Bellas, horrida bella; it ends with Peace be within thy borders, and plenty within thy Palaces.

In the Title of this Prophecy which is called, The Vision of Obadiah, I can shew you the best Book in my Study, and the light of all my Meditations: even the Vision which God by his Spirit revealeth in my understanding, to discern what his will is, and to suggest what I shall preach in his Church.

Great are the helpers of a plentiful Library to furnish us for this service; but he that hath not the helpe of Vision from him that giveth eyes to the blind, shall walk in the darke and not know whether he goeth: I may say with S. John,

What I have seen and heard, that have I delivered unto you, and I have no more to say of it, but I wish the good will of him that dwelleth in the Bun, to second his outward Ordinance of seminaion, with a blessing of increase; without which, he that planteth is nothing; he that watereth is nothing. To him let us give the honour due to his name, and say:

Gloria Patri & Fili & Spiritui Sancto, Amen, Amen, Amen.

FINIS.