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**Author:** Lazarus Seaman

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[Due to illegible portions in the original this text requires further editing including supplying illegible text, the insertion of Greek/Hebrew text and the addition of marginalia. An editable file can be supplied upon request for those wishing to make corrections or additions to this text.]

[Transcribed by Barry Waugh]

SOLOMONS  
CHOICE:  
OR,  
A President for KINGS  
and PRINCES, and all that  
are in Authority,

Presented in a SERMON before the  
Honourable House of COMMONS at  
*Margarets Westminster*, at their publique Fast,  
Septemb. 25. 1644.

By *Lazarus Seaman*, Pastor of the Church of  
Christ at Alhallowes-Breadstreet-London.  
One of the Assembly of Divines.

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*Wisdome is better then weapons of warre*, Eccles. 9. 18.  
*Scornfull men bring a City into a snare, but wise men turne  
away wrath*, Prov. 29. 8.  
*Be wise now therefore O ye Kings, be instructed ye Judges of  
the Earth*, Psal. 2.10.

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LONDON,  
Printed by *E. G.* for *J. Rothwell*, and are to be sold at his  
shop at the signe of the Sun, in *Pauls Church-yard*.  
1644.

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TO THE  
HONOURABLE  
THE  
House of COMMONS  
in Parliament Assembled  
at Westminster.

Honourable, and Renowned Worthies,

*The subject which I have treated on was well worthy of your eares: but very unseemly for my tongue. Yet because WISDOME which is THE EXCELLENCY OF KNOWLEDG is so exceeding necessary to make poore England once more happy, therefore I have endeavoured to quicken your desires and prayers for the attaining of a full measure, that the want of all other rankes may be supplied out of your abundance. We have amongst us the worst of evils, A CIVILL // WARRE, A KINGDOME DIVIDED AGAINST IT SEEFE. The Nations round about us might justly apply St. Pauls reproofe of the Corinthians unto us with a very little alteration\*.<sup>1</sup> And how can we choose but apply it unto our selves? It may be said of England now as\*<sup>2</sup> one sometime said of France, THAT THERE IS MORE RIGHTEOUSNESSE IN HELL, THEN IN THIS KINGDOME. For there no righteous man is afflicted, nor any wicked man punished unrighteously: but here good and evill men are all involved in common miseries, and suffer either on the one side, or on the other, and too often by both. I speake not this either to blame Gods righteous judgements, or your necessary defence of your selves, and endeavours to suppress the Forces raised against you; but to represent the most miserable condition of this distressed, and almost-utterly-destroyed Kingdome. As touching outward meanes to redresse these grievances, our hopes are in your wisdom, WHO ARE MEN THAT HAVE UNDERSTANDING OF THE TIMES, TO KNOW WHAT ISRAEL OUGHT TO DOE\*.<sup>3</sup> And suppose the Lord should be so gracious unto us, that we might have just occasion to beate our Swords into Plowshares, and our Speares into Pruning-hookes\*,<sup>4</sup> which is the unfained desire of all the well-affected; there is a further taske to try your wisdom. For what is it that is expected from you as chosen instruments under God for his speciall service in these daies? Surely no lesse, (if I may use that Scripture phrase proverbially, as some interpret it)\*<sup>5</sup> then a new Heavens, and a new Earth, wherein dwelleth righteousness. That is, A REFORMED CHURCH, A REFORMED COMMON-WEALTH. For the one, we have had the name a long time, (as Sardis had a name to live, // and was dead.) And for the thing, we had it in part, now we would have it intirely, and without mixture. The other, viz. the Common-wealth must be suitable to the former.<sup>6</sup> It's a charge laid upon those Worthies who laboured for reformation in the daies of*

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<sup>1</sup> Cor. 6.5,-9.

<sup>2</sup> Nicol de Cle[??] de laps reparatione cap. 10

<sup>3</sup> Chro. 12.32.

<sup>4</sup> [Micah] 4.3.

<sup>5</sup> \*on the [??]lation.

<sup>6</sup> \*By Dr. Jackson.

QUEENE ELIZABETH OF BLESSED MEMORY, *and after, as if they had wink'd at the corruptions of the State which were knowne and certaine, and pretended to singular holinesse in the businesse of Religion as it is strictly considered. It ought therefore to be the lesse offensive if the Watchmen of this present generation do sound their Trumpets louder than heretofore, and cry out in good earnest for A REALL REFORMATION,\*<sup>7</sup> as among themselves, and in things Ecclesiasticall, so in your selves likewise, and in all affaires and businesses whatsoever. Be not deceived, God is not mocked. It will not be taken at our hands that our goodnesse be like the morning dew, or that we should be like Ephraim, a Cake halfe baked. God requires more. He promises grace for more. The Word, and the Rod, in both which God stretches out his hand and says, Behold me, behold me, must teach us to perfect holinesse in the feare of God. The NOBLES OF BOHEMIA in the preface before the confession of their Faith rehearse some propheticall passages of their Ministers; and particularly, the words of JOHN HUS, to this effect: \*<sup>8</sup> We (speaking of himselfe, and other teachers of that age) as yet goe but about the surface of the businesse, and see as it were through Latices, or a Cloud, not piercing to the inward parts: but a people shall succeed which shall dive into the bottome of the businesse, and build on the solid foundation. Yet this must be done by little and little. And it shall be effected with great pressure and affliction, and with exceeding difficulty. All this is very consonant to Scripture and experience, and // therefore the more to be heeded. Reformation must proceed from one degree to another, TILL THE LAMBES WIFE HAVE MADE HER SELFE READY, &c.\*<sup>9</sup> And untill those other prophecies be accomplished which I shall but point you to peruse, and that because they concerne both States. Isaiah 1.25,26,27.Revel.11.15.*

*If the question be, When shall these things be? It must needs be answered in part with the words of Christ, It is not for you to know the times and seasons which the Father hath put in his owne power\*.<sup>10</sup> And yet it must also be added that the time for us to endeavour it is now, even while it is called to day.*

*For our parts who are Ministers, we know it, and rejoyce in it. Christ must increase, we must decrease, untill the time come, That the Moone shall be confounded, and the Sunne ashamed, when the Lord of Hosts shall reigne in Mount Sion, and in Jerusalem, and before his ancients gloriously\*.<sup>11</sup>*

*As for you that are Magistrates, and now sitting in the Supreame judicatory of this Kingdome, I beseech you to consider what is expected of you, and from you. Shall tyranny, bribery, oppression, partiality, covetousnesse escape unpunished, or remaine unreformed any where? Will God humble Monarchy, and destroy arbitrary government every where, (as certainly he will) and let inferiour Magistrates degenerate into the same sinnes? Must scandalous Ministers be cast out as unsavoury Salt unto the dung-hill, and shall scandalous people live as if they were Lawlesse?*

*All this is but to praise,\*<sup>12</sup> encourage, and strengthen you in your holy purposes and resolutions, notwithstanding the difficulty of the worke in hand, and the mighty mountaines of opposition which are raised in the way. What remaines, but that you be reall, resolute, and*

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<sup>7</sup> The substance of the Covenant.

<sup>8</sup> \*Corpus & S. tagma Confessnum, part 2 p. 224.

<sup>9</sup> \*Rev. 19.7.

<sup>10</sup> \*Acts 1.7.

<sup>11</sup> \*See Calvin on Isaiah 24.23.

<sup>12</sup> \*Qui monet ut faciai, &c.

exemplary in the worke // of reformation. For thus saith the Lord. If ye throughly amend your waies and your doings, if ye throughly execute judgement betweene a man and his neighbour--. Then will I cause you to dwell in this place, in the Land that I gave to your fathers, for ever, and ever\*.<sup>13</sup> *The Lord furnish you with all the fruits of his Spirit, whereby you may be enabled hereunto.*

*I shall not presume, (that be farre from me) to direct your wisdomes in any part of the great worke which is before you. Onely touching the meanes of attaining that wisdom which I have spoken of, I beseech you consider those words of David\*.<sup>14</sup> I have more understanding then all my Teachers, for thy testimonies are my meditation. I understood more then my Ancients, because I kept thy precepts. I know your business is great, and your spare houres but a few. You cannot read much, nor it may be pray long. Yet even in the Campe Alexander would finde time to read Homer,\*<sup>15</sup> and from him he might soone learne how to husband time.\*<sup>16</sup> The bookes of Samuel, the Kings, and Chronicles are proper for you, and a key to the Prophets. There are many prayers with you and for you, but your owne humility and fervency in private will afford you most comfort. And that your practicall wisdom, according to the rule of Scripture may be seene and read of all men in all your proceedings, and a blessing from Heaven upon them, is and shall ever be the prayer of him who is*

*Humbly and affectionately devoted  
to your service in Christ Jesus.*

LAZARUS SEAMAN.

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<sup>13</sup> \*Jer.7.5,-7.

<sup>14</sup> \*Psal.119.99, 100.

<sup>15</sup> \**Quint[us] Cuttius.*

<sup>16</sup> [insert Greek text]

SOLOMONS CHOICE:  
OR,  
A President for KINGS, and PRINCES,  
and all that are in Authority.

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I. KINGS chap.3. vers.9.

*Give therefore thy servant an understanding heart to judge thy people, that I may discern  
betweene good and bad: for who is able to judge this thy so great a people?*

For<sup>17</sup> more orderly entrance into the handling of these words, and the better understanding both of them and the context, there are *three speciall things* which I shall commend unto your present observation out of this Chapter.

- I. *Solomons love to God.*
2. *Gods love to Solomon, and*
3. *The speciall use which Solomon made of Gods speciall love unto him.*

*Solomons love to God* is described in the third and fourth verses, and therein there are these particulars considerable.<sup>18</sup> *First, the sincerity of it. Secondly, the infirmity which did accompany it.* These are laid downe together in the third verse. *And thirdly, an instance to prove both,* in the fourth verse.

*The sincerity of his love is /2/ contained in these words: And Solomon loved the Lord, walking in the Statutes of David his father.* That is, in the same Statutes which *David* his father walked in\*.<sup>19</sup> In which words there is both *a direct assertion, He loved the Lord; and a demonstration of that which is asserted, He walked in the Statutes of David his father.* This agrees well with those words of our Saviour, *If ye love me, keepe my Commandements.*<sup>20</sup>

*The infirmity which did accompany his love, is expressed in those words: -Onely he sacrificed, and burnt incense in the high places.* His marrying of *Pharoahs* daughter is nowhere imputed unto him for a sinne, (a)<sup>21</sup> because it is supposed she was before the marriage converted to the true Religion. The 45 Psalme makes this more then probable.

Sacrificing in high places seemes to be excused in the second verse, yet not wholly, but in part. (b)<sup>22</sup> The Law of God for sacrificing in one place onely which God should choose, is very expresse. *Levit. 17.3. Deut. 12.13.* And therefore whatsoever might be pleaded from examples of old, the custome of the times, or the ease and benefit of the people, it was a sinne either to use, or suffer other places then that one for sacrifice. Yet as the people in the second verse, so the

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<sup>17</sup> The Introduction.

<sup>18</sup> The first speciall.

<sup>19</sup> \*See 2 Kings 22.2.

<sup>20</sup> John 14.15.

<sup>21</sup> (a) *Nusquambro nomine in factis l[??] reprehenditur. Menochius in loc.*

<sup>22</sup> (b) *A [tanto] sed non a toto.*

King in this third *seemes to be reprehended* in that regard (c).<sup>23</sup> Yet such an infirmity as this might well consist with sincerity; for we read the like of Asa. *The high places were not removed; neverthelesse Asa his heart was perfect with the Lord all his daies.*<sup>24</sup>

By the way let us here take in these following Observations:<sup>25</sup>

I. *To love God is a matter of singular commendation.* This was the brightest Diadem in *Solomons Crowne.* /3/ There cannot be a blacker brand then that which is set on many in the prophecy concerning these latter daies: That they are *lovers of themselves, and lovers of pleasures more than lovers of God (a).*<sup>26</sup>

2. *There is no absolute perfection to be found in the best of Gods servants.* David was a man after Gods owne heart, except in the matter of *Uriah.* That which is said of the Angell and Church of Sardis, *I have not found thy works perfect before God (b),*<sup>27</sup> may be said of all Magistrates, Ministers, and the best Christians. *Our righteousnesses are as filthy rags (c).*<sup>28</sup> *If we say that we have no sin, we deceive our selves, and the truth is not in us (d).*<sup>29</sup>

Therefore, I.<sup>30</sup> let us humble our selves upon all occasions, and be serious in the worke and businesse of this day, which is *to afflict our soules before God (e).*<sup>31</sup>

2. Let's be alwaies mortifying of corruption, and die daily to sinne, and cleanse our selves from all filthinesse, both of the flesh and spirit; perfecting holinesse in the feare of God (f).<sup>32</sup>

3. Let's adde to our faith vertue, and to vertue knowledge.

But above all, 4. let's trust perfectly to the grace of Christ (g),<sup>33</sup> and rest wholly and alone upon him, who of God is made unto us *wisdome, righteousness, sanctification and redemption (h).*<sup>34</sup> In whom it is that we are *compleat (i).*<sup>35</sup>

3. Observe we further. *God takes notice of all good and evill in his children.*<sup>36</sup> He doth graciously distinguish of their waies. That which is evill, he sets upon record as evill; yet acknowledges, ownes, and accepts of that measure of good which he finds in them, but it more or lesse. This appeares at large by all Christs expressions to the seaven Churches of Asia (k).<sup>37</sup> /4/

The<sup>38</sup> knowledge of it makes much for the praise of his Wisdome and Justice, and serves both for our humiliation and consolation: *For our humiliation, because all things are naked and*

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<sup>23</sup> (c) Not onely *Cajetan* on the place, but *Tremelius* and *Junius* excuse *Solomon*; how solidly let the learned judge.

<sup>24</sup> I Kings 15.14.

<sup>25</sup> Inferences from the first speciall.

<sup>26</sup> (a) [insert Greek text] 2 Tim. 3.4. A second inference.

<sup>27</sup> (b) Revel.3.2.

<sup>28</sup> (c) Isa.64.6.

<sup>29</sup> (d) I John 1.8.

<sup>30</sup> Use of the second inference.

<sup>31</sup> (e) Levit.23.27.

<sup>32</sup> (f) 2 Cor.7.1.

<sup>33</sup> (g) 2 Tim.2.1.

<sup>34</sup> (h) 1Cor.1.30.

<sup>35</sup> (i) Col.2.10.

<sup>36</sup> The third Inference.

<sup>37</sup> (k) Rev.2.&3. chap.

<sup>38</sup> Use.

*open before him with whom we have to doe (a).*<sup>39</sup> *He is acquainted with all our waies (b).*<sup>40</sup> *For our consolation, because there is no God like unto him for passing by transgression (c).*<sup>41</sup> *If he should marke iniquity who should stand? (d).*<sup>42</sup> *As for all the good we do, we shall in no wise lose our reward (e).*<sup>43</sup>

As<sup>44</sup> touching Gods love to Solomon, it's largely described from the fifth verse to the fifteenth, wherein we have the History of a most holy and gracious *communication* between God and Solomon in a dreame, in which the exub'rancy of Gods love to him appears by these particulars.

*First*, in passing over the corruption of the times unpunished.<sup>45</sup>

*Secondly*, in communing with him as one friend with another, and that in such a manner as was not ordinary either between God and man, or between God and his owne peculiar people.

*Thirdly*, in giving of him liberty to aske what he would. *And God said, aske what I shall give thee*, at the fifth verse; a strong temptation, and yet withall an extraordinary favour, and that which cannot be paralleled. 'Twas a great liberty which Abraham tooke to himselfe in prayer, when he said, *Lord God, what wilt thou give me, seeing I go childlesse? &c.*<sup>46</sup> And God did mightily stoope unto that unbeleeving Ahaz, in saying, *Aske thee a signe of the Lord thy God: aske it either in the depth, or in the height above.*<sup>47</sup> But no instance reaches fully unto this, wherein the love of God was so much the greater, because he is *able to doe exceeding abundantly, above all that we aske or thinke*\*<sup>48</sup> /5/

*Fourthly*, in guiding of his heart to aske that which was most meet. It was easie for God to promise freely and largely, and to performe accordingly, but it was hard for Solomon to aske that which might become him.\*<sup>49</sup> Many have not onely lost their opportunities but undone themselves by foolish requests, as Adonijah.

*Fifthly*, in accepting of his choice. *And the speech pleased the Lord, that Solomon had asked this thing*, the tenth verse.

*Lastly*, in multiplying of his blessings upon him beyond all desert, and expectation. *Behold I have done according to thy Word, loe I have given thee a wise and an understanding heart, so that there was none like thee before thee; neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked; both riches and honour: so that there shall not be any among the Kings like unto thee, all thy daies.* The 12 and 13 verses.

By<sup>50</sup> all which there is a lively demonstration, that besides the *common love of God to mankind*, and his *speciall love* towards his Church and children, there is a *singular and peculiar love* wherein he abounds towards some according to his good pleasure.

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<sup>39</sup> (a) Heb.4.13.

<sup>40</sup> (b) Psal.139.3.

<sup>41</sup> (c) Mic.7.18.

<sup>42</sup> (d) Psal. 130,3.

<sup>43</sup> (e) Mat.10.42.

<sup>44</sup> The second speciall.

<sup>45</sup> The particulars whereby Gods love to Solomon is manifested.

<sup>46</sup> Gen. 15,2.

<sup>47</sup> Isa. 7.11.

<sup>48</sup> Eph.3.20. [insert Greek text]

<sup>49</sup> \*[[...[insert Greek text]]]

<sup>50</sup> An inference from the second speciall.

And<sup>51</sup> this serves first to manifest and magnifie (a)<sup>52</sup> *the exceeding riches of his grace*, Eph.2.7.

As also, secondly to quicken us unto a holy emulation amongst our selves, that each of us may strive to be better then other, and to doe and suffer more for Christ, because God can make us more then a proportionable recompence, even in point of love.

It serves also, thirdly, to shew the reason of that variety which is found in Gods providence towards his owne children; some rich, some poore, some noble and sitting among Princes, others are made the dung and offscouring of all things, & yet all equally chosen in Christ, /6/ called according to his purpose, justified, adopted, sanctified, and heires of glory.

And yet further, fourthly, to reprove our slothfulnesse for neglecting God, as usually we doe. This singularity of his love is no matter of discouragement, as some may thinke, but rather an invitation and incitement unto all.<sup>53</sup> We have every one of us a full brest of consolation in the promises, *Aske, and it shall be given you, &c. Mat.7.7. If ye shall aske any thing in my name, I will doe it, saith Christ our advocate. And this is the confidence that we have in him, that if we aske any thing according to his will he heareth us.* We have also *the spirit to helpe our infirmities. The spirit of supplication and grace.* God doth every day new and strange things for his people. And which of us have not some blessing or other which we must needs acknowledge to be *our own peculiar?*

*The third speciall,*<sup>54</sup> and that which is most remarkable in the Chapter is *the singular use which Solomon made of Gods singular love;* That consisteth in two particulars:

*First,* in improving of it to his owne benefit, and the good of the people which God had committed unto his charge, as in the words of the Text. *Give unto thy servant therefore an understanding heart, &c.*

And *secondly,* in improving it to Gods glory (the center wherein all things meet at last,) as is declared in the 15 verse. *And Solomon awoke, and behold it was a dreame; and he came to Jerusalem and stood before the Arke of the Covenant of the Lord, and offered up burnt-offerings, and offered peace offerings, and made a feast to all his servants.*

Oh that there were in every one of us such a heart, that we could improve the evidences of Gods love to us, unto his praise and for publique good. Our daies of humiliation wherein we have long waited on the Lord, /7/ and still doe waite, would soone be turned into daies of thanksgiving, according to that promise in *Zachary, chap.8. vers. 19. Thus saith the Lord of hosts, the Fast of the fourth month, and the Fast of the fifth, and the Fast of the seventh, and the Fast of the tenth shall be to the house of Judah joy and gladnesse, and cheerfull Feasts. But alas, destruction upon destruction is cried, for the whole Land is spoiled\*.*<sup>55</sup> And what's the cause of all this evill? Even that which followes in the 22 verse of that Chapter. *For my people is foolish, they have not knowne me, they have no understanding: they are wise to doe evill, but to doe good they have no knowledge.*

If it be demanded, what remedy? the answer is out of the words of the Text, *Give unto thy servant an understanding heart, &c.*<sup>56</sup>

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<sup>51</sup> The use of that inference.

<sup>52</sup> (a) [insert Greek text]

<sup>53</sup> *Dixerit* [...] John 14 14. 1 John 5.14. Rom.8.25. Zech.12.10.

<sup>54</sup> The third speciall.

<sup>55</sup> \*Jerem.4.20.

<sup>56</sup> The Text.

In which words we have three things to consider of,

1. *Solomons choice, or desire.*
2. *The ground and reason of that choice.*
3. *The meanes which he useth to attain it.*

*His desire* in generall is an understanding heart; and more especially, an understanding heart to judge Gods people, and to discern betwixt good and bad.<sup>57</sup>

That is, ability and faithfulness to performe the office and duty of a King towards the people of Israel, agreeably to the will of God.

*The ground and reason of his desire* is partly the sense of his owne weaknesse and insufficiency, which is intimated here in that exclamation at the close, *For who is able to judge this thy so great a people?* and more fully expressed in the seventh verse.<sup>58</sup> *I am but a little child: I know not how to goe out, or come in;* and partly also from the consideration of the people over whom God had set him, and that in two particulars: 1. Because they were Gods people. /8/ *Thy people.* 2. Because they were a great and numerous people *This thy so great a people.* Both these reasons are more fully laid downe in the eighth verse immediately foregoing: for in these words *Salomon* sums up and couches the strength of all which he had said before. *And thy servant is in the midst of thy people, which thou hast chosen, a great people, that cannot be numbred, nor counted for multitude,* vers.8.

*The meanes which he useth to attaine his desire* is prayer, which here he makes to God in faith, and with a great deale of humility.<sup>59</sup>

Some of the Schoolmen, and popish Commentators dispute out of this text, 1. whether *Salomon* had the use of free-will in this dreame; and 2. whether he merited at the hands of God by asking wisdom\*;<sup>60</sup> but I shall leave them to their dreamings about these their supposed problems. And for the better understanding of every tittle in the Text, and that every word may be duely weighed before I settle on any point of doctrine, I shall endeavour to hold out unto you such observations as may the better enable us to comprehend whatsoever it pleaseth God herein to reach forth to us by his Spirit.

The first observation<sup>61</sup> toward the explication of the words is this: *All the expressions which are used in the Text are very significant. Give,* i.e. graciously bestow on me, and worke in me, according to thy free grace, and almighty power.

*Unto thy servant*] an humble description of himselfe. Kings are Lords and Masters towards men, but servants towards God. Under his authority. At his command. Set up by his providence. Deposed at his good pleasure. *He changeth the times and the seasons: he removeth Kings, and setteth up Kings.*<sup>62</sup> In particular we read of *Nebuchadnezzar.* /9/ *He was driven from the sons of men---til he knew that the most high God ruled in the Kingdome of men, and that he appointed over it, whomsoever he will (b).*<sup>63</sup> And more generally, the Psalmist speaking of God saith, *He shall cut off the spirit of Princes: he is terrible to the Kings of the earth (c).*<sup>64</sup>

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<sup>57</sup> I.

<sup>58</sup> 2.

<sup>59</sup> 3.

<sup>60</sup> *Aquinas.* 1.2. *qu.* 113. [??] *qu.* 156, *ar.5. ad. 1. cornelius a Lapide in loc.*

<sup>61</sup> 1. Observation.

<sup>62</sup> Dan.2.21.

<sup>63</sup> (b) Dan.5.21.

<sup>64</sup> (c) Psal.76.12.

Therefore absolute power, and to be the sons of men are absolutely incompatible, even in those who are called Gods.

*An understanding heart]* This expression also, favors of a great deale of humility. *Cor docile*, so the vulgar Latine; *a teachable heart*.<sup>65</sup> *Cor audiens*, so *Arias Montanus*, *a hearing heart*. He presumes that God would be willing to teach him by his Spirit, but is affraid lest through corruption he should turne the deafe eare. God offers himselfe a teacher to many, but they are not willing to learne of him. *-Depart from us, for we desire not the knowledge of thy waies*.<sup>66</sup> Yet we may not be too curious about the phrase here; it's plaine enough what *Solomon* meant, both by Gods answer, at the 11. and 12. verses, compared. *Because thou hast asked this thing,---understanding to discerne judgement. Behold, I have done according to thy word: lo, I have given thee a wife and an understanding heart.* And by that other relation which the holy Ghost makes in 2 Chron.1.10. *Give me now wisdome and knowledge, that I may goe out and come in before this people, &c.*

It followes in the Text, *to judge]* This one word comprises all the duty of a King, either for peace or warre, at home, or abroad, upon ordinary, or extraordinary occasions. As in that other place, *Make us a King to judge us, like all the Nations (d)*.<sup>67</sup> There be severall waies of judging which your selves are experimentally acquainted with. I'le say nothing of the particular kinds. All are here included, and in all, even in the lowest, /10/ about smal'est matters there is need of wisdome.

*Thy people]* *Solomon* seemes to be much affected with this consideration, and therefore we should take the more notice of it. *All people are Gods people* by Creation, and generall Providence, but *Israel* were his *peculiar people*. Yea, *a peculiar treasure unto him above all people—A Kingdome of Priests, and a holy Nation (b)*.<sup>68</sup> *The more Saints therefore there are in a Kingdome, the more care should be taken for governing of them with respect unto their Saintship.* It's *Christ* his glory to be *King of Saints\**;<sup>69</sup> and it is the glory of all Kingdomes to have Saints for Subjects. To be King of *Men* is something. To be King of *Nations* is greater. To be King of *Christians* is the height of all. This therefore doth sadly aggravate the sinnes of many Governours in these latter ages, that all the injuries which they doe unto their subjects, are done to *Christians*, to Gods people, by such as professe themselves to be *Christians*.

*That I may discerne betweene good and bad]* This relates both to *persons*, and *things*. Different things, and different persons, require different administrations. There is a shew of wisdome in folly, and an appearance of evill in the greatest good. *Princes*, and all that are in authority, use to be haunted with flatterers, and evill-counsellors, therefore they have need of a discerning spirit.

*For who is able to judge this thy so great a people?]* *A great people, that cannot be counted, nor numbred for multitude.* As in the latter end of the eighth verse. *Solomon* admires the multitude of his Subjects. They were *his glory (a)*<sup>70</sup> in one sense, but they are also his feare and care, and make his burthen the heavier. He seemes to despaire in himselfe, as well he might,

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<sup>65</sup> [insert Hebrew text]

<sup>66</sup> Job 21.14.

<sup>67</sup> (d) 1 Sam.8.5. To judge here is *praesse, regnare, imp[er]are, gubernare. vide. B[arih]ol. Wes[??]*.

<sup>68</sup> (b) Exod. 19 5,6 ver 18 Respect must [be] had to Saints as Saints:

<sup>69</sup> \*Rev.15.3.

<sup>70</sup> (a) Prov. 14.28.

at the greatnesse of his charge. Nowadaies the *Great ones* of the World thinke they never /11/ have subjects enough unlesse they could conquer all the World, yea all Worlds. *Alexander wept to heare of more than one, because he had not as yet conquered one.* As some men joyne house to house, so doe others joyne Kingdome to Kingdome. *The Catholicke King would faine be a Catholicke Monark.* But *Solomons* heart akes whithin him to consider the greatnesse of one Nation, which, as it was *the smallest of all people in the beginning (b)*,<sup>71</sup> so it was never to be accounted of in comparison with those who were under one of the foure Monarchies. *An humble heart takes a true estimate of difficulties as they are,* and such a heart God had graciously given unto *Solomon.* And thus far of the expressions and their significancy, which fall under the first Observation.

*The second Observation is this:*<sup>72</sup> *Solomon disputes not upon the words of God,\**<sup>73</sup> either on the meaning of them, or of the secret intention of God, whether it was to try him, or otherwise; much lesse of Gods power, or faithfulness: but in *full assurance of faith* he closes with the promise implied in the command, and improves the liberty which God had granted him with all *holy boldnesse.* Oh that we were like minded in reference to all the *great and precious promises* which are spread before us in the *Scripture.* *Open thy mouth wide,* (saith God) *and I will fill it (c).*<sup>74</sup> *Concerning my sons, and daughters, command ye me (d).*<sup>75</sup> *Call upon me in the day of trouble, I will deliver thee (e).*<sup>76</sup>

*A third Observation.*<sup>77</sup> *Solomons heart was secretly guided by God to aske wisdome.* It's a speciall favour from God, to have grace whereby we may be able to aske things which are meet for us, and things *agreeable to his will (f).*<sup>78</sup> There are some (too many) *who whisper into the eares of God such desires as are not fit to be named\*.*<sup>79</sup> *Ye aske, and have not, because ye aske amisse, that ye may consume it upon /12/ your lusts,* saith *St. James (b).*<sup>80</sup> Gods children are in a double respect beholding unto God in point of prayer, for teaching of them to pray, as well as for hearing prayers. The Lord in mercy vouchsafe us this grace, on this *day of prayer,* and then we shall have no occasion to complaine as those wicked ones in *Job,* -*What profit should we have if we pray unto him? (c)*<sup>81</sup> Or as those hypocrites in *Isaiah,* *Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soule, and thou takest no knowledge? (d)*<sup>82</sup> but to conclude as *David* begins. *I love the Lord: because he hath heard my voyce, and my supplications (e).*<sup>83</sup>

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<sup>71</sup> (b) Deut.7.7.

<sup>72</sup> 2.Observation.

<sup>73</sup> \**Nec petiit, neo expectavit deliberandi spatium. Pet. Mar.*

<sup>74</sup> (c) Psal. 81:10.

<sup>75</sup> (d) Isa. 45.11.

<sup>76</sup> (e) Psal. 50.15.

<sup>77</sup> 3. Observation.

<sup>78</sup> (f) 1 John 5.14.

<sup>79</sup> \**Qui turpissir[ma] vota d[??] insusurrunt Seneca.*

<sup>80</sup> (b) James 4.3.

<sup>81</sup> (c) Job 21.15.

<sup>82</sup> (d) Isa.58.3.

<sup>83</sup> (e) Psal.116.1.

*The fourth is this.*<sup>84</sup> *His request savours of many excellent graces. Of faith, (as we have seene already) and of humiliation, but especially of wisdom. He askes wisdom, with a great deale of wisdom. Wisdom proper and peculiar for him. Wisdom to governe. That which was most necessary for him. All that was necessary, and no more. He hath respect to his person, to his office, to the people, as they were his in one sense to rule and governe under God, but especially as they were Gods. 'Twas not for nothing that his father said of him, Thou art a wise man, and knowest what thou oughtest to doe unto him (f).*<sup>85</sup> Sometime we have the graces which we seeme to want. If *Solomon* had not received wisdom for government; yet he had wisdom to pray, and in prayer to preferre the choice of wisdom before other things. If we had all more wisdom in prayer, we might speed better, if it were but so much as *Bernard* had, to say, *Lord thou that givest grace to the humble, give me grace to be humble*.\*<sup>86</sup>

*The fifth Observation.*<sup>87</sup> *Solomon is not at all sollicitous for himselfe, his Honour and Prerogative, but trusts God with all of that kind. All the care which he takes is for the /13/ discharge of his duty. Happy were it for all Nations, if those who succeed him in like Office did inherit from him such a disposition. Princes would be more honourable both in life and death, in themselves, and in their posterity then usually they are. Jeroboam corrupted Religion to secure the Kingdome, as many in our daies have turned Papists, or hankered that way for such an end. But the onely means to establish a King upon his Thron is to be conscionable in his place. How large a promise is that which God made even unto Jeroboam, by Ahijah\*?<sup>88</sup> And it shall be, if thou wilt hearken unto all that I command thee, and wilt walke in my waies, and doe that which is right in my sight, to keepe my Statutes, and my Commandements, as David my servant did, that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. The booke of Proverbs speakes frequently, and with strong asseveration to this purpose. It is an abomination to Kings to commit wickednesse, for the Throne is established by righteousnesse.*<sup>89</sup> *The King that faithfully judgeth the poore, his Throne shall be established for ever.*<sup>90</sup>

But where is the man of any ranke or quality, who makes matter of duty his maine care? And if it be a fault, as questionlesse it is, in the *Highest on Earth*, to seeke themselves, or to stand too much upon their honour, and particular interests, what shall we say or thinke of those who are of inferiour ranke and quality, not fit to be named when Kings are spoken of, and yet are guilty in this kind? The glory of God, the service of the State, and the good of the whole Kingdome, would be much more promoted then it is, were it not for those shamefull and inexcusable contestations which are betweene those who are otherwise most *Honourable*, and *well-deserving*, about points of honour, and by-respects. /14/

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<sup>84</sup> 4.Observation.

<sup>85</sup> (f) 1 Kings 2.9. Had not *Solomon* been wise before, he had not known the worth of wisdom. Hail his contemplations, 17 booke.

<sup>86</sup> \**Domine. qui das gratiam humilio [??], da gratiam [??] humilis. Bern.*

<sup>87</sup> 5.Observation.

<sup>88</sup> \*1 Kings 11.38.

<sup>89</sup> Prov.16.12.

<sup>90</sup> Chap.29.14.

*The sixt Observation.*<sup>91</sup> *The King here makes no question but God had grace and wisdom enough in store, to enable him for his Kingly Office, that he might bring glory to God, and be a blessing to Israel in the discharge of it.*

And therefore *Kingly government* is not simply, and for it selfe to be excepted against. *The Queene of Sheba's* inference was very good. *—Because the Lord loved Israel for ever, therefore made he thee King, to doe judgement and justice (a).*<sup>92</sup> It was part of the *speciall blessednesse* promised unto Abraham, *That Kings should come out of him.* And to Sarai, *--Yea I will blesse her, and she shall be a mother of Nations: Kings of people shall be of her(b).*<sup>93</sup> Christ rejoyces in it as part of his glory, that by him Kings reign, and Princes decree justice (c).<sup>94</sup> He himselfe was a King and hath thereby sanctified that calling and estate. The benefit of this kind of government is as fully asserted in the *Scripture* as of any other. *A King that sitteth in the Throne of judgement scattereth away all evill with his eyes(d).*<sup>95</sup> And in the same Chapter, *A wise King scattereth the wicked, and driveth the wheele over them.* What shall we say to those most considerable places in *Jeremy*, wherein God seemes to set out all the dimensions of his love toward his people the Jewes? *And it shall come to passe, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this City on the Sabbath day, but hallow the Sabbath day, to doe no work therein: Then shal there enter into the gates of this City Kings, & Princes sitting upon the Thron of David, riding in Charets, &c.(e)*<sup>96</sup> It seemes therefore that profanation of the Sabbath is very prejudiciall unto Kings, and the true sanctifiers of it are their best friends. It follows in the same book, *—Thus saith the Lord, Execute you judgment and righteousnesse, deliver the spoiled out of the hand of the oppressor: and doe no wrong, doe no violence unto the stranger, the fatherlesse, nor /15/ the widdow, neither shed innocent blood in this place. For if ye doe this thing indeed, then shall there enter in by the gates of this house, Kings sitting upon the Throne of David, riding in Charets, and on horses, he and his servants, and his people (a).*<sup>97</sup> By all which it's more then manifest, that as it was never worse with that people, then when there was *no King in Israel (b),*<sup>98</sup> so it should never be better then when God bestowed a King on them, as the fuit and recompence of their obedience. Among the *glorious things* which are promised unto the Church of God, to be enjoyed in the latter ages of the world, this is *one*, and a principall meanes which is ordained towards the compleating of her happinesse, *that Kings shall be her nursing fathers, and Queens her nursing mothers(c).*<sup>99</sup> *That the sonnes of strangers shall build up her walls, and their Kings shall minister unto her (e).*<sup>100</sup> When the *New-Jerusalem* shall come downe from God, Kings shall be no hinderance, *but shall bring their honour and glory into it (f).*<sup>101</sup> And therefore the most exact reformation in the Church may well

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<sup>91</sup> 6.Observation.

<sup>92</sup> (a) 1 Kings 10.7.

<sup>93</sup> (b) Gen 17.6.16.

<sup>94</sup> (c) Prov.8.15.

<sup>95</sup> (d) Prov.20.8.26.

<sup>96</sup> (e) Jer. 17.24,25.

<sup>97</sup> (u) Jer.22.4.

<sup>98</sup> (b) Judg.21.25.

<sup>99</sup> (c) Isa.49.23.

<sup>100</sup> (e) Ch.60.10.

<sup>101</sup> (f) Rev.21.24.

consist with this kind of government in the State, and the folly of that Proverbe will in due time appeare to all the world, *No Bishop, no King.*

We have therefore the more cause to be humbled this day for all evill which befalls us under such a government.<sup>102</sup> The cry of such as are rob'd, and spoil'd, or impoverish'd, is loud; the cry of the widdows and fatherlesse is farre greater. There is abundance of innocent blood shed in the Land. *The green tree and the dry are both cast into the fire. The circumcised and uncircumcised are visited in like manner.* We must needs take that in *Ezekiel* unto our selves. *Behold I am against thee, and will draw forth my Sword out of his sheath, and will cut off from thee the righteous and the wicked (g).*<sup>103</sup> That judgement which is /16/ threatned in *Zachary* lies heavy upon this Kingdome. *I will no more pittie the inhabitants of the Land, saith the Lord: but lo, I will deliver the men, every one into his neighbours hand, and into the hand of his King, and they shall smite the Land, and out of their hand I will not deliver them (a).*<sup>104</sup> God hath cut asunder his staffe, *Beauty*, by withdrawing his wonted Providence toward us; and his staffe, *Bands*, by breaking the brotherhood betwixt one part of the people and another. *It shames me to speake of these things without teares of blood.* But what might be the cause of all this evill?

In the maine quarrell, I am confident we may plead our innocency, and say with *David* in the case between him and *Saul*. *—Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me (b).*<sup>105</sup> But surely the sins of the one party, are not the adequate cause of the judgement on both. What say's God? *Oh that my people had hearkned unto me, and that Israel had walked in my waies. I should soone have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him*<sup>106</sup> *—And Solomon, When a mans waies please the Lord, he maketh his enemies to be at peace with him.*<sup>107</sup> We must needs conclude therefore. that our waies are sinfull, crooked, *waies that are not good*, seeing so many who were our friends are become our enemies. And we also may say, *We have no King because we feared not the Lord; what then should a King doe to us?*<sup>108</sup> *And if we shall doe wickedly, we shall be consumed, both we, and our King.*<sup>109</sup>

Yet one Observation more to comfort us a little.<sup>110</sup> *Solomon is very confident that his heart was in Gods hands.* Either to blind, or inlighten, to mollifie, or to harden, to make him a blessing to Israel, or a judgement.

Let not us therefore despaire, either in regard of our /17/ selves, or *Our King*. He that made *Esau*, and *Laban* relent towards *Jacob*:<sup>111</sup> That caused *Saul* to acknowledge unto *David*, *Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evill.*<sup>112</sup> And gave *Daniel* so large a roome in the affections of *Darius*, not withstanding the

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<sup>102</sup> Speciall matter of humiliation.

<sup>103</sup> (g) Ezek.21.3.

<sup>104</sup> (a) Zach. 11.6.

<sup>105</sup> (b) Psal.7.8.

<sup>106</sup> Psal. 81. 13,14,15.

<sup>107</sup> Prov.16.7.

<sup>108</sup> Hos.10.3.

<sup>109</sup> 1 Sam. 12.25.

<sup>110</sup> 7.Observation.

<sup>111</sup> Genes.33.4. 31.29.

<sup>112</sup> 1 Sam.24.17.

conspiracy of evill-counsellors against him.<sup>113</sup> And *he that gave his people favour in th eyes of those who carried them captives,*<sup>114</sup> even that *great heart-commander* is able to set us all right in the apprehensions and affections of *Him* who is now too many waies at distance from us. We have a divine testimony to build our faith upon. *The Kings heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.*<sup>115</sup> And many instances to strengthen our faith by. Almost all the *Persian Kings*. Before them the *Babilonian Monark*, (that *head of gold*, and *heart of stone*,) to say nothing of *Pharoah* the Egyptian. How wonderfull is that passage concerning *Amphilochius* of Iconium,\*<sup>116</sup> who changed the *Arrian Emperors* heart, by denying that reverence to his sonne which he expected should be given him? But consider what the *Scripture* says further:

*Righteous lips are the delight of Kings, and they love him that speaketh right.* Prov. 16.13.

*He that loveth purenesse of heart, for the grace of his lips the King shall be his friend.* Prov.22.11.

I shall not need to speake of these by way of application. By this time there is sufficient light given, as I hope even to the inside of the Text. But a maine part of the worke is yet behind, which is to raise some *Doctrines*, and give in the *Uses* of them. I shall but name the points and open them a little, and though they be severall, apply them all as one.

1. *The office and duty of Governours (Kings or others) is /18/ to judge the people committed to their charge, and to discern between good and bad.*<sup>117</sup> That's the first.

2. The second. *All that beare such Office have speciall need of wisdom.*

3. A third. *Wisdom is to be desired rather then any outward blessing, but especially wisdom for government in Governours.*

The fourth and last is this: *One speciall meanes to attaine unto wisdom is prayer.*

I shall not need to prosecute any of these points at large, it will suffice to speake something of every one of them mixtly, rather *to worke them into the heart* by some quickning explication, then by reasons and demonstrations *to perswade the understanding.*

The first Doctrine presents the duty of Governours in two summary expressions, or a twofold duty.<sup>118</sup> The first is *to judge*. The second, *To discern betweene good and bad*. If the *question* be, what it is that such as are in authority have to doe? here is the *answer*. Not to exercise an arbitrary power over mens goods, and persons, estates and lives. Nor to gather up abundance of treasure for themselves and their posterity, and much lesse to oppresse and tyrannize. It was an expresse Law of God concerning the Kings of Israel. *That they should not greatly multiply to themselves Silver and Gold.*<sup>119</sup> Which was not intended onely as a reason why they might not choose a stranger to be King, as *Philo* the Jew supposed, but rather as a caution to teach *Princes* humility, and moderation.<sup>120</sup> *That their hearts might not be lifted up above their brethren.* *Daniel* speaking of *Nebuchadnezzar* says of him, *Whom he would he slew,*

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<sup>113</sup> Dan.6.10.

<sup>114</sup> Psal.106.46.

<sup>115</sup> Prov.21.1.

<sup>116</sup> \**Theodoretus hist. Eccles.lib.5 cap. 16.*

<sup>117</sup> The *Doctrines*.

<sup>118</sup> I. *Doctr.* The duty of Governours, I. part to judge their people.

<sup>119</sup> Deut. 17.17.

<sup>120</sup> *Philo.de creatione Principis. vers. 20.*

*and whom he would be kept alive, &c.*<sup>121</sup> But therein he relates not *jus regis* but *factum*.<sup>122</sup> Not what was done as of *right*, but what used to be done by *usurpation*. *He which /19/ ruleth over men must be just.*<sup>123</sup> Moses in the Law speaking to Judges says, *That which is altogether just shalt thou follow.*<sup>124</sup> Altogether just (GREEK) *Justice, justice*. The doubling of the word is for more vehemency.<sup>125</sup> The meaning is, all manner of justice, and nothing but justice, exactly, carefully, and continually.

The special things which belong to *Rulers* in way of judging are these, and such like.

I. To provide good and wholesome Lawes for themselves and their people to walke by. God doth not judge men, but by and according unto a Law. *We have a Law, and by our Law he ought to die--Doth our Law judge any man before it heare him, and know what he doth?*<sup>126</sup> - *Sittest thou heare to judge me after the Law, and commandest me to be smitten contrary to the Law?* Acts 23.3. We see good men *plead* the Law, and wicked men *pretend* to it. Both suppose it as a necessary rule.

2. To appoint inferior Officers and Judges in all places, and for all kinds of businesse. *Judges and Officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy Tribes, and they shall judge the people with just judgement.*<sup>127</sup> Of Jehosophat, it is thus recorded, *And he set Judges in the Land throughout all the fenced Cities of Judah, City by City.*<sup>128</sup> And as touching the right manner of judging, *He charged them, saying, Thus shall ye doe in the feare of the Lord, and with a perfect heart.*

3. To see that right be done to every person, (even to the poorest and meanest, the widow, fatherlesse, and stranger) in every cause, without partiality and by respects, as in Gods presence, and in Gods stead. *Oh house of David, Thus saith the Lord, Execute judgement in the morning, and deliver him that is spoyled out of the hand of the oppressor, lest my furty goe out like fire, and burne that none /20/ can quench it, because of the evill of your doings.*<sup>129</sup>

4. To encourage the good, and terrifie the wicked. *For Rulers are not a terror to good workes, (i.e. ought not to be) but to the evill.*<sup>130</sup> This was Davids resolution as a King. *A froward heart shall depart from me, I will not know a wicked person. Who so privily slandereth his neighbour, him will I cut off: him that hath an high looke, and a proud heart will I not suffer, &c.*<sup>131</sup>

5. By all good and lawfull meanes to provide that all sorts of men, and especially such as are in covenant with God may lead a quiet and a peaceable life, in all godlinesse and honesty. *Subjects must pray for this\*.*<sup>132</sup> Rulers must improve their authority toward the furtherance of it. This must be their end, ayme, desire, and endeavour. Gods example toward men. His command

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<sup>121</sup> Dan. 5.19.

<sup>122</sup> *Rolloc* [?? Kolloc or Rolloc] *in loc.*

<sup>123</sup> 2 Sam.23.3.

<sup>124</sup> Deut.16.20.

<sup>125</sup> *Ains*[??] on the place.

<sup>126</sup> John 19.7. Ch.7.51.

<sup>127</sup> Deut.16.18.

<sup>128</sup> 2 Chro.19.5,9.

<sup>129</sup> Jerem.21,12.

<sup>130</sup> Rom.13.3.

<sup>131</sup> Psal.101.4,&c.

<sup>132</sup> \*1 Tim.2.2.

laid upon Governours. The end why Magistracy was ordained. That happinesse which all men naturally desire, and cannot otherwise be attained. The light of nature, and dictate of every mans conscience, as also the Oaths which are usually tendered, almost among all Nations to Princes at their solemne Coronation, doe not onely sufficiently informe, but abundantly convince of all this, which in one word is *to judge*.

And that Governours may be the better able, and more faithful in judging, it is exceeding necessary, that they *discerne betweene good and bad*, which is the second thing wherein *Solomon* desires to be enabled by God, and a second part of the duty of *Governours*.<sup>133</sup> The woman of *Tekoah* praises *David* in this respect, and for that excellency which God had bestowed on him in this kind. —*As an Angell of God, so is my Lord the King to discern betweene good and bad (a)*.<sup>134</sup> The phrases of the Originall Language are not altogether the same in the Text *(b)*,<sup>135</sup> /21/ and in the place last cited *(c)*,<sup>136</sup> but the sense seemes to be one in both, and plainly to imply, that as all Christians in matters of faith and Religion should labour to have *their senses exercised to discern both good and evill (d)*,<sup>137</sup> as in the phrase of the New Testament: so all that are in authority should endeavour the like in matters of government. Which is the more necessary in these regards.

I. *For themselves*, that they may know what they have to doe upon all occasions, and *distinguish betweene the right hand and the left*, to secure their owne inward peace, and that outward respect, reverence, and obedience, which is necessary from others. Nothing doth so much affect the heart of inferiours as to see a *divine Spirit* in those who are over them. When *Solomon* had given prooffe in one speciall instance of his ability this way, the Text says, *All Israel heard of the judgement which the King had judged, and they feared the King, for they saw that the wisdom of God was in him to doe judgement (e)*.<sup>138</sup>

2. *For others*, that they may give *sunni cuique*, every one that which is their due. Praise and encouragement unto such as deserve it, and *bring the wheele upon the wicked*. Their frownes and smiles, their eare, and eye, their severity and clemency must be distributed and applied to each person according to their demerit. That rule of the Apostle may be of great use here. *And of some have compassion, making a difference (f)*.<sup>139</sup> How miserably the judgements of some are blinded, their affections misplaced, their waies and doings corrupted for want of ability this way, poore subjects have too much seene and felt. *Haman* is preferred at Court, when the Tree is fitter for him; and *Mordecai* is forgotten till it was almost too late to remember him. There was a great deale of zeale against the poore *Gibeonites*, and none against the /22/ *Amalekites*, though there was a *Covenant* to preserve the one *(a)*<sup>140</sup> and both a generall *(b)*<sup>141</sup> and a speciall *Law (c)*<sup>142</sup> to destroy the other. Christ must be crucified, & *Barabbas* released. The

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<sup>133</sup> 2. Part. to discern between good and bad.

<sup>134</sup> (a) 2 Sam.14.17 [insert Hebrew text]

<sup>135</sup> (b) [insert Hebrew text]

<sup>136</sup> (c) [insert Hebrew text]

<sup>137</sup> (d) Heb.5.14. [insert Greek text].

<sup>138</sup> (e) 1 Kings 3.28.

<sup>139</sup> (f) Jude 22 v.

<sup>140</sup> (a) Josh. 9 15.

<sup>141</sup> (b) Deut. 25 19.

<sup>142</sup> (c) 1 Sam.15.3.

Kings of the earth *agree, and give their Kingdomes unto the beast*<sup>143</sup> (d)<sup>144</sup> But when the Kingdoms of this world should become the Kingdomes of our Lord, and of his Christ, *The Nations will be angry.* (e)<sup>145</sup>

3. Good and evill doe sometimes change apparell, and evill is alwaies bold to thrust in even among Governours without asking leave, and exalts it selfe in the midst of them. *I saw under the Sunne the place of judgement, that wickednesse was there; and the place of righteousnesse, that iniquity was there.*<sup>146</sup> If it were not so, there would be no cause for the Lord to threaten in that manner as he doth by *Isaiah*. –*Woe unto them that decree unrighteous decrees, and that write grievousnesse, which they have prescribed.*<sup>147</sup> What is it therefore that Governours, especially *Lawgivers* have to doe, but to discerne, as betweene person and person, so likewise betweene Law and Law? It followes not, because it is a Law, therefore it is just\*,<sup>148</sup> and much lesse is that a good consequence. Such or such have a power to make Laws, therefore this shall be a Law. A discerning faculty must be improved by the way, *And this shall suffice for the first Doctrine.* It will be necessary to repeat the second againe in the same termes wherein it was first delivered.

*All that are in place of government have speciall need of wisdom.*<sup>149</sup> *Solomons* request must be theirs for themselves, *Give unto thy servant an understanding heart.* There is a truth in the point, whether we apply it to Officers in the Common-wealth, or in the Church. *Moses* directing the people of Israel in the choice of Magistrates, prescribes wisdom for a necessary qualification. *Take ye wise /23/ men, and understanding, and knowne among your Tribes, and I will make them Rulers over you.*<sup>150</sup> And when the *Apostles* saw it necessary to institute *Deacons* to ease themselves of their care, and burden in serving Tables, and making provision for the poore, they give the same thing in charge. –*Looke you out among your selves men of honest report, full of the holy Ghost and wisdom.*<sup>151</sup> And if men be not fit to mannage the businesse of the poore unlesse they be even *full of the holy Ghost and wisdom*, it will clearely follow that the greater and more noble employments doe much more require alike proportion of endowment.

As for *State-governours*, they have much businesse to runne through. Many enemies to encounter with, either forraine, or domestique, or both. As *Paul* said to the Elders of the Church, –*Of your selves shall men arise, speaking perverse things to draw disciples after them:* so may it be said to the Elders of the Land.<sup>152</sup> There will be some, even among you that will drive their owne designes, and consult their owne interests, and so make parties and factions, to the prejudice of publike good. *David* makes a sad complaint to *Abishai*, *Behold my sonne which came forth of my bowels seeketh my life.*<sup>153</sup> And the like is too often verified in others. Among enemies we may well reckon flatterers, hypocrites, false friends, as well as those who are

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<sup>143</sup> Note.

<sup>144</sup> (d) Reu.17.17.

<sup>145</sup> (e) Ch.11.18.

<sup>146</sup> Eccles. 3.16.

<sup>147</sup> Isa.10.1.

<sup>148</sup> \*Micah,6.16.

<sup>149</sup> 2. Doctr.

<sup>150</sup> Deut.1.13.

<sup>151</sup> Acts 6.3.

<sup>152</sup> Acts 20.30.

<sup>153</sup> 2 Sam.16.11. *Filius a[??] diem &c.*

factions, seditious, rebellious, *traiterous, heady, and highminded*, and it will require no small measure of wisdom to deal with all these to advantage. The trust which is reposed in supreme Magistrates is great. The persons which they have to govern are many in number, of different conditions, dispositions, opinions, in whom there is a mixture of all contrarieties. That which pleases some, others abhorre. One mans rise if from anothers /24/ ruine. The ends which should be prosecuted are high and noble. The meanes not easie to be determined, and such as often miscarry. The subject to be wrought upon is ill affected, and so are the instruments. The want of a little wisdom doth often prove a great prejudice, not onely to the credit of such as are in authority (a)<sup>154</sup> but to the successe of their affaires.

Besides all these generals, I desire these few particulars may be taken into consideration.

1. *Even the best Governours are subject to a great deale of censure.\**<sup>155</sup> There be many curious eyes upon them. Many that seeke advantages against them, and *waite for their halting*. If any evill befall the multitude they are apt to charge it upon such as are over them. *Moses* and *Aaron* could not have subsisted under the murmurings, complaints, & conspiracies which were directed against them, though they were set over *Israel* by *Gods* extraordinary appointment, had not the *Lord* himselfe wrought miracles for their preservation, and for the dreadfull confusion of *Korah* and his complices. When  *Davids* company were a little more then ordinarily distressed, *they spake of stoning him.*<sup>156</sup>

3. Suppose that all in authority were as happy all their lives as *David* was for a while. *Whatsoever the King did, pleased all the people.*<sup>157</sup> Yet *there is a strict account to be given unto God hereafter*. For we must all appeare before the Judgement-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.<sup>158</sup> If therefore we can approve our selves to the world, that will not satisfie. *All the Lyons of the world must give an account to the Lambe.*<sup>159</sup> He is the blessed, and the onely Potentate, the King of Kings, and Lord of Lords. *The onely Potentate,*<sup>160</sup> /25/ because he alone is to continue King for ever. To be a Monarke, is onely to act a part for a while upon the Theatre of this world. *It is appointed unto all men once to die, and after this the judgement.*<sup>161</sup> *And I saw the dead* (saith St. *John*) *small and great, stand before God: and the bookes were opened-. And the dead were judged out of those things which were written in the bookes, according to their workes.*<sup>162</sup> Shifts, subtilities, excuses, &c. will stand no man in stead at *that day*. Who ever ponders these things aright will surely apply his heart unto wisdom. Yet because some, though they be not so Atheisticall as to question the foregoing consideration, may be the lesse affected with it because it's future, an object of faith and not of sense, therefore I'le adde this third.

3. *There is a wisdom* (such as it is) *even in Satan and in all his instruments*. His instruments for number are *legions,*<sup>163</sup> for property *they transforme themselves into Angels of*

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<sup>154</sup> (a) Eccl.10.1.

<sup>155</sup> [insert Greek text]

<sup>156</sup> 1 Sam.30.6.

<sup>157</sup> 2 Sam.3.36.

<sup>158</sup> 2 Cor.5.10.

<sup>159</sup> Note.

<sup>160</sup> 1 Tim.6.15.

<sup>161</sup> Heb.9.17.

<sup>162</sup> Rev.20.12.

<sup>163</sup> Luke 8.30.

light;<sup>164</sup> and as touching the measure of their wisdom, *they are in their generation wiser than the children of light.*<sup>165</sup> The spirit of Machiavel, and the Jesuits is I feare to be found in many who would be thought to be at as great a distance from them, as the Jewes from Satan when as Christ told them, *Ye are of your father the divell.*<sup>166</sup> Such will never be discovered, muchlesse prevented in their mischievous devices to hinder good, and increase misery, unlesse it be by that *wisdom which all our adversaries are not able to resist.* Thus much to shew the necessity of wisdom.

The third Doctrine.<sup>167</sup> *Wisdom is to be preferred before all earthly blessings, especially wisdom for government in Governours.*

It's hard to looke besides the prooffe of this point, if we cast our eyes into the booke of *Proverbs.* Thus we /26/ read in the third chapter, *Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of Silver, and the gaine thereof than fine Gold. &c.*<sup>168</sup> And in the fourth chapter, *Wisdom is the principall thing, therefore get wisdom; and above all thy getting get understanding. Exalt her and she shall promote thee, &c.*<sup>169</sup> Yet further in the eighth chapter, *Receive my instruction, and not Silver, and knowledge rather than choice Gold. For wisdom is better than Rubies, and all the things that may be desired are not to be compared to it.*<sup>170</sup> Surely there is a worth in wisdom more then we doe readily believe, or commonly apprehend. *The Holy Ghost useth no repetition in vaine.* If it were discerned as it is, it would inflame us with the love of it.\*<sup>171</sup> And yet some caution must be used in our estimation of it. We may not compare it with the love of God in Christ. Nor with any saving grace: (when we speake of politike wisdom) But it's better 1. than long life. *A sinner may doe evill an hundred times and his daies be prolonged.*<sup>172</sup> Or 2. then riches. *There is a sore evill which I have seene under the Sunne, riches kept for the owners thereof to their hurt.*<sup>173</sup> 3. It's better than victory over enemies.<sup>174</sup> If that be not well improved, as it seldome is, our shame and misery may be the greater in the end, as it was with *Saul* in conquering the Amalekites, with *Ahab* when he tooke *Benhadad* prisoner, and with *Alexander* who quickly skipt over the world like a Goat, (according to *Daniels* prophecy) *and touched not the ground,*<sup>175</sup> as if he had flowne in the ayre, rather than marched with an Army on earth. But this *great horne* was soon broken, and all his glory like *Jonah's gourd,*<sup>176</sup> grew up and withered all in a day. 4. It's better also then successe in businesse, for that is common to wise men and fooles. *–The race is /27/ not to the swift, &c.*<sup>177</sup> Wisdom prepares the heart to

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<sup>164</sup> 2 Cor. 11. 14, 15

<sup>165</sup> Luke 16. 8.

<sup>166</sup> John 8 44.

<sup>167</sup> 3. Doctr.

<sup>168</sup> Prov. 3. 12, 13.

<sup>169</sup> Ch 4. 7.

<sup>170</sup> Ch. 8. 10. 11

<sup>171</sup> \*[?? spelling] *Si oculia cernererur, mirabiles sui amores excitatet. Cicero de Off. lib. 1.*

<sup>172</sup> Eccles. 8. 12.

<sup>173</sup> Ch. 5. 13.

<sup>174</sup> *Vincere Scis Hannibal. &c.*

<sup>175</sup> Dan. 8. 5.

<sup>176</sup> Jonah 4. 6, 7.

<sup>177</sup> Eccl. 9. 11.

bear all events, and make advantage of them. 5. Yea we may truly say, it's better than any single vertue. All graces without it lose their lustre. Patience is folly and cowardize. Zeale, madnesse. Courage and resolution, is rashnesse. Justice, cruelty. And mercy, a forfeiture of our selves into the hands of the living God.

And what shall I say for the benefit of it? It directs Governours how to discharge their duty to God and man aright in all respects. This one alone shall suffice to be instanced in, in stead of all the rest. All the precious stones in the Priests brest-plate were not be compared with the Urim and Thummin: knowledge of that which ought to be done, and a readinesse in doing it, makes a compleat man, a compleat Christian, and a compleat Ruler. Wherein consists the excellency of Christ, as King of the Church, but in this, that *the Spirit of the Lord rests upon him, the spirit of wisdom and understanding, the spirit of counsell and might, the spirit of knowledge, and of the feare of the Lord?*<sup>178</sup>

But will any kind of wisdom suffice Governours? No. It must be *wisdom for government.*(a)<sup>179</sup> A wisdom to direct them how *to goe in and out*. How to order all their affaires, and each part of their Office upon all occasions to right ends, by a strait rule, in due season, with respect to all circumstances, that what is done may be just, honourable, seemely, and most gracefull. *A wise mans heart discerneth both time and judgement.* Eccl.8.5. *And the wisdom of the prudent is to understand his way -.* Prov. 14.8. *David* was short of *Solomon* in point of wisdom, and yet *for government* as well as in other respects *he was a man after Gods owne heart, and therein a type of Christ* who is often called *David* by the *Prophets*. Some /28/ *great Emperours* were *no Schollers* without any great prejudice to their good government. There is therefore a wisdom wherein Rulers may be wanting. It's no defect in the eare that it cannot see nor in the eye that it cannot heare. But for a Ruler to have (like the *Carvers head*, which had *artis [??] &c. sensus nihil,*) a great deale of skill in some kind, and yet no understanding in matters of peculiar concernment, is not onely dishonourable to himselfe, but pernicious to his people in regard whereof thats too often verified. *The Prince that wanteth understanding, is also a great oppressor.*<sup>180</sup> Doe but consider what *Solomon* the father gained by wisdom in this kind, and *Rehoboam* his sonne lost for want of it, and it will suffice for a full prooffe of this point.

There is enough said to shew the necessity and excellency of wisdom, the next enquiry will be how it may be purchased, and therein *the fourth Doctrine* instructs us.

*One speciall meanes to attaine unto wisdom, is prayer.*<sup>181</sup> We need no more prooffe then those words of the Apostle *James, If any of you lacke wisdom let him aske of God that giveth to all men liberally, and upbraideth not: and it shall be given unto him.*<sup>182</sup> *Use, and memory,* though very comprehensive, yet are too narrow to conclude all necessary meane.<sup>183</sup> Good bookes, good parts, good counsell, Good example, and Gods

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<sup>178</sup> Isa.11.2.

<sup>179</sup> *Sapientiam quam a Deo Solomon postulavit non cam intelligo q[??]s sita est in [??], sed potius qua ad res green. das facit, &c [??] seu [insert Greek text] con. suevit appellari. P.M.*

<sup>180</sup> Prov.28.16.

<sup>181</sup> 4. *Doctr.*

<sup>182</sup> James 1.5.

<sup>183</sup> [...]

Word, and the daily study and meditation thereof (a)<sup>184</sup> doe joyntly and severally conduce much to get and perfect wisdome, but all in vaine without prayer. *It's God who giveth wisdome unto the wise, and knowledge to them that know understanding* (b).<sup>185</sup> Your great *Book-men* are not alwaies the ablest *Statesmen*. Much learning hath made some mad, and much businesse doth little lesse. Parts without grace are like to a crab-stocke /29/ that was never grafted on. *Rehoboam* had good Councillors, but he knew not how to make use of them. The rule of Machiavell, *that Princes must heare their Councillors, but be led by their owne dictates*, perverts many, and is perverted by them. Nothing is scorn'd so much as good example. Great ones doe not love to be presided. As for the Scripture, that is most of all despised. As the *Familists* jeare at Scripture-learning under pretence of the Spirits teaching all things,\*<sup>186</sup> so doe some *Statists* in their affaires, as if Religion it selfe which is learned from it made men both fooles and cowards. But who dares speak against *omnipotent prayer*?\*<sup>187</sup> If all the rest availe any thing, this much more. For

1. *Prayer alone can procure direction for, and blessing upon the true and kindly use of all other meanes*. Even diligence and industry are sometimes cursed, because God and his ordinance of prayer are neglected. *Vaine man would be wise* (c),<sup>188</sup> but God will not suffer it, *Who resists the proud, and gives grace to the humble* (d).<sup>189</sup>

2. *The blessing of all things whatsoever depends on prayer*. There is an event, and some issue of all that is said or done; but who can take any comfort though his businesse prosper if he sought not unto God? Of who must have the blame but our selves if any thing miscarry, when we restrained prayer aforehand? Strong resolutions, vigorous endeavours, a prudent choice of fit instruments, the nicke of time, all possible care come to nothing if God oppose, nay if God doe not graciously interpose. And when he is humbly sought unto in prayer, we speed as *Eliezer* in his undertaking to provide a wife for *Isaac*, as if the things which we desire ran on wheelles toward us.<sup>190</sup>

3. *Prayer is of all other meanes most efficacious*. God will /30/ doe that at the humble request of his servants, which he will not doe upon any other occasion. Not upon the use of any other Ordinance. *Daniel* was at prayer, and the Angel *Gabriel* interrupts him (pardon the phrase) with this message. *I am now come forth to give thee skill, and understanding*.\*<sup>191</sup>

I'll conclude all in few words. There's no wisdome so meane which we need not pray for. That's not fit to be had or desired which we are afraid to aske. To have any at all, especially in mercy, and not be beholding to God for it, is impossible. We may *commence* many *degrees per saltum*, if God please to shew us speciall favour. A few may get enough to save a whole Kingdome. The meanes to attaine it is within every Christians reach, and of daily use.

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<sup>184</sup> (a) [...]

<sup>185</sup> (b) Dan.2.21.

<sup>186</sup> \*The Prophecie of the spirit of love, by *H.N.*

<sup>187</sup> \**Luthers* phrase

<sup>188</sup> (c) Job 11.12.

<sup>189</sup> (d) James 4.6.

<sup>190</sup> Genes.34.15.

<sup>191</sup> \*Dan.9 20. 22.compared

*Thus much for the Doctrinall part of this exercise.*

Now to make some speciall application of all the former points together.<sup>192</sup> I'le not insist upon any use of *reprooffe*, but reserve that entirely *to my selfe*. There needs no *confutation*. The points themselves are matter of *instruction*. But *exhortation* is exceeding necessary, and that shall be directed, 1. *To all sorts* in generall without exception. And 2. more particularly *unto Governours*.

*For the generall part of the exhortation.* 1. Let us labour to be sensible of the want of wisdome, and to be humbled for that want. Consider we, 1. *Who want it.* 2. *How farre forth.* And 3. *the misery which is upon us by reason of that want.* Which of us can say *I am wise*, or I have my due proportion either for the soule or for the body, or for outward things? We need it every way in temporall things, and much more in spirituall, but most of all for matters of eternity. And I feare we want it every way. Who knowes how to order as he ought to doe so much /31/ as his owne family, or his owne person, any one faculty, or the least member? It were good for us with *David*, *to take heed to our waies, that we sinne not with our tongue, to keepe our mouth with a bridle while the wicked is before us\**.<sup>193</sup> *To make straight paths for our feet, lest that which is lame be turned out of the way, and that it may rather be healed*, according as the *Epistle to the Hebrews* doth perswade (a).<sup>194</sup> And, *To give none offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God, which St. Paul gives in charge* (b).<sup>195</sup> But woe unto us because of offences given, and needlesly received. Offences against God, against the weake, and the strong, those that are within, and those that are without. Against one another and against our enemies, who are not a little strengthened and hardened by our folly. Differences might either be prevented or lessened, or sooner remedied, (both the smaller and the greater differences) if we had more wisdome. Families, Church, and State, our selves, and posterity, are all in a perishing condition. If it be *the property of a wise woman to build her house, and of a foolish one to plucke it downe with their hands*, as it is indeed (c).<sup>196</sup> We must needs beare our share in that reproach, for hitherto we have done little else, which way soever we apply the words.

*Secondly*, let us consider the benefit of wisdome, that we may prize it, and hunger after it, as well for the excellency of it, as to supply our want.<sup>197</sup> A little wisdome may stand us in more stead then a great deale of strength, witness that *Parable* or *History*, I know not whether to call it, *of the little City and few men in it, which was delivered by a poore wise man from a great King who came and besieged it, and built bulwarks against it* (d).<sup>198</sup> If there be any Plaister that can heale our wounds, or any Physicke to cure that deadly disease whereof *Church* and *State* have long been /32/ sicke, I'me sure wisdome must be the principall ingredient. Is there any thing impossible to this *most Sovereigne grace*? could each of us attaine a due proportion, it would reconcile all discord and enmity. That sweet promise would be accomplished. *The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy*

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<sup>192</sup> An entrance unto the application.

<sup>193</sup> \*Psal.39.1.

<sup>194</sup> (a) Heb.12.13.

<sup>195</sup> (b) 1 Cor.10.32.

<sup>196</sup> Prov.14.1.

<sup>197</sup> The second branch of the generall exhortation.

<sup>198</sup> (d) Eccl.9.14,15.

*Judah, and Judah shall not vex Ephraim*\*.<sup>199</sup> There's likely to be another Earth-quake to rent not onely the *vaile of the Temple*, but also *the foundations of it*. Nothing but wisdome can prevent this, and I feare *the treasures of wisdome* must be brought forth before it will be effected. A *brother offended is harder to be wonne than a strong City, and their contentions are like the barres of a Castle (a)*.<sup>200</sup>

*Thirdly*, let us pray earnestly for our selves, and one for another, that we may be richly supplied with this grace, each of us according to our need in all respects.<sup>201</sup> *For our King*, in the faine words that *Solomon* useth for himselfe, *and likewise for the Parliament*. For our Armies, for all inferiour Magistrates, for the Ministers of Gods holy Word and Sacraments, and for all the people of the Kingdome. That God would teach us to know our duties towards him, and one unto another in every kind. It may be one reason why there is not sufficient wisdome found among us, is, because we doe not seeke it, or if we desire it for our selves, yet we care not how destitute others be. The Lord hath enough in store for us all. There is a speciall promise made to Christ in those words, *Behold my servant shall deale prudently, he shall be exalted and extolled, and be very high (b)*.<sup>202</sup> All that are *heires of promise* may plead their *portion even* in this. Christ is made unto us *wisdome*, not onely by *imputation*, but *effusion*. A spirituall and heavenly wisdome is wrought in Gods /33/ children; whereby they are instructed how to please, and glorifie God, and how to worke out their owne salvation. Yea, and how to carry themselves among men, wherein they sometimes so excell that they are exceeding beneficial unto others,\*<sup>203</sup> and their adversaries are either convinced, or astonished. The *Libertines and others were not able to resist the wisdome and the spirit by which Steven spake (a)*.<sup>204</sup> The promise which Christ made was generall, to all the members of his Church. *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, or resist (b)*.<sup>205</sup> For matters of government, there is that in *Isaiah*, *-I will also make thy Officers peace, and thine exactors righteousnesse (c)*.<sup>206</sup> Which implies, that when God blesses *Church* or *State* he will provide governours for them that shall be *wise* as well as *just*, and so order things that all may lead a quiet and a peaceable life in *all godlinesse and honesty (d)*.<sup>207</sup> But it is as hard a matter to obey well, as to rule well; the rather because the *Powers which be* are sometimes divided against God, and among themselves. In the case betweene God and man its clearely resolved in the Scripture. That question puts it out of question, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye (e)*.<sup>208</sup> When the *powers* on earth are divided among themselves there is a great deale of difficulty pretended, and yet if men were to resolve this case blindfold, I meane abstractively from by respects and partiality, there is not one of a thousand who consulting with the light of nature, or Scripture, would not resolve for the lesse power in a just cause against the greater, when there is nothing but greatnesse to support it. The Lord teach us

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<sup>199</sup> \*Isaiah 11.13.

<sup>200</sup> (a) Prov.18.19.

<sup>201</sup> A third branch of the generall exhortation.

<sup>202</sup> (b) Isaiah 52.13.

<sup>203</sup> \*Joseph. Daniel, &c.

<sup>204</sup> (a) Acts 6.10.

<sup>205</sup> (b) Luke 21.15.

<sup>206</sup> Isaiah 60.17.

<sup>207</sup> (d) 1 Tim.2.2.

<sup>208</sup> Acts 4.19.

all to learne this lesson perfectly which hath cost us so deare. Yet we shall doe well in these times to take in those words of /34/ *David, And see if there be any wicked way in me, and lead me in the way everlasting (a).*<sup>209</sup>

*Fourthly*, let us inlarge and bound our desires about wisdome as we ought to doe.<sup>210</sup> If we need *a manifold wisdome*, let us not feare to aske it, for *God gives liberally*. But we must have respect unto our ranke, and station. Secret things, high things, other mens matters, needlesse things, and curiosities must be let alone. The onely wisdome is for every one to be wise *for himself;*(b)<sup>211</sup> To know his owne duty, and to doe it. How to prevent offences, and jealousies, to reconcile differences, to deny our selves, and to promote a publique good. *To seeke God in due order,* (c)<sup>212</sup> *and first the Kingdom of God, and the righteousnes thereof.*(d)<sup>213</sup> *To save our souls, though we lose the world.*(e)<sup>214</sup> *To feare him who hath power to cast soule and body into hell,*(f)<sup>215</sup> & *not the oppressor.*(g)<sup>216</sup> *To build Gods house, and not our owne* (h).<sup>217</sup> In a word, *to kisse the sonne lest he be angry,*(i)<sup>218</sup> and to make this *our onely designe, that whether we live or die we may be the Lords,*(k)<sup>219</sup> and when Christ Jesus shal come the second time we may be found in the number of those on the right hand, whom he will welcome to himselfe, saying, *Come ye blessed of my father, inherit the Kingdome prepared for you, from the foundation of the world* (l).<sup>220</sup> Yet the times, and our condition in them call for more than all this. Pray we therefore that the Lord would teach us how to strengthen our friends, to gaine our enemies, if it be possible. But above all, how we may glorifie God, by doing or suffering in the midst of all scandals and blasphemies, whereby he is dishonoured. How to use his ordinances aright. To try the spirits, and to know his true Ministers from the messengers of Satan, who transforme themselves into Angels of light, *Who be the Foxes, the little Foxes that spoile the Vines, and their tender Grapes, and what to doe with them.*<sup>221</sup> /35/

*Yet one step further.*<sup>222</sup> Let's practice, exercise, and manifest our wisdome in all affaires, and upon all occasions. When our Saviour says, *Be wise as Serpents, and innocent as Doves* (a),<sup>223</sup> he meanes it of a practicall wisdome. There is a prudence which some *Moralists* call *prudencia practice practica\**,<sup>224</sup> which is of all other kinds the most excellent. *An ability of the mind whereby we know what is fit to be done, all circumstances considered, and are inclined to doe accordingly.* If things were so and so, as sometimes we fancy and desire, we could tell what

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<sup>209</sup> (a) Psal.139.24.

<sup>210</sup> A fourth branch of the generall exhortation.

<sup>211</sup> (b) Prov.9.12.

<sup>212</sup> (c) 1Chr.15.13

<sup>213</sup> (d) Matth.6.33.

<sup>214</sup> (e) Ch.16.26.

<sup>215</sup> (f) Ch.10.28.

<sup>216</sup> (g) Isaiah 51.13.

<sup>217</sup> (h) Hag.1.9.

<sup>218</sup> (i) Psal.2.12.

<sup>219</sup> (k) Rom.14.8.

<sup>220</sup> (l) Mat.25.34.

<sup>221</sup> Cant.2.15.

<sup>222</sup> A fifth branch of the generall exhortation.

<sup>223</sup> (a) Mat.10.17.

<sup>224</sup> *Pavonius in E[??], disput.I.q2.*

to doe, but as they are, we are at our wits end. Our duty is to take the worst, and make the best of it. He's a skilfull Pilot that knows how to order the ship in a storme, so as to prevent shipwracke.

I'll conclude this generall part of the exhortation with that of St. *James, Who is a wise man, and endued with knowledge among you? let him shew out of a good conversation his workes with meeknesse of wisdom (b).*<sup>225</sup> And with St. *Pauls charge, See that ye walke circumspectly, (or accurately\*)*<sup>226</sup> *not as fooles, but as wise. Redeeming the time, because the daies are evill (c).*<sup>227</sup>

As touching the second part of the exhortation,<sup>228</sup> *to such as are in authority, and entrusted with the publique weale, out of the depth of affection which I beare them, and the righteous cause wherein they are engaged, I desire with all due reverence, humility, and subjection, to spread before them the following considerations, that their way may be like the path of the just, which is as the shining light that shineth more and more unto the perfect day (d).*<sup>229</sup>

The first consideration is this.<sup>230</sup> *The feare of the Lord is the beginning of wisdom (e).*<sup>231</sup> This is so much more to be regarded, because it is so often repeated by the Holy Ghost in Scripture (f).<sup>232</sup> If there were no more but a *Selah* /36/ in the close, there should be the more diligent attention to it, but being so oft inculcated in the same book, and by several men of God, our hearts should be deeply affected with it. Men that have no feare of God before their eyes are seldome of Gods counsell. *They plough not with his heifer.* I meane, they consult not with his Spirit in the word, *no wonder if they read not his riddles.* All his counsels are to them like the *writing on the wall to Belshazzar. Yea, they have rejected the word of the Lord, and what wisdom is (or can be) in them (d)?*<sup>233</sup> *The secret of the Lord is with them that feare him, and he will shew them his Covenant (e).*<sup>234</sup> As for the wicked, 'tis with them as with *Jerusalem. The things which made for her peace were hid from her eyes (f).*<sup>235</sup> Labour therefore to be really godly, that you may be truly wise, *Have respect unto all Gods Commandements, that ye may not be ashamed (g).*<sup>236</sup> *Let his testimonies be your delight and counsellors (h).*<sup>237</sup>

Secondly, There is a wisdom which God curses, beware of it.<sup>238</sup> *He taketh the wise in their own craftinesse. And againe, The Lord knoweth the thoughts of the wise that they are vaine (i).*<sup>239</sup> Those words of the Prophet *Isaiah* are very dreadfull. *Behold, I will proceed to doe a marvellous worke among this people, even a marvellous worke, and a wonder: for the wisdom*

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<sup>225</sup> (b) James 3.13.

<sup>226</sup> \*[insert Greek text]

<sup>227</sup> (c) Eph.5.15,16.

<sup>228</sup> The speciall exhortation unto Governours.

<sup>229</sup> (d) Prov.4.18.

<sup>230</sup> The first speciall consideration.

<sup>231</sup> (e) Prov.1.7.

<sup>232</sup> (f) Ch.9.10. Job 28 28. Psal.117.10.

<sup>233</sup> (d) Jerem.8.9.

<sup>234</sup> (e) Psal.25.14.

<sup>235</sup> (f) Luke 19.42.

<sup>236</sup> (g) Psal.119.6.

<sup>237</sup> (h) Vers.24.

<sup>238</sup> The second consideration.

<sup>239</sup> (i) 1 Cor.3.19,20.

*of their wise men shall perish, and the understanding of their prudent men: shall be hid (k).*<sup>240</sup> The causes assigned of this so fearefull a judgement which the Prophet (though most eloquent) wanted words to expresse, were *Hypocrisie*, and *Superstition* in Religion. They that are not wise according to the Word for Religion, shall not be wise for the good of the State; at least their wisdome shal have no good successe. *Pharoahs* wisdom was to keep *Israel* under (*l*)<sup>241</sup> but thereby he multiplyed strange plagues upon himselfe and people, and was utterly /37/ overthrowne in the red Sea, he and all his Host.

*Balaams* wisdome was to cast a stumbling blocke before the children of *Israel* (*a*),<sup>242</sup> to make them eat things sacrificed unto Idols, and to commit fornication. by this meanes he thought to have brought them under a curse, but it lighted on *himselfe* (*b*).<sup>243</sup> And on the *Moabites* and *Ammonites*, *Who were ever after to be looked upon as bastards, and shut out of the Congregation of Israel unto the tenth generation for ever* (*c*).<sup>244</sup> *Achitophels* wisdome was to make the difference betweene *David* and *Absolon* irreconcilable, but God turned it into foolishnesse(*d*).<sup>245</sup> *Jereboams* wisdome was to make Religion serve the State, but while he laboured to stablish himselfe by this meanes, he rooted out both his family, and the Kingdome it selfe (*e*).<sup>246</sup> The *Jewes* were so wise as to reject Christ for feare lest the *Romans* should take away them, and their Nation\*.<sup>247</sup> The evill which they feared came upon them, the means which they used to prevent a judgment, brought it upon them with expedition. Therefore let there be no oppression neither of people, nor Ministers. Religion must be pure, and sincere. They who consult other mens mischiefe, shall procure their owne. No perpetuall war but with the divell and sinne. Let our Kingdomes be the Lords and his Christs in the first place entirely, lest we be no more a people. If he be not the Corner-stone of the whole building both in *Church* and *State*, all wil prove but a *Babel*, and end accordingly.

*Thirdly*, consider this.<sup>248</sup> Wisdome and Authority are not alwaies intail'd. The *Scribes* and *Pharisees* sate in *Moses* his chaire, and yet were blind leaders of the blind. It's one of *Solomons* observations too often verified. *Folly is set in great dignity* (*f*).<sup>249</sup> But *Job* speaks more fully of the way of Gods judgements in this kind. *He lendeth /38/ Counsellors away spoiled, and maketh the Judges fooles* (*a*).<sup>250</sup> The nineteenth chapter of the Propheisie of *Isaiah* is full of expressions to this purpose. At the third verse, *The spirit of Egypt shall faile in the midst thereof, and I will destroy the counsell thereof*. At the eleventh verse, *Surely the Princes of Zoan are fooles, the counsell of the wise counsellors of Pharoah is become brutish*. And in the thirteenth, *They have also seduced Egypt, even they that are the stay of the Tribes thereof*. We are apt to desire more and more power, but what gaine we by that without wisdome? *Great men* had need to be of all other *most humble*. And more care must be taken to know how to governe,

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<sup>240</sup> (*k*) Isa.29.14.

<sup>241</sup> (*l*) Exod.1.10.

<sup>242</sup> (*a*) Revel.2.14.

<sup>243</sup> (*b*) Num.31.8.

<sup>244</sup> (*c*) Deut.23.2,3

<sup>245</sup> (*d*) 2 Sam.16.21

<sup>246</sup> (*e*) 1 King 12.26,-28.

<sup>247</sup> \*John 11.4[??].

<sup>248</sup> The third consideration.

<sup>249</sup> Eccl.10.6.

<sup>250</sup> (*a*) Job.12.17.

then to be able to command. If this were not an humbling day I should not touch on this particular.

*Yet give me leave to draw a little neerer.*\*<sup>251</sup> Consider the *persons with whom*, and the *things wherein* you have to doe. As for your enemies, I need not bid you beware of them; nor to distinguish of your friends. I speake of the people generally. Among other observations touching their disposition, there's one noted by *Gildas*<sup>252</sup> of old, that they desire *novi aliquid audire*, to heare of some new waies: Hence it is that we have had so many changes among us, especially in Religion. *Your care must be not so much to please the people, as to doe them good.* We are very greedy of things, and as soone weary of them. It might be written over us, *Unstable as water*. A little slackning of the golden raines hath made too full a discovery of our weaknesse. But you have three Kingdomes to looke unto. Three distressed Kingdomes. He's a skilfull Physitian that can quickly heale or recover the best of them. Alas for poore *England*; the distemper of it increases by the meanes of cure. Who would have thought so many of her children would prove [??] [??] [??] /39/ must needs be spared for the Wheats sake. There may be good use of the woman of *Tekoa*'s parable, if it be well applied.<sup>253</sup>

There is yet another Kingdom about which you must bestow your greatest care.<sup>254</sup> I meane the Kingdome of God, and of his Christ. In reference to this, set your hearts upon that admonition which neerely concernes all in authority. *Be wise now therefore O ye Kings, be instructed ye Judges of the earth-. Kisse the Sonne lest he be angry, and ye perish from the way, when his wrath is kindled but a little.*<sup>255</sup> The question is not (as sometime in the Roman Senate) whether Christ shall be God or no? It's resolved among all Christians that he is *King of Kings, and Lord of Lords*. And his Kingdome is given him of his Father, and when and where he pleases he will rule as King *even in the midst of his enemies, (b)*<sup>256</sup> & *before they are aware.(c)*<sup>257</sup> His Will in the Church is a Law, and therefore our onely enquiry is, *What is the mind of Christ?* In matters of Religion you may over-doe and under-doe; too much, and too little. I hope you will not be perswaded to looke on, and be neuters betweene Christ and Anti-christ, betwixt God and Belial. There are disputes about liberty and power. The things are certaine, both from Christ, how to set out the bounds of each, that they may consist and promote one another in the Church is a taske that will try all your wisdomes. Liberty must reverence power, and power preserve liberty. The Lord helpe you to finde out the true meanes for both. I meane all this in matters of Religion. The World hath beene mistaken in these things a great while, and *Christ professedly wages warre with the Kings of the earth in these latter daies, and shall overcome them (d).*<sup>258</sup> Yea, he invites all the Fowles of the ayre, and Beasts of the field to banquet on the flesh of Kings, /40/ Captaines great and small, &c.*(h)*<sup>259</sup> Which argues there is some neglect towards him, and yet we know subjection to him and faith in him have beene

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<sup>251</sup> \* The fourth speciall consideration.

<sup>252</sup> *Gildas in lib. de excidio Britanniae.*

<sup>253</sup> 2 Sam.14.6,7.

<sup>254</sup> Of the Kingdome of Christ.

<sup>255</sup> Psal.2.10,&12

<sup>256</sup> (b) Psal.110.2

<sup>257</sup> (c) Luke 17.20, &21.

<sup>258</sup> (d) Rev.17.14.

<sup>259</sup> (h) Ch.19.17,18.

pretended for many generations. *But we have not learned Christ as we ought to doe.* If we shall still stumble at this stone, we shall be broken at the last.

*And further.*<sup>260</sup> Compare your worke with *Solomons*, the *advantages*, and *disadvantages*. how farre forth it is *alike*, or *unlike*. It's alike in these things. 1. He had the sonnes of *Zeruiah* as a speciall charge\*,<sup>261</sup> they were too strong for *David* his father, but it was expected at this hands that he should see justice executed on them. It's lookt for at your hands that enemies to the State, and grand delinquents should be broought unto condigne punishment impartially; for wherefore else hath the Kingdome engaged themselves to live and die with you? 2. There was a Temple to be built in his daies. And now is the time *that God will raise up the Tabernacle of David that was fallen, and close up the breaches thereof, and raise up his ruines, and build it as in the daies of old (c).*<sup>262</sup>

3. He had the government of *Gods people*, and so 'tis now. The people of this Kingdome are in covenant with God. Yet the case differs very much. 1. He had peace round about, we are in the midst of warre. 2. He was himselfe a King. But the supply of our Kings failings are expected at your hands.<sup>263</sup> Let none of those evils be found in *You*, or *your Committees*, which *your selves* have complained of in his *Court* and *Councillors*. He that hath called you unto all this will I hope enable you through his owne Almighty power, for his mercy sake.

*And now bethinke your selves what meanes are used to corrupt your wisdome.*<sup>264</sup> Some use threatnings, accusations, and slanders. Yea, grievous things are layd /41/ unto your charge, and all this to affright you from your resolutions and endeavours. Even among your friends there are too many that raise mists, and feare you with threats of losing a party &c. There be many hypocrites, and flatterers. Yea, and many *Shimeis* who in the beginning of our troubles lookt upon you as *bloody men, and men of Belial (d)*,<sup>265</sup> and now come and submit themselves as he did *(e)*,<sup>266</sup> I hope you will distinguish of them. There is a generation who looke for much at your hands, and yet aske nothing, I meane by way of humble petition. When they finde you or themselves in such a posture as that they cannot be denied, it may be you may heare of them. Besides the many loose, prophane, and scandalous Ministers, there are a new sort arisen among us, who have thrust themslves into the Lords Vineyard. It's no lesse then persecution (so they commonly give out) to desire that their suspicious opinions may be examined according to the Word of God, and they commanded to forbear the publishing and spreading of them for the present. There be many dangerous bookes aborad, dangerous at least; I le say no more.

*Liberty of Conscience.*<sup>267</sup>

*The bloody Tenent.*

*The compassionate Samaritan.*

*John Baptist.*

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<sup>260</sup> The fifth speciall consideration.

<sup>261</sup> \*1 Kings 2.5,&6.

<sup>262</sup> (c) Micah 9.11.

<sup>263</sup> Note.

<sup>264</sup> The sixth speciall consideration.

<sup>265</sup> (d) 2 Sam.16.7.

<sup>266</sup> (e) Ch.19.16.

<sup>267</sup> The names of certaine bookes which have crept abroad of late.

From among your selves there did one arise, the forerunner of all these, called, the *Interest of England*; which is the rather to be taken notice of, because it gave occasion to the rest. The Calling of Ministers, the power of Magistrates in matter of Religion, the Law of God it selfe, are all stricke at. As touching the Calling or Office of Ministers, I'le say nothing for the vindication of it, /42/ lest I might seem partiall. Our Lord Christ Jesus, whose we are, and whom we serve, will right himselfe as he pleases upon all those who revile any Ordinance or Servants of his owne appointing. You will not be wanting to your selves. Your worke is easie, if it be no more then to repeale all Lawes already made in matter of Religion, and to bind your selves from ever meddling in such matters hereafter. One of those bookes\*<sup>268</sup> is reported to be burnt by Order. The shell is sometimes throwne into the fire, when the kernell is eaten as a sweet morsell. *But I am perswaded better things of you, though I thus speake.* I beseech you see the Law of God righted. Never thinke those men will make mans Law a rule to walk by, whatsoever they pretend, who disclaime Gods owne Law in that respect.

*Consider also what helps God hath graciously provided for your encouragement, and the encreasing of your wisdome, and improve them.*<sup>269</sup> You have the prayers of many faithfull Ministers, ordinary and extraordinary. More Sermons have been preacht unto your eares, and printed for your eyes, then for any one Parliament, yea then for all the Parliaments that have been before you. There are some daily consulting by your Authority what advice to give you in matters of Religion. They have not such titles among them as *Arch-Bishops, Bishops, Deanes, Arch-Deacons*, and it may be they are not looked upon as equally learned, but I hope they will approve themselves both able and faithfull. I'me sure they love you better and more sincerely. And I believe you consult with them not as *Ahab with Micaiah*, with a great deale of prejudice. Nor as the Elders and people of the Jewes with *Jeremiah (a)*,<sup>270</sup> who pretended faire, for thus they spake. *The Lord be a true and faithfull witnesse betweene us if we doe not even /43/ according to all things for the which the Lord thy God shall send thee to us, whether it be good, or whether it be evill, We will obey the voice of the Lord our God to whom we send thee, that it may be well with us when we obey the voice of the Lord our God.* But when it came to triall, this was the conclusion, Ch.44,16,17. *As for the word that thou hast spoken to us in the name of the Lord, we will not harken unto thee; But we will certainly doe whatsoever thing goeth forth out of our owne mouth, &c.*

Nor as *Henry the eighth* with the *masters of the new learning* (as the first endeavours for Reformation were called) to have their consent that all Ecclesiasticall Revenue might be alienated from Ecclesiasticall use, and be disposed of by *Him* arbitrarily, which they opposed, and thereupon he made the Whip with six strings to scourge them withall, I meane the *six Articles*, which drew out the heart blood of many of them.<sup>271</sup> But as *Cornelius* and his friends with *Peter*, -*We are all here present before God, to heare all things that are commanded thee of God (b).*<sup>272</sup> Goe on as you have begun, and reverence their advice. The Father of lights make his owne waies plain both before them, and you, to walke in. They consult the good of the Kingdome, but they also stand in need of your wisdome and authority, as for their vindication from unjust aspersions, so also for necessary supplies to uphold them in their worke.

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<sup>268</sup> \*viz. The bloody Tenent.

<sup>269</sup> The seventh consideration.

<sup>270</sup> (a) Jer.42.5,6.

<sup>271</sup> See the preface before Bishop *Cranmers* confutation of unwritten verities.

<sup>272</sup> (b) Acts 10.33.

*Yet againe for your selves.*<sup>273</sup> Consider the speciall things wherein *Solomons* wisdome did appeare, and follow them close as you have occasion. He peremptorily denied unreasonable Petitions, though preferred by his owne *mother* in his *brothers* behalfe (c).<sup>274</sup> Some thinke him too severe in the judgement against *Adonijah* for point of death (d),<sup>275</sup> but I never heard of any who suspected /44/ his wisdome in refusing to grant him *Haggith*. He that blames the one gives strong reasons for the other. You have multitude of Petitions before you, and may have more; I make no question but you will distinguish of them. Onely remember, delays are denials, it's as great an injury not to heare and grant some, as it would be to yeeld unto all (e).<sup>276</sup> 2. He tooke the first opportunity to execute justice on grand delinquents, *Joab, Shimei, Abiathar, &c.* and would not leave them to offend a second time. Mercy is so good, it's a thousand pitties it should be misplac'd. 3. He judg'd her to be no true mother who would have the living child devided (f).<sup>277</sup> And certainly they are without naturall affection who desire to have the Kingdom still divided, & to make wars endlesse. 4. He set himselfe to build the Temple for the Lord, before he built his owne house (g).<sup>278</sup> Oh that we had sought God in due order in this respect. Let us redeeme the time. 5. There was order, beauty, and comlinesse in all things belonging to his Kingdome(h).<sup>279</sup> Order and beauty is the end which you aime at, hasten to it apace, and let not all runne into confusion. 6. The beginningng of his reigne was in blood, onely for execution of justice; his latter end was peaceable, and that peace most glorious. Your beginnings were the same, let it not repent you, be true to your principles, and we shall see alike glorious issue.

*Consider also his failings, and beware of them.*<sup>280</sup> 1. He had many wives, even *seven hundred Wives, Princesses, and three hundred Concubines* (i).<sup>281</sup> Let not us have as many Religions. There's some anology between the one and the other. 2. There was in his daies first a connivance at Idolatry, then open toleration, and withall Apostacy. *His wives turned away his heart after other gods,* vers.4. *He /45/ built an high place for Chemosh the abomination of Moab, and for Molech the abomination of the children of Ammon. And likewise did he for all his strange wives,* -Vers.7,8. Observe the gradation, first connivance. Then open toleration. Herewithall apostacy. What shall we thinke of *Solomon*? The papists picture him betweene Heaven and Hell. Some Divines, though they resolve it affirmatively, yet they make a case of conscience of it, whether he were saved or no.<sup>282</sup> Behold in him a perfect patterne of humane frailty. *Let him that standeth take heed lest he fall.*

To prevent the like we have a *Covenant*.<sup>283</sup> God and his Angels are witnesses of it. The publique faith of the Kingdome is engaged in it. The stones of *these walls*, and the timber of *this house* will rise up in judgement against us if we forget it. Copies of it are by your owne Order sent abroad to all the *reformed Churches*. And though there be no comparison betweene a mans

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<sup>273</sup> The eighth consideration.

<sup>274</sup> (c) 1 Kings 2.23.

<sup>275</sup> (d) Sir *W.Raleigh* in Hist. of the World, 1 part, his 2 b.18 ch.1 sect.

<sup>276</sup> (e) [insert Greek text]

<sup>277</sup> (f) 1 Kings 3.27.

<sup>278</sup> (g) 1 Kings 6.38, compared with 7.1.

<sup>279</sup> (h) 1 Kings 10.4,5.

<sup>280</sup> The ninth consideration.

<sup>281</sup> (i) 1 Kings 11.3.

<sup>282</sup> *Perkins* cases of conscience.

<sup>283</sup> The Covenant urged.

covenant and Gods, yet I hope I may say of this, it is *Holy, Just and Good. Urge it. Renew it,* but above all, *Keepe it. Brethren I speake after the manner of men. Though it be but a mans Covenant, yet if it be confirmed, no man disanulleth or addeth thereto, Gal.3.15. England shall be England, or as Sodome and Gomorrah, according as it breakes or keepes this Covenant.* And if we be stedfast herein, we shall be wiser in this respect then *Solomon* himselfe.

*The next head which I desire you to thinke on is this.*<sup>284</sup> It rests upon you to be thankfull for the great measure of wisdome which God hath graciously bestowed on you. The worke before you hath beene exceeding great, all along very difficult and perplext. The experience which many of you had before was not great. How many have /46/ fainted under the burden? Who knowes not the number and quality of your adversaries? The plots and treacheries which you have discovered, prevented, or made advantage of, are known to all. The businesse of Sea, and Land, peace and warre, at home and abroad, Religion and Justice is all in your hands. I hope you have managed all to the satisfaction of your owne consciences. Some envy at your proceedings. Many blesse God daily for you. Your proud enemies are at their wits-end. They who have tried both sides settle with you at last. Your feares fall off as leaves in Winter. Your hopes doe yet flourish and waxe greene. How often hath the enemy changed place, like wandering Stars? you are yet fixed in your Orbe, and at rest like the Center. All these are the fruits of Gods wisdome bestowed on you. *Be thankfull, be very thankfull.* What you have done, and what you have suffered, will be a good foundation for your selves and families to succeeding generations. But in this case remember *Rabshakeths* words,<sup>285</sup> though he meant them ill, there's a good use to be made of them, *Say not I have councell and strength for the warre (a).*<sup>286</sup> But as the Psalmist, *Not unto us Lord, not unto us, but unto thy name be the praise, &c.(b).*<sup>287</sup>

*Yet for all the wisdome which you have be humble.*<sup>288</sup> Remember the gracious items which the Holy Ghost gives unto all sorts of men, without exception. *Trust in the Lord with all thine heart, and leane not unto thine owne understanding (c).*<sup>289</sup> And in the same place a little after, *Be not wise in thine owne eyes, feare the Lord, and depart from evill* I may not omit the Lords charge, *(d)*<sup>290</sup> *Let not the wise man glory in his wisdome neither let the mighty man glory in his might, &c.* You had need be humble lest wisdome /47/ pervert you *(a).*<sup>291</sup> *Lest it be mingled with a spirit of errors (b).*<sup>292</sup> *Lest God cast you downe in stony places to make his own words sweet unto you, Psal.141.6,*

*I have but one word more, and that shall be for consolation.*<sup>293</sup> The burthen of judging lies not wholly upon your shoulder. In the businesse of the Church Christ stands charged with it as well as you *(c).*<sup>294</sup> *And God himselfe is Judge of all the earth.(d)*<sup>295</sup> *Yea, he is with you in*

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<sup>284</sup> The tenth consideration.

<sup>285</sup> *-fas est &c ab hoste doceri.*

<sup>286</sup> (a) Isaiah 36.4.

<sup>287</sup> (b) Psal.115.1.

<sup>288</sup> The eleventh consideration.

<sup>289</sup> (c) Prov.3.5,7.

<sup>290</sup> (d) Jer.9.23.

<sup>291</sup> (a) Isaiah 47.10

<sup>292</sup> (b) Ch.19.14.

<sup>293</sup> The twelfth consideration.

<sup>294</sup> (c) Gen.18.25.

<sup>295</sup> (d) Isaiah 6.9.

*judgement (e).*<sup>296</sup> *A God in the midst of Gods (f).*<sup>297</sup> He will pity your frailty, and supply your defects. His wisdom shall richly supply whatsoever is wanting in yours. Endeavour your whole duty. Pray, and pray earnestly, *that your love* (to the Kingdome) *may abound in all wisdom.* Nothing remains but that we strive together in prayer with you, and for you.

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FINIS.

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<sup>296</sup> (e) 2 Chr.19.7.

<sup>297</sup> (f) Psal.82.1.